Uniform with the present Volume.

Crown 8vo., cloth extra, with Illustrations, 7*s.* 6*d.*

FINGER-RING LORE:

Historical, Legendary, and Anecdotal.

By WILLIAM JONES, F.S.A.,

With Hundreds of Illustrations of Curious Rings of all Ages and Countries.

"*One of those gossiping books which are as full of amusement as of instruction.*"—ATHENÆUM.

CHATTO & WINDUS, PICCADILLY, W.

Credulities Past and Present

INCLUDING

THE SEA AND SEAMEN, MINERS, AMULETS AND TALISMANS, RINGS, WORD AND LETTER DIVINATION, NUMBERS, TRIALS, EXORCISING AND BLESSING OF ANIMALS, BIRDS, EGGS, AND LUCK

BY

WILLIAM JONES, F.S.A.

AUTHOR OF "FINGER-RING LORE," ETC.

London

CHATTO AND WINDUS, PICCADILLY

1880

[*All Rights Reserved.*]

1. F. 743

"What stronger pleasure is there with mankind, or what do they earlier learn, or longer retain, than the love of *hearing and relating things strange and incredible?* How wonderful a thing is the *Love of Wondering* and of *raising Wonder!* 'Tis the delight of children to hear tales that they shiver at, and the vice of old age to abound in strange stories of time past. We come into the world wondering at everything; and when our wonder at common things is over, we seek something *new* to wonder at. *Our last scene is to tell wonders of our own, to all who will believe them.* And amidst all this 'tis well if Truth comes off but moderately tainted."—SHAFTESBURY'S "CHARACTERISTICS."

TO THE

REV. CHARLES LEE, M.A.

A TRUE FRIEND IN THIS CHANGEFUL WORLD,

THIS BOOK

IS

AFFECTIONATELY INSCRIBED.

CONTENTS.

CHAPTER		PAGE
I.	THE SEA AND SEAMEN	1
II.	MINERS	120
III.	AMULETS AND TALISMANS	152
IV.	RINGS	195
V.	WORD AND LETTER DIVINATION	220
VI.	NUMBERS	256
VII.	TRIALS, EXORCISING, AND BLESSING OF ANIMALS	290
VIII.	BIRDS	342
IX.	EGGS	445
X.	LUCK	474
	INDEX	552

PREFACE.

READER! ("Courteous," "Intelligent," "Patient," and "Worshipful," as readers were addressed by authors whilom), presuming you to possess the estimable qualities implied by such designations, I have less timidity in asking your indulgence while travelling with me through the following chapters on weird and fanciful delusions.

Possibly your patience will be tried by predilections of my own for particular subjects, which may not prove so attractive to you as they have been pleasant to myself. It is, also, more than probable that there are omissions, which have been rendered inevitable by the confined compass of this book. But I trust for your forbearance, inasmuch as I have, perhaps, spared you a long and wearisome perusal of time-worn books on occult lore, that may have long slumbered, neglected, on their shelves, and the study of which may not be recreative to general readers.

It may be asked, Of what use is the exposure of the dark side of human nature,—the weaknesses and follies of mankind? Were these matters of the past only, we might be contented with smiling at the ignorance and fatuity of our ancestors, but the inheritance of many strange and flimsy fancies has descended to us through long ages, and is still deeply engrafted on the

popular mind, in spite of the extension of wholesome intelligence. Even witchcraft, the most repulsive of all delusions, has still its believers in our own country as in others. It is only five years since that a man (who was found to be insane at the time) was tried at Warwick Assizes for the murder of an old woman at Long Compton, and it was proved, in evidence, that fully one-third of the villagers believed in witchcraft!

In the following pages will be found many instances of credulities, nearly as strange, still current at home and elsewhere. The growth of superstition is rapid, and its decline is slow. The early Fathers of the Church battled manfully against some of the corroding prejudices of their time. St. Chrysostom (of "the Golden Mouth") observes in one of his homilies, "The people suspect everything, and are more in bondage than if they were slaves many times over." Some of the vulgar notions he thus mentions: "This or that man was the first to meet me when I walked out; consequently innumerable ills will certainly befal me: that confounded servant of mine, in giving me my shoes, handed me the left shoe first; this indicates dire calamities and insults: as I stepped out, I started with the left foot foremost; this, too, is a sign of misfortune: my right eye twitched upwards as I went out; this portends tears. To strike the woof with the comb in a particular way, the braying of a donkey, the crowing of a cock, a sudden sneeze,—all these were indications of something or other."

And yet this most renowned of the Greek fathers was himself a believer in demoniacal possession, exorcism, and miracles wrought by the relics of martyrs!

Even in the "Augustan age" of Queen Anne, we meet with nearly similar puerilities of belief to those mentioned by the homilist of preceding centuries. Addison remarks, "As if the natural calamities of life were not sufficient for it, we turn the

most indifferent circumstances into misfortunes, and suffer as much from trifling accidents as from real evils. I have known the shooting of a star spoil a night's rest; and have seen a man in love grow pale, and lose his appetite, upon the plucking of a merry-thought. A screech-owl at midnight has alarmed a family more than a band of robbers; nay, the voice of a cricket hath struck more terror than the roaring of a lion. There is nothing so inconsiderable, which may not appear dreadful to an imagination that is filled with omens and prognostics. A rusty nail or a crooked pin shoot up into prodigies."

There is an inherent tendency, belonging to the weakness and dependence of human nature, to regard with partiality anything strange, or even, it may be, unreasonable; the soil of the mind is prolific in the cultivation of morbid fancies, and it is a hard matter to extirpate them. Threats of evil, and promises of good, give imposture a hold that all the force of reason and fact cannot always loosen. It is only by exposing fallacies that we can hope for their extinction, but this is no easy matter, remembering the axiom, that there is no truth, however pure and sacred, upon which falsehood cannot fasten and engraft itself therein. Still, there is hope for improvement; already steam, electricity, and other achievements of science are dissipating many popular delusions; ghosts, goblins, and fairies are loosening their hold on the imaginations of even children, and the practical tendency of the age is to apply a crucial test to whatever appears peculiar or unnatural. Above all, the sublime spirit of Christianity is piercing deeper through the shadows of doubt and error, bringing to light "the hidden works of darkness."

It is curious to notice the singular affinity of certain credulities in different parts of the world. In the following pages I have given several remarkable instances of this character

Much labour has been expended by far wiser heads and abler pens than my own, in endeavours to trace the common origin of certain superstitions; in some cases successfully: but much that is mysterious remains for solution, and these are studies of deep interest in the history of man. The birth of superstition must have arisen, in the earliest ages, from the dread and wonder excited by the phenomena of the elements:

> "No natural exhalation in the sky,
> No scope of nature, no distemper'd day,
> No common wind, no customèd event,
> But they will pluck away his natural cause,
> And call them meteors, prodigies, and signs,
> Abortions, presages, and tongues of heav'n!"

Credulities Past & Present.

CHAPTER I.

THE SEA AND SEAMEN.

SUPERSTITIONS connected with that greatest among the marvels of creation—the SEA, have been a fertile source of imagination to the credulous, from the earliest times; and especially to those whose lives were mostly spent on its mysterious expanse, who "go down to the sea in ships, and occupy their business in great waters. These men see the works of the Lord, and His wonders in the deep."

It is not surprising that the "many-sounding" sea should have found utterances; that the uneducated mind would exaggerate beyond the bounds of reason, when poets and writers of all times have indulged in marvellous relations, which a knowledge of natural phenomena might, in most instances, easily explain.

The ancient mariners performed their voyages in a vague mist of capricious doubts and fears, omens and prognostics, which excited terror or inspired confidence. Every object that met their gaze was endowed with some miraculous agency for good or otherwise. Their course over unknown waters, peopled by their mythology with imaginary creatures, would naturally create awe and suspicion. Leigh Hunt, in one of his essays, alludes to the probable sensations of an ancient believer in the presence of his haunting fancies—"With similar feelings he

would cross the ocean, an element that naturally detaches the mind from earth, and which the ancients regarded as especially doing so. He had been in the Carpathian Sea, the favourite haunt of Proteus, who was supposed to be gifted above every other deity with a knowledge of the causes of things. Towards evening, when the winds were rising, and the sailors had made their vows to Neptune, he would think of 'the old shepherd of the seas of yore,' and believe it possible that he might become visible to his eyesight, driving through the darkling waters, and turning the sacred wildness of his face towards the blessed ship."

Horace, lamenting the departure of Virgil for Athens, rebukes the impiety of the first mariner who ventured, in the audacity of his heart, to go afloat and cross the briny barrier interposed between nations. He esteems a merchant favoured specially by the gods should he twice or thrice return in safety from an Atlantic cruise. He tells us that he had himself known the terrors of the dark gulf of the Adriatic, and had experienced the treachery of the western gale. The ancients, however, did not dare to venture far upon the open sea, but coasted along from shore to shore. It was considered wonderful to make a short sea voyage. In the time of Homer, great preparations and much deliberation were required, before the heroes resolved to cross the Ægæan Sea. The expedition of Jason and the Argonauts—that is to say, the passage over the Propontis and Pont Euxine—was considered a marvellous exploit. Apollonius Rhodius describes the Argonauts as suddenly benighted at sea, in broad daylight, by a dense black fog. They pray to Apollo, and he descends from heaven, and lighting on a rock, holds up his illustrious bow, which shoots a guiding light farther to an island.

Extraordinary delusions with regard to the watery element prevailed through a long period of time.

Agobard, Archbishop of Lyons in the reign of Charlemagne and his son, has the following passage in his book, "De Grandine." "In these districts, almost all persons, noble and

plebeian, townsmen and rustics, old and young, believe that hail and thunder may be produced at the will of man—that is, by the incantations of certain men who are called *tempestarii.*" He proceeds, "We have seen and heard many who are sunk in such folly and stupidity, as to believe and assert, that there is a certain country which they call *Magonia*, whence ships come in the clouds, for the purpose of carrying back the corn which is beaten off by the hail and storms, and which those aërial sailors purchase of the said *tempestarii.*" Agobard afterwards affirms that he himself saw in a certain assembly four persons, three men and a woman, exhibited bound, as if they had fallen from these ships, who had been kept for some days in confinement, and were now brought out to be stoned in his presence, but that he rescued them from the popular fury.* Gervase, of Tilbury, in his "Otia Imperialia" (composed about A.D. 1211), relates, that as the people were coming out from a church in England, on a dark cloudy day, they saw a ship's anchor fastened in a heap of stones, with its cable reaching up from it into the clouds. Presently they saw the cable strained, as if the crew were trying to haul it up, but it still stuck fast. Voices were then heard above the clouds, apparently in clamorous debate, and a sailor came sliding down the cable. As soon as he touched the ground the crowd gathered round him, and he died, like a man drowned at sea, suffocated by our damp thick atmosphere. An hour afterwards, his shipmates cut the cable and sailed away; and the anchor they had left behind was made into fastenings and ornaments for the church door, in memory of the wondrous event.

Gervase of Tilbury also relates that a native of Bristol sailed from that port to Ireland, leaving his wife and family at home. His ship was driven far out of its course to the remote parts

* In Hone's "Every-Day Book," vol. ii., there is a reprint of the following curious tract, which is described as *rare*: "A True Account of *divers most strange and prodigious* Apparitions *seen in the Air* at Poins Town, in the county of Tipperary, in Ireland, March the second, 1678—9. Attested by Sixteen Persons that were Eye-witnesses. Published at Dublin, and then communicated hither. Licensed 1679, London, printed for J. C., 1679."

of the ocean, and there it chanced that his knife fell overboard, as he was cleaning it one day after dinner. At that very moment his wife was seated at table with their children in the house at Bristol, and behold, the knife fell through the open skylight, and stuck in the table before her. She recognised it immediately, and when her husband came home long afterwards, they compared notes, and found that the time when the knife had fallen from his hands corresponded exactly with that in which it had been so strangely recovered.

"Who, then," exclaims Gervase, "after such evidence as this, will doubt the existence of a sea above this earth of ours, situated in the air, or over it?" Such a sea is still known in Celtic tradition. "If our fathers have not lied," say the peasants of La Vendée, "there are birds that know the way of the upper sea, and may no doubt carry a message to the blessed in Paradise."*

In the days of Sir Francis Drake the vulgar people supposed the world to be composed of two parallel planes, the one at a certain distance from the other. In reference to this space it was commonly said that Sir Francis had "*shot the gulf*," meaning that his ship had turned over the edge of the upper plane, so as to pass on to the waters of the under. "There is," says Mr. Davies Gilbert, "an old picture of Drake at Oxford, representing him holding a pistol in one hand, which, in former years, the man who acted as showman to strangers was wont to say (still improving upon the story) was the very pistol with which Sir Francis shot the gulf!"

By the "Nauticum Astrologicum," directing merchants, mariners, captains of ships, insurers, etc., how (by God's blessing) they may escape divers dangers, which commonly happen in the ocean, the posthumous work of John Gadbury

* "That there are waters in the Regions of the Blessed, Bede, it is said, assures us for this reason, that they are necessary there to temper the heat of the sun. And Cornelius à Lapide has found out a most admirable use for them above the firmament, which is to make rivers, and fountains, and waterworks for the recreation of the souls in bliss, whose seat is in the Empyrean Heaven."—*Southey.*

(1710), it appears that astrological figures were often made concerning the voyages of ships from London to Newcastle, etc. In one part the predictor tells us his answer was verified; the ship, though not lost, had been in great danger thereof, having unhappily run aground at Newcastle, sprung a shroud, and wholly lost her keel. At page 93, there is a figure given of a ship that set sail from London towards Newcastle, Aug. 27, 11 p.m., 1669. This proved a fortunate voyage. "As, indeed," saith our author, "under so auspicious a position of heaven, it had been strange if she had missed so to have done; for herein you see Jupiter in the ascendant in sextile aspect of the sun; and the moon, who is lady of the horoscope, and governess of the hour in which she weighed anchor, is applying *ad trinum Veneris*. She returned to London again, very well laden, in three weeks' time, to the great content as well as advantage of the owner."

Lodge, in his "Incarnate Devils" (1596), speaks of "a divell who persuades the merchant not to traffique, because it is given him in his nativitie to have losse by sea."

It is curious to notice how the superstitions of pagan times, modified according to the change in religious belief, have been interwoven in successive ages with each other, and are not even yet extinct among the seafaring communities of various countries. The monks in the middle ages were the chroniclers of saintly interpositions at sea, similar functions to those of the maritime gods of the ancients. A goodly harvest of delusions came from the monastic granary, but independent of these, the gross ignorance and misconception which prevailed, until within a comparatively late period, of the most ordinary principles of meteorology, and nautical science generally, encouraged a faith in the supernatural, and gave a loose rein to credulity. It is scarcely half a century ago that in the west of England, a strange hollow noise on the sea-coast was supposed to proceed from a spirit called *Bucca*, and foretold a tempest. This was a matter of terror to all mariners on the coast. It is well known that sound travels much faster than currents in the air; it was,

therefore, the former that indicated the approach of a very heavy storm, which seldom takes place on that wild and rocky shore without a shipwreck on some parts of its extensive coasts surrounded by the Atlantic.*

Considering the great advance of modern intelligence, there is no great reason to boast of an immunity from gross superstitions; so late as 1857, a horrible murder was committed at sea on board the *Raby Castle*, by Karl Anderson, a Swede, on a fellow sailor, a mulatto, under an hallucination that the victim was a Russian Fin. It seems that the Fins are supposed to have the power of drawing blood from anything, even a ship's mainmast!

Ignorance is the parent of superstition, as it frequently is of disasters at sea; for the want of nautical experience is too often the cause of shipwrecks. Landsmen, however, as well as seamen, have their strange beliefs and their vulgar prejudices. That such should be the case is a reproach to our boasted civilisation. The favourite doctrine of "luck," good and bad auguries, inauspicious days, fortune-telling, and a host of similar absurdities, are still current throughout the length and breadth of the land; so we should not judge too harshly the credulity of seamen, whose isolated occupations and peculiar mode of life render them more susceptible of fanciful impressions. Although the boldest men alive in action, yet they are frequently the very abject slaves of superstition. "Innumerable," observes Scot, in his "Discoverie of Witchcraft," are the reports of accidents unto such as frequent the seas, as fishermen and sailors, who discourse of noises, flashes, fires, shadows, echoes, and other things nightly seen or heard upon the water." Andrews remarks, "superstition and profaneness, those extremes of human conduct, are too often found united in the sailor; and the man who dreads the stormy effect of drowning a cat, or of whistling a country dance, while he leans over the gunwale, will, too often, wantonly defy his Creator by the most daring execrations, and the most licentious behaviour."

* Sir Humphrey Davy's "Salmonia."

It has been truly said that a sailor is the oddest compound in existence: his habits, his feelings, his language are peculiar to himself alone. He displays the most noble and exalted virtues when roused into exertion; but too frequently indulges in gross habits and degrading vices. He is a child in sympathetic feeling, yet a stern hero in the hour of danger; undauntedly faces and defies death on deck, amidst the blood and slaughter of battle, and yet shrinks with indescribable apprehension on shore at the sight of a coffin.

"Our own sailors," remarks Southey, "sometimes ascribe consciousness and sympathy to their ship. It is a common expression with them, 'She behaves well;' and they persuade themselves that an English man-of-war, by reason of its own will, sails faster in pursuit of a Frenchman than at any other time. Poor old Captain Adkins was firmly possessed with this belief. On such occasions he would talk to his ship, as an Arabian to his horse, urge and entreat her to exert herself and put forth all her speed, and promise to reward her with a new coat of paint as soon as they should get into harbour. 'Who,' says Fuller, 'can, without pity or pleasure, behold that trusty vessel which carried Sir Francis Drake about the world?'"

So naturally are men led to impute something like vitality to so great a work of human formation, that persons connected with the shipping trade talk of the "average *life* of a ship."

The surrender of Jack's belief in the supernatural will probably be one of the last strongholds of superstition; for the obstinacy of his character will hold out long, despite "the schoolmaster abroad." Falconer thus describes this peculiarity in the old English seaman:

> "Each veteran rule he prized,
> And all improvements utterly despised."

Bacon *naïvely* observes: "One was saying 'that his great grandfather, and grandfather, and father died at sea.' Said another that heard him, 'An I were as you, I would never come at sea.' 'Why?' said he—'where did your great grandfather, grandfather, and father die?' 'Where, but in their beds!' An I were as you, then, *I would never come to bed!*"

Addison, in the *Spectator* (No. 27), says: "It is an old observation that a time of peace is always a time of prodigies; for as our news-writers must adorn their papers with that which the critics call the 'marvellous,' they are forced, in a dead calm of affairs, to ransack every element for proper amusements, and either to astonish their readers from time to time with a strange and wonderful sight, or be content to lose their custom. *The sea is generally filled with monsters when there are no fleets upon it.*"

OMENS for good or for evil were derived from birds and marine animals. Sir Thomas Browne, in his "Vulgar Errors," says: "That a *kingfisher* hanged by the bill sheweth what quarter the wind is, by an occult and secret property, converting the breast to that part of the horizon from whence the wind doth blow. This is a received opinion, and very strange, introducing natural weathercocks and extending magnetical positions as far as animal natures, a conceit supported chiefly by present practice, yet not made out by reason nor experience."

Shakspeare alludes to the halcyon when he says:

> "Disown, affirm, and turn their halcyon beaks,
> With every gale and vary of their masters."

The ancients believed that so long as the female *kingfishers* sat on their eggs, no storm or tempest disturbed the ocean. In Wild's "Iter Boreale" we read:

> "The peaceful kingfishers are met together
> About the decks, and prophecy calm weather."

Dryden says:

> "Amidst our arms as quiet you shall be,
> As halcyons breeding on a winter's sea."

"The *halcyon*," observes Willford, in his "Nature's Secret," "at the time of breeding, which is about fourteen days before the winter's solstice, foreshows a quiet and tranquil time, as it is observed about the coasts of Sicily, from whence the proverb is transported of '*halcyon days.*'"*

* Gmelin tells us that the Tartars pluck the feathers from a kingfisher, "cast them into the water, and carefully preserve such as float, pretending

Pennant says that "the *great auk* is a bird observed by seamen never to wander beyond soundings; and, according to its appearance, they direct their measures, being assured that land is not very remote. Thus sailors, in modern times, paid regard to auguries, in the same manner as Aristophanes tells us the Greek mariners did more than two thousand years ago;

> "From birds in sailing, men instructions take,
> Now lie in port, now sail, and profit make."

The *osprey* is abundant, during the summer, along the coasts of North America; and its presence is hailed by the fishermen with the same feelings of satisfaction as the appearance of the *gannet* upon our own shores. The most certain of all indices, the appearance of the *osprey*, is awaited with much anxiety by the fishermen of those coasts before they commence the toils of the season. Protected by them, as the other harbingers of summer are upon the land, to molest one in a fleet of fishermen might be attended with unpleasant consequences. Wilson, the ornithologist of America, alludes to the bird in his "Fisherman's hymn:"

> "The osprey sails above the sound
> The geese are gone, the gulls are flying;
> The herring shoals swarm thick around,
> The nets are launch'd, the boats are plying.
> Yo, yo, my hearts! Let's seek the deep,
> Raise high the song, and cheerly wish her,
> Still as the bending net we sweep,
> God bless the fish-hawk, and the fisher!"

The *tern* is considered in the same light by fishermen as the harbinger of a good and prosperous fishing season. Its appearance was similarly appreciated by the sagas of the Norse Vikings:

> "Now let the steed of ocean bound
> O'er the North Sea, with dashing sound;
> Let nimble tern, and screaming gull
> Fly round and round; our net is full."

---

that if with one of these feathers they touch a woman, or even her clothes, she must fall in love with them. The Ostiacs take the skin, the bill, and the claws of this bird, shutting them up in a purse, and so long as they preserve this sort of amulet, they believe they have no ill to fear. The person who taught me this means of living happy, could not forbear shedding tears, while he told me that the loss of a kingfisher's skin had caused him to lose both his wife and his goods."—*Gmelin*, "*Voyage en Sibérie.*"

The *stormy petrels*, the "Mother Carey's Chickens" of early times, bring to the mariners of all nations apprehensions of fearful dangers, owing probably to the appearance of the birds, when perhaps a thousand miles from any land; apparently untired, and seldom seen resting or eating; together with its ominous colour:

"O'er the deep, o'er the deep!
Where the whale, and the shark, and the sword-fish sleep,
Outflying the blast and the driving rain,
The petrel telleth her tale in vain;
For the mariner curseth the warning bird,
Who bringeth him news of storms we heard.
Oh! thus does the prophet of good or ill
Meet hate from the creatures he serveth still;
Yet he ne'er falters, so, Petrel, spring
Once more o'er the waves, on thy stormy wing!"

Pennant says that the petrel cautions the seamen of the approach of a tempest by collecting under the stern of a ship. This is probably to catch up the small animals which the agitated ocean brings near the surface, or any food that may be dropped from the vessel. When the storm subsides they are no more seen.

It is curious to find *crows* employed in the early ages as guides to mariners. Arngrim Jonas tells us that when Flock, a famous Norwegian navigator, was going to set out from Shetland to Iceland (then called Gardarsholm), he took on board some crows, because the mariner's compass was not then in use. When he thought he had made a considerable part of his way, he threw up one of his crows, which, seeing land astern, flew to it; when Flock, concluding that he was nearer to Shetland than any other land (perhaps, rather Færoe), kept on his course for some time, and then sent out another crow, which seeing no land, returned to the vessel. At last, having run the greater part of the way, another crow was sent out by him, which, seeing land ahead, immediately flew for it, and Flock, following his guide, fell in with the east end of the island. Such was the simple mode of keeping a reckoning and steering their course practised by the bold navigators of the stormy northern ocean.*

* The ancient coins of Phocæa have what the old numismatists term a *speaking* type; that is, one which represented the name of a place—a *seal*,

The ancient natives of Taprobane (Ceylon) used the same expedient when skimming along the tranquil surface of the Indian Ocean.

It is still believed that *sea-gulls* retiring to land foretell a storm, but the migration of sea-birds generally arises from their security in finding food, such as earth-worms and larvæ driven out of the grounds by severe floods.

Bourne says that "seeing *three magpies* augurs a successful journey," but this will scarcely hold good with other superstitions respecting the same bird, formerly held by seamen. Sir Walter Scott relates that his friend, Mr. William Clark, on a journey to London by mail coach, found himself in company with a seafaring man of middle age and respectable appearance, who announced himself as master of a vessel in the Baltic trade. In the course of the desultory talk which occurs on such occasions the seaman observed, in compliance with a common superstition:

"I wish we may have good luck on our journey—there is a magpie."

"And why should that be unlucky?" said my friend.

"I cannot tell you that," replied the seaman, "but all the world agrees that one magpie bodes ill-luck; two are not so bad, but three are the evil one himself. I never saw three mag-

---

showing the Greek derivation. But this type was not adopted because its name was that of the town, but because a circumstance occurred, from the superstitious interpretation of which the town itself was named. A shoal of seals preceded the ships of the original emigrants when the colony was founded, seeming to guide them to their destination. The name of Phocæa, or, as we might translate it, Sealtown, was therefore given to the newly founded city; and a *seal* was, probably, made an object of periodical sacrifices to Neptune, and so became a sacred symbol.

Many other omens, apart from those derived from animals, prevailed in early times. Thus we are told in the Norwegian chronicles, that one Ingolf, and his friend Lief, determined in 874 to abandon their country, and seek an asylum in Iceland. On approaching the island, Ingolf, conformably with an ancient superstition of his country, threw overboard two wooden columns of the temple of his gods, determining to make his first landing on that part of the coast to which the gods should direct the floating guide; but the current having carried it away from his sight, he landed in a fiord, or gulf, on the southern part of the island, which still bears his name.

pies but twice, and once I nearly lost my vessel, and afterwards I fell from my horse and was hurt.*

The *swan* was an omen of fair weather to mariners, because, according to a fragment of Emilius, the Veronese, "*nunquam mergit in undis*," it will float in the roughest sea. Coleridge has immortalised the *albatross* as the harbinger of good fortune in "The Rime of the Ancient Mariner."

> "And all averr'd I had killed the bird
> That made the breeze to blow;
> 'Ah, wretch,' said they, 'the bird to slay,
> That made the breeze to blow.'"

The albatross is remarkable for the extent of its migrations; indeed, it may almost be said to pass from pole to pole, and is seen at a greater distance from land than any other bird. Hence sailors regarded this companion of their voyages with superstitious fondness.

One of the most curious instances of a belief in *bird-omens* occurred as recently as 1857. Captain Johnson, of the Norwegian barque *Ellen*, which fortunately picked up forty-nine of the passengers and crew of the ship *Central America*, after the steamer had sunk, arrived at New York, September 20, and made the following singular statement:

"Just before six o'clock in the afternoon of September 12, I

* For anglers, in spring, it is a bad omen to see single magpies, but two may be considered a favourable augury. Sir Humphrey Davy tells us the reason is that in cold and stormy weather, one magpie only leaves the nest in search of food, the other remaining to sit on the eggs. When two go out together, it is only when the weather is warm and mild, and favourable for fishing.

In M. G. Lewis's ballad of "Bill Jones," we read:

> "'Ah, well-a-day,' the sailor said,
> 'Some danger must impend,
> Three ravens sit in yonder glade,
> And evil will happen, I'm sore afraid,
> Ere we reach our journey's end.'
>
> "'And what have the ravens with us to do?
> Does their sight betoken us evil?'
> 'To see one raven is lucky, 'tis true,
> But it's certain misfortune to light upon two,
> And meeting with three is the devil.'"

was standing on the quarter-deck with two other of the crew at the same time, besides the man at the helm. Suddenly a bird flew around me, first grazing my right shoulder. Afterwards it flew around the vessel, then it again commenced to fly around my head. It soon flew at my face, when I caught hold of it, and made it a prisoner. The bird was unlike any bird I ever saw, nor do I know its name. The colour of its feathers was a dark iron-grey; its body was a foot and a half in length, with wings three and a half feet from tip to tip. It had a beak full eight inches long, and a set of teeth like a small hand-saw. In capturing the bird it gave me a good bite on my right thumb; two of the crew who assisted in tying its legs were also bitten. As it strove to bite everybody, I had its head afterwards cut off, and the body thrown overboard.

"When the bird flew to the ship, the barque was going a little north of north-east. *I regarded the appearance of the bird as an omen*, and an indication to me that I must change my course; I accordingly headed to the eastward direct. I should not have deviated from my course had not the bird visited the ship; and had it not been for this change of course, I should not have fallen in with the forty-nine passengers, whom I fortunately saved from certain death."

A somewhat analogous circumstance is recorded in the voyage of Cortez and his companions, when he was first on his way to the new world: "Their victuall waxed skant, and their fresh water wanted, so that they prepared themselves to die. Some cursyed their fortune, others asked mercie at God's hand, looking for death, and to be eaten of the Carives. And in this time of tribulation came a Dove flying to the shippe, being on Good Friday, at sunsett; and sat him on the shippe-top; whereat they were all comforted, and tooke it for a miracle, and good token, and some wept with joy; some sayd that God had sent the Dove to comfort them; others sayd that land was neare, and all gave hartie thanks to God, directing their course the way that the Dove flew."

In the "Autobiography" of Miss Knight, we read that being

on board the *Vanguard* (Nelson's ship), after the battle of the Nile, she remarked, while at breakfast, a little bird hopping about the table. It had come on board the ship the evening before the action, and had remained in her afterwards. The admiral's cabin was its chief residence, but it was fed and petted by all who came near it, for sailors regard the arrival of a bird as a promise of victory, or at least an excellent omen. It flew away soon after the ship reached Naples.

In the "Life of Rodney" it is related that in the famous victory of the 12th April, 1782, a bantam cock perched himself upon the poop of Rodney's ship, and at every broadside that was poured into the *Ville-de-Paris*, clapped his wings and crew. Rodney gave special orders that this cock should be taken care of as long as he lived.

According to Pliny the *buteo* was a species of hawk used in auguries. It gave its name to a family of the Fabians, because a bird of this species settled on the general's ship, and afforded a lucky omen.

Dolphins and *porpoises*, when they play about, are said to foretell a storm; hence they are considered as unlucky omens by the sailor. In the "Canterbury Guests," a comedy by Ravenscroft, we read: "My heart begins to leap and play like a porpoise before a storm."

The ancients, however, regarded the appearance of the dolphin as a sign of fair weather. According to old fables, the dolphins and porpoises offered themselves, in times of storms, to convey shipwrecked mariners to shore. The story of Arion is well known, but in no instance has the Lesbian poet been introduced with so much grace and beauty as by Spenser in the "Marriage of the Thames and Medway":

> "Then, there was heard a most celestiall sound
> Of dainty musicke, which did next ensue
> Before the Spouse. That was Arion, crowned:
> Who, playing on his harp, unto him drew
> The eares and hearts of all that goodly crew;
> That even yet the Dolphin which him bore
> Through the Ægæan seas from pirates' view,
> Stood still by him, astonished at his lore;
> *And all the raging seas for joy forgot to roar!*"

Like many other old pagan fictions, this classic myth was invested by the earlier Christian converts with a deeper, holier meaning; and the dolphin, so constantly recognised in sculptures and frescoes, points *not* to the deliverer of Arion, but to Him who, through the waters of baptism, opens to mankind the path of deliverance.

Pliny tells us that dolphins like music, and will come when called for by those who are accustomed to feed them, and can swim as swift as an arrow can be shot from a bow. The dolphin plays no inconsiderable part in the mythological lore of the ancients. The Romans, when fishing for the tunny, used to invoke the name of Alexicacus, or Neptune, that their nets might be preserved from the swordfish, which used to tear them, and prevent the assistance which, it was asserted, the dolphins used to give the tunny on these occasions.

Sea-urchins thrusting themselves in the mud, or striving to cover their bodies with sand, forbode a storm; *cockles*, and most shell-fish, are observed, when a tempest is brooding, to have gravel sticking hard into their shells, as a providence of nature to stay or poise themselves, and to help to weigh them down if raised from the bottom by surges.

Many fishes possess the power of keeping themselves secure amidst the turmoil of a storm by affixing themselves to a rock, or other steady substance. Among the most remarkable of these is the *remora*, or sucking-fish (*echeneis*), which the ancients imagined had the power to impede or arrest the course of a ship, a fable which continued to be credited until very late times. Thus, it was alleged, Anthony's ship was detained from getting soon enough into action on the memorable and decisive battle of Actium.*

* Magnus Heigninsen, who was sent by Frederick II., King of Denmark, to discover Greenland, after many mishaps did so; but was not able to get near it, because, before he had seen the land, his ship stopped short, at which he was much astonished, and with reason, for it was in the open sea, and in great depth of water; there was no ice, and the wind was fresh. Unable to go forward, he was obliged to return to Denmark, where he reported what had happened to him, and told the king that there were loadstones at the bottom of the sea, which had arrested his vessel! If he had

Ben Jonson, in the "Magnetic Lady," has:

"I say a remora,
For it will stay a ship that's under sail."

In Spenser's "Visions of the World's Vanity," we find:

"Looking far forth into the ocean wide,
A goodly ship, with banners bravely dight,
And flag in her top-gallant I espied,
Through the main sea making her merry flight;
Fair blew the wind into her bosom right,
And th' heavens looked lovely all the while
That she did seem to dance, as in delight,
And at her own felicity did smile;
All suddenly there clove unto her keel
A little fish they call remora,
Which stopt her course, and held her by the heel.
Strange thing me seemeth that so small a thing
Should able be so great an one to wring."

The eight-armed *cuttle-fish* has also been made an object of superstitious exaggeration. Pennant says that in the Indian seas this species has been found of such a size as to measure two fathoms in breadth across the central part, while each arm has measured *nine fathoms* in length; and that the natives of the Indian isles, when sailing in their canoes, always take care to be provided with hatchets, in order to cut off immediately the arms of such of those animals as happened to fling them over the sides of the canoes, lest they should pull them under the water and sink them. This has been considered a credulity in Pennant, unworthy of a steady naturalist.

---

known the history of the remora, perhaps he would have given that as a reason, as well as the loadstone. This occurred in 1588.

Livingstone states that the Barotse believe that at certain parts of the river Leeambi, in South Africa, a tremendous monster lies hid, and that it will catch a canoe, and hold it fast and motionless, in spite of the utmost exertions of the paddlers. While near Nameta, they even objected to pass a spot supposed to be haunted. They believe that some of their countrymen possess a knowledge of the proper prayer to lay the monster. It is strange to find fables similar to those of the more northern nations even in the heart of Africa. Can they be vestiges of traditions of animals that no longer exist?

Among the northern nations, Neccus, the malign deity of the waters, was much dreaded. If any perished by cramp, or in whirlpools, or by bad swimming, he was thought to be seized by Neccus. Steel was thought to expel him, and therefore all who bathed threw some little pieces of steel in the water for that purpose.

A French writer has suggested that the destruction of the great ship, the *Ville-de-Paris*, taken by the English during the American War, together with nine other ships which came to her assistance on hearing the signal-fire of distress, was owing, not to a storm which happened at the time, but to a group of colossal cuttle-fish prowling about the ocean beneath these unfortunate ships!

AN extraordinary belief was long current that the *barnacle*, a well-known kind of shell-fish, which is found adhering to the bottom of ships, would, when broken off, become a species of goose. Several old writers assert this, and Holinshed gravely declares that with his own eyes he saw the feathers of these barnacles "hang out of the shell at least two inches." Giraldus Cambrensis gives similar ocular testimony. "Who," he says, "can marvel that this should be so? When our first parent was made of mud, can we be surprised that a bird should be born of a tree?"

The singular fable concerning the origin of these geese, so prevalent in the sixteenth century, and credited even by some generally well-informed naturalists, is at the present day retained in our memory principally by Isaac Walton's quotations from "The Divine Weekes and Workes" of Du Bartas:

> "So, sly Bootes, underneath him sees
> In y' cycles, those goslings hatcht of trees,
> Whose fruitfull leaues falling into the water
> Are turn'd (they say) to liuing fowles soon after.
> So rotten sides of broken ships do change
> To barnacles! O, transformation strange!
> 'Twas first a greene tree, then a gallant hull,
> Lately a mushroom, now a flying gull."

In a description of West Connaught, Ireland, by Roderic O'Flaherty (1684), the barnacle is thus mentioned: "There is the bird engendered by the sea, out of timber long lying in the sea. Some call these birds *clakes*, and solan'd geese, and some, puffins, others barnacles; we call them *girrinn*.

Butler tells us in "Hudibras" of those—

"Who from the most refined of saints
As naturally grow miscreants,
As barnacles turn Soland geese
In the islands of the Orcades."

Gerard, author of the "Herbal" (1597), gives a minute account of this prodigy: "But what our eyes have seen, and hands have touched, we shall declare. There is a small island in Lancashire called the Pile of Foulders, wherein are found to be broken pieces of old and bruised ships, some whereof have been cast thither by shipwracke; and also of the trunks and bodies, with the branches of old rotten trees cast there likewise; whereon is found a certain spume, or froth, that in time breedeth unto certain shells, in shape like those of a muskle, but sharper pointed, and of a whitish colour, wherein is contained a thing in form like a lace of silk, finely woven, as it were together, of a whitish colour; one end whereof is fastened unto the inside of the shell, even as the fish of oysters and muskles are; the other end is made fast unto the belly of a rude masse or lumpe, which in time cometh unto the shape and form of a bird. When it is perfectly formed the shell gapeth open, and the first thing that appeareth is the aforesaid lace or string; next come the legs of a bird hanging out, and as it groweth greater, it openeth the shell by degrees, till at length it is all come forth, and hangeth only by the bill; in a short time after it cometh to full maturity, and falleth into the sea, where it gathereth feathers, and groweth to fowle bigger than a mallard, and less than a goose, having black legs, and bill or beak, and feathers black and white, spotted in such a manner as is our magpie, called in some places a pie-annet, which the people of Lancashire call by no other name than a tree-goose; which place, and all those parts adjoining, do so much abound therewith that one of the best may be bought for threepence."*

* William Barentz and his companions, on their voyage into the North Sea in 1594—1596, refuted Gerard's errors respecting the barnacle, which is noticed by Thomas Johnson, the editor of the second edition of the "Herbal," published in 1633: "The burnakles, whose fabulous breed my author here sets downe, and diuvers others have also deliuered, were found by some Hollanders to have had another originall, and that by egges, as

Honest Gerard delighted in the marvellous, and found ready believers : indeed, this particular ground of discussion had been abundantly cropped already. The numerous tentacles or arms of the animal inhabiting the barnacle shell which are disposed in a semicircular form, and have a feathery appearance, seem to have been all that could reasonably have been alleged in favour of this strange supposition.

THE old stories by ancient mariners, of *oysters* that grew on trees, and others so large that they required to be cut like a round of beef, or a quarter of lamb, were formerly considered as so many romances, and, indeed, they were great exaggerations ; but the fact is undisputed that there *are* large oysters that require to be carved, and oysters *have* been plucked from trees. Enormous oyster-shells are used for holy water in some continental churches. One oyster was known to be ninety years old, by the layers of the shell.

During the oyster-dredging, the fishermen keep up a wild monotonous song, or rather chaunt, which they assert charm the oysters into the dredge :

> "The herring loves the merry moonlight,
> The mackerel loves the wind,
> But the oyster loves the dredgers' song,
> For he comes of a gentle kind."

According to some Norwegian writers, the fishermen often see

---

other birds haue ; for they in their third voyage to finde out the North-east passage to China and the Molucco's, about the eightieth degree and eleven minutes of Northerly latitude, found two little islands, in one of which they found aboundance of these geese sitting vpon their egges, of which they got one goose, and tooke away sixty egges."

A writer in Dr. Aikins's "Athenæum" quotes the following curious account of barnacles from an old author. According to common opinion, they were "fowles lyke to wylde ghees, which growen wonderly upon trees, as it were nature wrought agayne kynde. Men of religyon ete bernacles on fastynge dayes, by cause they ben not engendred of flesshe, wherin as me thinketh they erre. For reason is agaynst that. For yf a man had eten of Adam's legge he had eten flesshe ; and yet Adam was not engendred of fader and moder, but that flesshe came wonderly of the erthe, and so this flesshe cometh wonderly of the tree."

large and frightful *lobsters* which they do not attack, the tips of their claws being a *fathom* asunder!

Some fishermen perform a sort of rite before going to the *herring* fishery, in drinking to a "white lug," that is when they examine a corner or lug of their nets, they may find it glitter with the silvery sheen of the fish, which is a sure sign of a heavy draught.

THE superstitious belief in *mermaids* and *mermen* was universal, and dates from the earliest periods. In the excavations of Khorsabad, Botta found a figure of Oannes, a creature half man and half fish, identical with Dagon, who came out of that part of the Erythræum sea, which borders upon Babylon. At Nimroud, a gigantic image was found by Layard, representing a fish's head as a cap, and the body of the fish depending over his shoulders, his legs those of a man; a richly-decorated bag was in his left hand. On the coins of Ascalon is figured a goddess, above whose head is a half-moon, and at her feet a woman, with her lower extremities like a fish.

The *tritons* and the *syrens* are represented as half fish and half human. Originally, the syrens were winged, but after the fable had been accepted, which told of their strife with the Muses, and their precipitation into the sea, they were figured like mermaids.* It is curious how the prevalence of tales of mermaids exists among Celtic populations, indicating these water-nymphs as having been originally deities of those people. The Peruvians had, also, their semi-fish gods. The North American Indians relate, that they were conducted from

* In "The Eastern Travels of John of Hesse" (1389), amongst the perils of voyage we read: "We came to a smoky and stony mountain, where we heard Syrens singing, *propriè* meermaids, who draw ships into danger by their songs. We saw there many horrible monsters, and were in great fear."

As the ancient navigators pretended to have seen syrens, and poets sung of them, so, in later times, seamen declared they had beheld a fish, the head of which was crowned with a mitre, and the shoulders covered with a rich dalmatica. All believed in the bishop-fish, and a learned Jesuit wrote a book to attest its existence.

Northern Asia by a man-fish. In the "Speculum Regali," an Icelandic work of the twelfth century, is the following description of a mermaid: "A monster is seen also near Greenland, which people call the Margyzr. This creature appears like a woman as far down as her waist, with breasts and bosom like a woman, long hands and soft hair; the neck and head in all respects like a human being. The hands seem to people to be long, and the fingers not to be parted, but united by a web like that on the feet of water birds. From the waist downwards, this monster resembles a fish with scales, tail, and fin. This prodigy is supposed to show itself more especially before heavy storms. The habit of this creature is to dive frequently, and rise again to the surface with fish in its hands. When sailors see it playing with the fish, or throwing them towards the ship, they fear they are doomed to lose several of the crew; but when it casts the fish, or turning from the vessel, flings them away from her, then the sailors take it as a good omen, that they will not suffer loss in the impending storm. The monster has a very horrible face, with broad brow and piercing eyes, a wide mouth and double chin."

The "Landnama," or Icelandic Doomsday Book, tells of a Marmennil, or merman, having been caught off the island of Grimsey, and the annals of the same country relate the appearance of these creatures off the coast in 1305, and 1329.

Megasthenes reported that the sea which washed Taprobana, the modern Ceylon, was inhabited by monsters having the appearance of a woman, and Ælian improved this account by stating that there were whales having the appearance of satyrs!

In 1187, a merman was stated to have been taken off the coast of Suffolk. It closely resembled a man, but was not gifted with speech. One day when it had the opportunity to escape, it fled to the sea, plunged in, and was never afterwards seen. Pontoppidan, in his "Natural History of Norway," records the appearance of a merman, which was deposed to on oath by the observers. About a mile from the coast of Denmark, near Landscrona, three sailors observed something

floating, like a dead body, in the water, and they rowed towards it. When they came within seven or eight fathoms, it still appeared as at first, for it had not stirred, but at that instant it sunk, and came up almost immediately in the same place. Upon this, out of fear, they lay still, and then let the boat float, so that they might better examine the monster, which, by the help of the current, came nearer and nearer to them. The creature turned its face, and stared at them, which gave them an opportunity of examining it narrowly. It stood in the same place for seven or eight minutes, and was seen in the water above breast-high. At last they grew apprehensive of some danger, and began to retire, upon which the monster blew out its cheeks, and made a kind of lowing noise, diving from their view. In regard to its form, it appeared like an old man, strong-limbed, with broad shoulders, but its arms they could not see. The head was small in proportion to the body, and it had short curled black hair, which did not reach below the ears; the eyes were deep in the head, and it had a meagre face, with a black beard, about the body downwards: this merman was quite pointed like a fish.

Old Hudson, the navigator, relates: "This morning, one of our company looking overboard, saw a mermaid, and calling up some of the company to see her, one more came up, and by that time she was come close to the ship's side, looking earnestly at the men. A little after, a sea came and overturned her. From the navel up, her back and breasts were like a woman's, as they say that saw her; her body as big as one of us; her skin very white, and long hair hanging down behind, of colour black. In her going down they saw her tail, which was like that of a porpoise, speckled like a mackerel.

The inhabitants of the Shetland Islands had a belief that these supernatural beings possess a sealskin, which serves them as a charm, and permits them to live in the depths of the ocean; had they not this talisman they would lose their amphibious qualities. A story is told of a man belonging to Unst, who, one day walking along the sands, saw a group of these

singular beings dancing in the moonlight, and a considerable number of the sealskins lying near them on the shore. Each went to pick up its own, and the whole band of mermen and mermaids disappeared like magic in the sea; but the Shetlander noticed one of the skins at his feet, seized it, and hid it securely. On his return he found on the beach the loveliest maiden that mortal eyes had ever seen; she was bemoaning with many tears the theft which compelled her to remain an exile on land. In vain did she implore the restitution of her talisman, for the man was mad with love, and inexorable, offering, however, his protection, and a shelter beneath his roof as his wife. The mermaid, seeing there was no alternative but to accept, married him. This singular alliance lasted a few years, and some children were born, who had no other peculiarity of appearance, except that the fingers were slightly flattened. The wife, however, showed great coldness to her husband, and when occasion permitted, she wandered on the beach, and at a given signal some one appeared in the sea, with whom she kept up a restless conversation in an unknown tongue. One day it happened that one of her children accidentally found a sealskin hidden under a mill-wheel, and ran to show it to the mother. The latter started; her joy was only troubled when she looked at the boy, whom she was about to leave for ever. She kissed him, and ran at full speed across the sands. At this moment the husband returned home, and learned that the sealskin had been found, and ran to stop his wife; but he arrived only to see her transformation in the shape of a seal, and diving from a projecting rock into the sea.

In all the northern countries stories relating to mermen and mermaids are singularly prolific. One common in Sweden tells how one night as some fishermen from the farm of Kennare slept in their wooden huts, the door opened gently, and those who were awakened saw a woman's hand, nothing more. This was related to their friends the next day, when a reckless young fellow exclaimed: "Why did you not lay hold of it? I'll watch this evening myself." He did so, and when the hand

appeared he seized it, but was drawn through the door and disappeared. Years afterwards his wife re-married. The young man now turned up again, and related how the hand of the mermaid (for such was the owner of it) had drawn him into the sea, and how he had lived with her under the water ever since, until one day she said: "To-night they dance at Kennare." Then he thought to himself that his wife must be re-married, and the mermaid telling him it was so, added: "Go and see your wife in her bridal wreath, but enter not beneath the roof." He went ashore, and stood some time looking at the festival, but could resist no longer, and entered. That night the roof of the farm buildings was carried off, and three days afterwards the fisherman died.

In the "History of the Netherlands" there is the following strange account of the sea-woman of Haarlem:

"At that time there was a great tempest at sea, with exceeding high tides, the which did drowne many villages in Friseland and Holland; by which tempest there came a sea-woman swimming in the Zuyderzee betwixt the towns of Campen and Edam, the which passing by the Purmeric, entered into the straight of a broken dyke in the Purmermer, where she remained a long time, and could not find the hole by which she entered, for that the breach had been stopped after that the tempest had ceased. Some country women and their servants, who did dayly pass the Pourmery, to milk their kine in the next pastures, did often see this woman swimming on the water, whereof at the first they were much afraid; but in the end being accustomed to see it very often, they viewed it neerer, and at last they resolved to take it if they could. Having discovered it they rowed towards it, and drew it out of the water by force, carrying it in one of their barkes unto the towne of Edam. When she had been well washed and cleansed from the sea-moss which was grown about her, she was like unto another woman; she was appareled, and began to accustome herself to ordinary meats like unto any other, yet she sought still means to escape, and to get into the water, but she was straightly guarded. They

came from farrre to see her. Those of Harlem made great sute to them of Edam to have this woman by reason of the strangenesse thereof. In the end they obtained her, where she did learn to spin, and lived many years (some say fifteen), and for the reverance which she bare unto the signe of the crosse whereunto she had beene accustomed, she was buried in the church-yarde. Many persons worthy of credit have justified in their writings that they had seene her in the said towne of Harlem."

On the western coast of Ireland, at certain rare conjunctions of wind and tide, there occurs what is called a "bore." The fishermen being totally ignorant of its actual cause, for it takes place in but one bay, and at remote intervals, called it an "avenging wave," and gave a terrible description of its rushing along crested with lightnings. Their account of its origin is this. A man of the name of Shea, a fisherman, once killed a mermaid, though she begged hard for mercy. The very next time that he sailed on the bay, the waves appeared in all their terrors. Struck by a guilty conscience he fled towards land; but the incredible speed of the "avenger" could not be baffled, he was overtaken, and not only he, but all in his boat perished. The punishment did not end there. Even to a later period the appearance of any of his direct descendants roused the same wave or "bore." Its desire of vengeance, or its power, somewhat diminished afterwards, for if the fishermen perceived it in time, and crossed the bar, they were secure.

In the Icelandic chronicles it is stated that there were seen in the sea of Greenland three sea-monsters of enormous size. The first, which some Norwegians saw from the waist upwards out of the water, was like a man about the neck, head, face, nose, and mouth, with the exception of the head being very much elevated and pointed towards the top. Its shoulders were broad, and at their extremity were two stumps of arms without hands. The body was slender below, and its look was chilling. There were heavy storms each time the monster appeared above the water. The second monster was formed down

to the waist like a woman ; it had large breasts, disheveled hair, and huge hands at the ends of the stumps of the arms, with long fingers, webbed like the feet of a duck. It was seen holding fish in its hand, and eating them. This phantom always preceded some storm. If it plunges in the water with its face towards the sailors, it is a sign they will not be shipwrecked ; but if it turns its back to them, they are lost. The third monster had three large heads.

Scoresby, in his account of the Arctic Regions, says that when seen at a distance, the front part of the head of a young walrus without tusks is not unlike a human face. As this animal is in the habit of rearing its head above water to look at ships and other passing objects, it is not at all improbable that it may have afforded some foundation for the stories of mermaids. "I have myself," he remarks, "seen a sea-horse in such a position, and under such circumstances, that it required very little stretch of imagination to mistake it for a human being ; so like indeed was it, that the surgeon of the ship actually reported to me his having seen a man with his head just appearing above the water."

Columbus in his "Journal" relates having seen three mermaids, which elevated themselves above the surface of the sea, and he adds that he had before seen such on the coast of Africa. They were by no means the beautiful beings that are generally represented, although they had some traces of the human countenance. It is supposed that these must have been manati, or sea-calves, seen indistinctly or at a distance, and that the imagination of Columbus, disposed to give a wonderful character to everything in this New World, had identified these misshapen animals with the syrens of ancient story.

The Russian popular mythology has, of course, its Vodyany, or water-sprite. "Here," remarks Mr. Ralston in his interesting work on the "Songs of the Russian Peasants," "is one of the stories about a mixed marriage beneath the waves. Except at the end, it is very like that which forms the groundwork of

Mr. Matthew Arnold's exquisite romaunt of the 'Forsaken Merman.' 'Once upon a time a girl was drowned, and she lived for many years after that with a water-sprite. But one fine day she swam to the shore, and saw the red sun and the green woods and fields, and heard the humming of insects and the distant sound of church-bells. Then a longing after her old life on earth came over her, and she could not resist the temptation. So she came out from the water, and went to her native village. But there, neither her relatives nor friends recognised her. Sadly did she return in the evening to the water-side, and passed once more to the power of the water-sprite. Two days later, her mutilated corse floated on the sands."

When a water-sprite appears in a village, it is easy to recognise him; for water is always dripping from his left skirt, and the spot on which he sits becomes instantly wet. In his own realm he not only rules over all the fishes that swim, but he greatly influences the lot of fishers and mariners. Sometimes he brings them good-luck—sometimes he lures them to destruction. Sometimes he gets caught in nets; but he immediately tears them asunder, and all the fish that had been inclosed with him, swim after him.

In Bohemia, fishermen are afraid of assisting a drowning man, thinking the water-sprite will be offended, and will drive away the fish from their nets; and they say he often sits on the shore with a club in his hand, from which hang ribbons of various hues: with these he allures children, and those he gets hold of he drowns. The souls of his victims he keeps, making them his servants, but their bodies he allows to float to shore. Sometimes he changes himself into a fish, generally a pike. Sometimes, also, he is represented like the Western merman, with a fish's tail. In the Ukraine there is a tradition that, when the sea is rough, such half-fishy "marine people" appear on the surface of the water and sing songs. In other places they are called "Pharaohs," being supposed, like the seals in Iceland, to be the remains of that host of Pharaoh which perished in the Red Sea.

The tradition of the Russian peasants speak of the Tsar Moskoi, the Marine or Water-King, who dwells in the depths of the sea, or the lake, or the pool, and who rules over the subaqueous world. To this Slavonic Neptune a family of daughters is frequently attributed, maidens of exceeding beauty, who, when they don their feather dresses, become the Swan Maidens who figure in the popular legends of so many nations.

The following ballad of "Duke Magnus and the Mermaid," is from Smaland. Magnus was the youngest son of Gustavus Vasa. He died out of his mind. It is well known that insanity pervaded the Vasa family for centuries :

"Duke Magnus looked out from the castle window,
How the stream ran so rapidly ;
And there he saw how upon the stream sat
A woman most fair and lovely.
Duke Magnus, Duke Magnus, plight thee to me,
I pray you still so freely ;
Say me not nay, but yes ! yes !

"O, to you I will give a travelling ship,
The best that a knight would guide ;
It goeth as well on water as on fair land,
And through the fields all so wide.
Duke Magnus, etc.

"O, to you I will give a courser grey,
The best that a knight would ride ;
He goeth as well on water as firm land,
And through the groves all so wide.
Duke Magnus, etc.

"O, how shall I plight me to you ?
I never any quiet get ;
I serve the king and my native land,
But with woman I match me not yet.
Duke Magnus, etc.

"To you I will give as much of gold
As far more than your life will endure ;
And of pearls and precious stones handfuls,
And all shall be so pure.
Duke Magnus, etc.

"O, gladly would I plight me to thee,
If thou wert of Christian kind ;
But now thou art a vile sea-troll,
My love thou canst never win.
Duke Magnus, etc.

"Duke Magnus, Duke Magnus, bethink thee well,
And answer not so haughtily;
For if thou wilt not plight me to thee,
Thou shalt ever crazy be.
Duke Magnus, etc.

"I am a king's son so good,
How can I let you gain me?
You dwell not on land but in the flood,
Which would not with me agree.
Duke Magnus, etc."

In one of the metrical romances of the Russians, the following story is told of a Novgorod trader, named Sadko: Once in a fit of dreariness, due to his being so poor that he had no possessions besides the *gusli*, on which he performed at festivals, he went down to the shore of Lake Ilmen, and there began to play. Presently the waters of the lake were troubled, and the Tsar Moskoi appeared, who thanked him for his music, and promised a rich reward. Thereupon Sadko flung a net into the lake, and drew a great treasure to land. Another of the poems tells how the same Sadko, after he had become a wealthy merchant, was sailing over the blue sea. Presently his ship stopped, and nothing would make it move on. Lots were cast to find out whose guilt was the cause of this delay, and they fixed the blame on Sadko. Then he confessed that he had now been sailing to and fro for twelve years, but had not remembered to pay fitting tribute to the King of the Waters—to offer bread and salt to the blue Caspian. Thereupon the sailors flung him overboard, and immediately the ship proceeded on its way. Sadko sank to the bottom of the sea, and there found a dwelling entirely made of wood. Inside lay the Tsar Moskoi, who said he had been expecting Sadko for twelve years, and told him to begin playing. Sadko obeyed and charmed the Tsar, who began to dance. Then the blue sea was troubled, the swift rivers overflowed, and many ships with their freight were submerged. The Ocean King was so pleased with the music that he offered the hand of any one of his thirty daughters to the musician, who married the nymph Volkhof; that being the name of the river which runs past Novgorod.

Among the Indian tribes of Guiana, there is an important being in their mythology called the *Orehu*, a mysterious female inhabiting the waters. Though not decidedly malignant, she is very capricious, and consequently dreaded. Her supposed form agrees with that of the ordinary mermaid, but she sometimes presents herself above the water, with the head of a horse or other animal, as may suit her fancy or the object she has in view. She often amuses herself with terrifying mankind; but sometimes bears canoe and people to the bottom. There was a spot on the banks of the Pomeroon where the earth, being undermined by the current, had sunk, and the trees which formerly flourished there stood out of the water withered and bare, presenting a desolate appearance. That was supposed to be a favourite resort of the Orehu. Many, especially of the Warans, an Indian tribe, if compelled to pass the spot by night, would keep close to the opposite bank and glide with noiseless paddles past the place where the water-sprite was believed to have fixed her abode. The superstitious belief concerning this being prevailed also among the black people dwelling on the rivers of Guiana. One of the Obia dances of the blacks is commonly called the *water-mama* dance, from the appellation usually given by them to their adopted patroness, the Orehu of the Indians.

The occasional appearance above the surface of the waters of the Manati, or Water-Cow, is supposed to have given rise to this superstition in former days. But, however that may be, the Indians have for ages drawn a wide distinction between the "Orehu" and the "Koiamoora," or Manati, believing them to differ in nature as in name. The Orehu, according to their notions, may assume the figure of the Manati, as of any other animal, but the latter does not, in their belief, possess any supernatural power, and is eaten when captured.

FAIRIES, water-spirits, and kelpies had a share in bewildering the feeble minds of sailors in olden times. In Perthshire every lake had its kelpie, or water-horse, often seen dashing

along the surface of the water. This malignant genius was supposed to allure women and children to his subaqueous haunts, there to be immediately devoured. He would also swell the torrent beyond its usual limits to overwhelm the hapless traveller.

The fishermen of Dieppe had a tradition that the fairies, at a certain season of the year, held a bazaar on the cliffs overhanging the sea, where articles of unequalled rarity and beauty were offered for sale. The passing fisherman on these occasions was accosted by these strange beings, who employed every art of fascination to draw his attention to their wares. If he had sufficient firmness to avert his gaze from the brilliant spectacle, he escaped uninjured; but if he yielded to the delusion, or listened to the delicious music that swelled around, all self-control was lost, and pursuing the glittering bait, which receded before him, he was drawn to the edge of the precipice, and hurled into the waves beneath.

I have ventured a ballad on this subject:

'Twas the eve of the bridal of Claude Deloraine,
The boldest of fishers who travers'd the main,
With the heart and the brow that had won him the hand
Of a maiden, the fairest and best in the land.

Still was the hour—the stars shone above,
As Claude bounded homeward, his thoughts full of love,
With a song on his lips, and a step light and free
As the waves that had rock'd him that day on the sea.

On, onward, he went; but it seem'd to his gaze
That the *falaise* grew longer; perchance 'twas the haze;
When, sudden, there gleam'd on his pathway a light,
That eclips'd the full moon in the glory of night.

And there rose in the midst, with a speed like the wind,
A mart of rich splendour, unmatch'd of its kind,
All the marvels of Stamboul in vain could compare
With the treasures of art that lay clustering there.

But bright though the jewels, how lovelier far
Shone the eyes of the elves—each the ray of a star,
As playful, and graceful, the gay creatures came
To the side of poor Claude, and breath'd softly his name.

"Come hither, young fisher, and buy from our store;
We have pearls from the deep, and earth's costliest ore:
Thy bride is awaiting some gift from thee now,
Take a chaplet of pearls to encircle her brow."

Soft fell the voice on the calm summer's even,
The herald of strains that seem'd wafted from heaven ;
So thrilling, the heart of the sailor gave way,
And he look'd, with charm'd eyes, on the fairies' array !

"Ho ! ho !" cried the elves, as the bridegroom drew near,
"The willows look greener when wet with a tear ;
There's a boat on the wave, but no helmsman to guide,
There's an arm on the cold beach, but pulseless its pride !"

As the lights mov'd before him, Claude hasten'd along ;
He marked not his footsteps ; he heard but the song :
One moment– it ceas'd—'midst the silence of death
The sailor was hurl'd in the breakers beneath !

A droll legend of a fisherman and the *piskies*, or little people, how, with true Cornish keenness, he over-reached the fairies, is related by Mr. Couch, of Penzance. It seems that John Taprail, long since dead, moored his boat one evening beside a barge of much larger size, in which his neighbour John Rendle traded between Cornwall and Plymouth ; and as the wind, though gusty, was not sufficient to cause any apprehension, he went to bed and slept soundly. In the middle of the night he was woke by a voice from without bidding him get up and "shift his rope over Rendle's," as his boat was in considerable danger. Now, as all Taprail's capital was invested in his boat and gear, we may be sure that he was not long in putting on his sea-clothes and going to its rescue. To his great chagrin he found that a joke had been played upon him, for the boat and barge were both riding quietly at their rope. On his way back again, when within a few yards of his home, he observed a crowd of the little people congregated under the shelter of a boat that was lying high and dry upon the beach. They were sitting in a semicircle, holding their hats to one of their number, who was engaged in distributing a heap of money, pitching a gold piece into the hat of each in succession, after the manner in which cards are dealt. Now, John had a covetous heart, and the sight of so much cash made him forget the respect due to an assembly of piskies, and that they are not slow to punish any intrusion on their privacy ; so he crept slily towards them, hidden by the boat, and reaching round, managed

to introduce his hat without exciting any notice. When the heap was getting low, and Taprail was awaking to the dangers of detection, he craftily withdrew his hat, and made off with the prize. He had got a fair start before the trick was discovered, but the defrauded piskies were soon on his heels, and he barely managed to reach his house, and to close the door upon his pursuers. So narrow indeed was his escape that he had left the tails of his sea-coat in their hands.

Such is evidently the very imperfect version of an old legend as it is remembered by the Cornish fishermen of the present generation. We may suppose that John Taprail's door had a key-hole, and there would have been poetical justice in the story, if the elves had compelled the fraudulent fisherman to turn his hat, or his pocket, inside out.

The French sailors formerly dreaded the nocturnal visits of a goblin, a sort of mischievous Puck, who played his pranks on board while they slept: opened the knives in their pockets, singed their hair, tied up the cords that held the sails, drew up anchors in a calm, and tore in pieces the sails that had been carelessly tied by the sailors; in the latter case proving certainly a retributory monitor.

Sir George Grey, in his "Polynesian Mythology," observes that the New Zealanders learnt the art of netting mackerel from the fairies. It was a certain Kahakura, whose observation of the habits of his race was sufficiently acute to discover this device. Passing a place where some people had been cleaning mackerel, he remarked that the people who had been fishing must have been there in the night-time, and he said to himself, "These are no mortals who have been fishing here; spirits must have done this. Had they been men, some of the reeds and grass which they sit upon in their canoe would have been lying about." Keeping his own counsel, he returned to watch on the following night; and, sure enough there were the fairies, shouting out, "The net here—the net here!" and other encouraging cries. In the darkness, Kahakura managed to lend a hand in hauling in the nets; and in the collection and appro-

priation of the fish, availed himself of a crafty *ruse* to delay his companions from time to time, until the daylight broke. The fairies, when they saw that Kahakura was a man, dispersed in confusion, leaving their nets, the construction of which Kahakura could study at leisure. He thus taught his children to make nets, and by them the Maori race became acquainted with the art.

FROM early times the *Virgin and saints* were believed to exercise a miraculous influence over the destinies of seamen; and a like sentiment still prevails over the maritime population of foreign countries.

Two Varangian chiefs, Askold and Dir, began the expeditions against Byzantium. With two hundred vessels, says Nestor, they entered the Sound (the Bosphorus), and besieged Constantinople. But the patriarch Photius, according to the Byzantine accounts, took the wonder-working robe of Our Lady of Blachernes, and plunged it into the waves. A fierce tempest instantly arose, and the whole Russian fleet was destroyed.

We are told (in the beginning of the eleventh century) that when Æthelsige set sail from Denmark on his return to England, his ship was well-nigh lost in a storm. In answer to the prayers of the abbot and his companions, an angel presently appeared, and bade them keep the Feast of the Conception of Our Lady. On his vow so to do, the storm ceased, and on his return the new festival was first kept in the church of Ramsey, and from thence its observance spread over England and Christendom.

In 1226, the Earl of Salisbury, on returning to England, was so nearly shipwrecked on his voyage, that everything, including articles of great value, were thrown into the sea to lighten the ship. In the moment of supreme danger a brilliant light was seen at the top of the mast, and near to it a damsel of surpassing beauty, who protected the light from the wind and rain. This sight inspired the earl and the sailors with courage, and the presence was assumed to be that of the Virgin, to whom

the earl, from the day of his knighthood, had devoted a taper to be burnt at her shrine constantly during canonical hours.

Edward III., after the surrender of Calais, on his return to England, encountered a violent storm. "Oh, blessed Mary!" he exclaimed; "holy lady! why is it, and what does it portend, that in going to France I enjoyed a favourable wind, a calm sea, and all things prospered with me; but on returning to England, all kinds of misfortunes befall me?" Of course the monkish historians relate that this expostulation had the desired effect, and the storm suddenly subsided.

In the "Historie of the arrivall of Edward IV. in England" (*Camden Society*), we read: "The kynge, beinge out of his realme, in great trowble, thowght, and hevines, for the infortwne and adversitie that was fallen hym, full often, and specially upon the sea, he prayed to God, owr Lady, and Seint George, and, amonges othar saynts, he specially prayed Seint Anne to helpe hym, where that he promysed, that, at the next tyme that it shuld hape hym to se any ymage of Seint Anne, he shuld therto make his prayers, and gyve his offeringe, in the honor and worshipe of that blessyd saynte."

Joinville relates that a sailor falling overboard during the voyage of St. Louis to France, on being picked up, was asked: "Why he didn't swim?" He replied that he had no need to do so, for while falling into the sea, he exclaimed: "Our Lady of Valbert," and that she had supported him by his shoulders until he was taken aboard.

Admiral Sir Henry Howard wrote to King Henry VIII. from sea: "I have given him (Captain Arthur) liberty to go home, for when he was in extreme danger, he called upon Our Lady of Walsingham for health and comfort, and made a vow that an it pleased God and her to deliver him out of the peril, he would never eat flesh or fish until he had seen her."

Fynes Moryson, in his "Travels," mentions having seen an image of the Virgin Mary at Venice, to which great miracles were attributed. All ships that came into the haven used to salute this image and that of St. Mark, by firing guns. A mer-

chant of Venice, saved from shipwreck by the light of a candle on a dark night, in his last will ordered that his heirs should for ever cause a wax candle to be burnt before the image.

In Leo Antonio More's "Description of Africa" (1600) is a curious legend of saintly interposition at sea. Alluding to the consecration of Venice to St. Mark the Evangelist (A.D. 829), he says it became possessed of certain relics of the saint by a pious fraud. The Caliph of Egypt was building at Alexandria a new palace, and decorating it with the spoils of the Christian churches. As it was feared that the body of St. Mark would share in the general desecration, two Venetian merchants, who were then trading in the Egyptian ports with ten galleys, bribed the chief priest of the temple to hand over to them the body for transference to Venice. It was necessary to conceal the contemplated theft from the Christian population, and for this purpose the body of St. Claudia was deposited in the linen shroud occupied by the evangelist. Such, however, was the superior sanctity of the latter, that the disturbance of his remains filled the whole church with a rich celestial odour, and attracted crowds of curious devotees to satisfy themselves of the safety of the holy treasure. They did not detect the change that had been effected. During the homeward voyage a terrible storm would have destroyed the vessel and all its crew, but for the timely appearance of the saint, who ordered the captain to furl his sails, thereby proving himself a better navigator than the Venetian.

The Sardinian fishermen appear to indulge in a plurality of saints to favour their vocation. Tyndale, in his account of that island, gives an animated description of the superstitious observances of the sailors. "Amidst the cheers," he says, "of the fishermen, at having made a good capture of fish, a general silence prevailed, the leader in his little boat having checked the hilarity, and assumed a pontifical as well as a piscatorial character. Taking off his cap—an example followed by all his company — he commenced a half-chaunt, or half-recitative prayer, a species of litany and invocation of the saints, to which

an *ora pro nobis* chorus was made by the sailors. After the Virgin Mary had been appealed to, and her protection against accidents particularly requested—as the ancients did to Neptune—several saints were called over, half of whose names I knew not, but who were evidently influential persons in the fishing department. St. George was supplicated to drive away all enemies of the tunny, from the imaginary "lammia," or sorceress, to the real shark and sword-fish. St. Peter was reminded of the holy miracle performed for him, by an application to effect a similarly miraculous draught on the present occasion, and (perhaps to counterbalance the difficulty in case of his refusal) a petition was offered up to San Antonio di Padua, imploring him to perform some more of his fishing wonders. St. Michael was complimented on his heavenly influence in these matters, and humbly requested to continue his favours. Not knowing why the latter was mixed up with the affair, I asked one of the men for an explanation, and his answer was as learned as it was lucid. "St. Michael," he said, "was with St. Peter, when the latter asked Jesus Christ to go fishing, and he was, therefore, one of the crew of that boat." Besides the saints of such undoubted authority and interest in tunny fishing, the shrines of general saints, as well as local ones, were called over, and a blessing requested for the particular towns and places in the Mediterranean, which purchased the fish.

During these pious appeals, so cunning and amusing to a Protestant stranger, the preparations for killing the fish were not forgotten, the men having changed their clothes for the occasion; for by the time the carnage was over, the men were covered with blood, the stain of which it is almost impossible to remove. The change of every jacket, waistcoat, and trousers, seemed to produce a corresponding one in the litany, and one might have imagined that the saints presided no less over the old clothes than over the tunnies. The next day, the weather being unpropitious, a fresh invocation of the saints was made in church at vespers, and fishermen and others were assembled to implore a change of wind, and a successful fishing on the morrow.

According to Cetti, it is a custom of the Italian seamen on the vigils of a particular day, to draw by lot the name of a saint, and thus elected to constitute and invoke him as the protector and patron for the time; and he is paid for the trouble and honour by a present of one of the largest fish, which the priest obligingly takes care of in his own larder.

The saints in turbulent times took good care of their own honour by miraculous interpositions; thus we read that during the strife between the Scots and English in 1335, the fleet of the latter entered the Forth, and committed great ravages on the sea-coast. One of these piratical vessels landed on the island of Amonia, and despoiling a church, carried off a splendid image of St. Colomba. While on their return, however, the saint took vengeance upon them, for a furious storm arose, and one of the largest ships nearly foundered. Having reached Inchkeith in great distress, and implored the forgiveness of the saint, they suddenly found themselves in safety, but not until a vow had been made that the image should be replaced in its shrine.

Another ship of the same expedition robbed the church of Dolas, and took away the choir, a piece of curious workmanship; but the crime did not pass unpunished, for the barge which was conveying the choir, and while the sailors were exulting with trumpets and horns, suddenly sunk.

Thorlack, a Swedish bishop, when forced to leave Upsala, stole the finger-bone of the holy Erik, to secure a favourable wind. A dreadful storm, however, arose; so, repenting of his sacrilege, he took back the relic, and then, with a fair breeze, the vessel went quietly on.

A similar legend is recorded in the annals of the Abbey of Fécamp in Normandy. A monk named Gualtier had been received into the monastery about the year 1201. On the pretext of taking a pilgrimage to Jerusalem, he stole a portion of the "holy blood," which relic rendered the abbey so famous in olden time. Besides this, he purloined a bone of the arm of St. Madélaine. With these the monk quitted the abbey, and,

in company with two other priests. embarked on board a ship. Gualtier assured the crew that they would have a favourable voyage, as he was the bearer of some precious relics. The contrary, however, took place ; a violent tempest frightened all on board, and Gualtier was reminded of his boast. He avowed the theft, but declared his intention of raising a chapel at Jerusalem, in honour of the precious relics. After this the wind abated, and the sea became calm. The sailors who had witnessed the miracle, endeavoured to obtain the relics by force ; but it was resolved, at length, that they should be restored to the abbey, and on this conclusion the vessel returned safely to Fécamp.

It is stated in the "Rhyming Chronicle of Sweden," that before the taking of Wisby, Erik (not the *saint*) and his piratical companions, repenting of their sins, came to Bro Church, and kneeling on the stone pavement before the cross, offered, as gifts, plunder taken from the Swedish merchants. An unseen hand kindled their offerings as they lay upon the altar, and fire consumed them, while not even the altar-cloth was singed. The images of the martyred saints swelled, and dropped blood upon the floor. Thus the pirates understood that heaven rejected their gifts, and that some punishment was at hand, which really happened ; the ships of Erik being wrecked, and all their treasures lost, while the chief himself was nearly drowned.

The miraculous powers of St. Nicholas, the patron of seamen, seem to have been confined to no particular country or occasion.* The church of this worthy, at Arboja in Sweden, had before the Reformation a richly-carved altar-piece, concerning

* According to the Scandinavian mythology, Odin assumes the name of Nick, Neck, Nikkar, Nickur, or Hnikar, when he acts as the evil or destructive principle. In the character of Nikur, or Hnikudur, a Protean water-sprite, he raised sudden storms and tempests. Nick, or Nickar, was propitiated by sacrifices, and hence it has been imagined that the Scandinavian spirit of the waters became in the middle ages St. Nicholas. The correspondence of these two sea-protectors with those ascribed to the marine deities of Greece and Rome, is the consequence of their common origin in the mysteries of the Cabiri, or the great gods of Phœnicia, Samothrace, Egypt, Troas, Greece, Italy, and Crete. Of these were Castor and Pollux.

which a tradition is related, that during some foreign war the inhabitants of a besieged town sewed this splendid work of art in a cow-hide, and sunk it in the sea to prevent their enemies from obtaining possession of it. The Swedes, however, discovered the spot, but in trying to hoist the weighty load into a ship, they found that it could not be moved. A sagacious bystander suggested that they should call over the names of the great churches in Sweden, for if by chance they came upon the name of the patron saint of the altar-piece, it could surely be moved. The bright idea was acted upon, and St. Laurentius of Lund was invoked, but without effect, the altar-piece sticking as firm as ever. Saint after saint—nearly all in the calendar, were called upon with the same result; but at length a sailor boy suggested St. Nicholas, when up came the altar-piece like a cork, and was sent to the church of Arboja, of which he was the tutelary guardian.

The church of St. Nicholas at Liverpool was consecrated in 1361, "and," remarks Mr. Baines, "in the vicinity there formerly stood a statue of St. Nicholas, and when the faith in the intercession of saints was more operative than at present, the mariners were wont to present a peace-offering for a prosperous voyage on their going out to sea, and a wave-offering on their return; but the saint, having lost his votaries, has long since disappeared."

To these churches, in many countries, mariners offered up their prayers, and hung up votive tablets. One in the "Absurda" of Erasmus, having escaped shipwreck, says that he is proceeding forthwith to the church, in order to dedicate a piece of an old sail-cloth to St. Nicholas.

Lambarde in his "Perambulations of Kent," alluding to St. Nicholas's Chapel, near Hythe, remarks: "This is one of the places—

> "'Where such as had escapt the sea
> Were wont to leave their guifts.'

Insomuch, as if any of the fishermen on this coast had hardly escaped the storme, and taken any store, then should Sainct

Nicholas have not onely the thanke of that deliverance, but, also, one or more of the best fishes for an offering."

The custom of suspending tablets is probably derived from the Romans, who had it from the Greeks, for we are told that Bion, the philosopher, was shown several of these votive pictures, suspended in a temple of Neptune upon the sea-shore. Cicero briefly notices this custom, and Horace describes it:

"Me tabula sacer
Votiva paries indicat avida
Suspendisse potenti,
Vestimenta maris Deo."

A friend of Diagoras, the philosopher, in order to convince him that the gods were not indifferent to human affairs, desired him to observe how many consecrated tablets were hung up in the temple in grateful acknowledgments of the escapes from the dangers of the sea. Diagoras, in reply, said: "True, but here are no tablets of those who have suffered shipwreck, and perished in the sea."

Among the Romans it was customary to consecrate little marble ships to *Jupiter Redux*, in gratitude for their safe return from sea. On the Cœlian Hill, where anciently stood the temple of this deity, Our Lady of the Ship, *Santa Maria della Navicella*, now receives the homage of her naval votaries. Before her chapel, Pope Leo X. erected a marble ship to record the dangers he had escaped in a storm at sea. Fragments of ancient votive ships have often been discovered in the soil of this spot.

It seems singular that an Egyptian goddess, Isis, whose genuine worshippers at home held the sea and everything connected with it in abhorrence, should be fixed upon at Rome, for the tutelar power of that element, and have her altars crowned with votive tablets. Anciently these were hung up to Neptune; but it was not only on his prerogative she trenched, but on those of Apollo, Esculapius, etc. The tablets which men in danger of shipwreck vowed to Isis, and which they procured to be painted and hung up in her temple, contained

a representation of their perils and escapes. Thus Juvenal (Satire xii.) says:

"As Isis's temples show
By many a pictured scene of votive woe."

The modern mariners of Greece substitute St. Nicholas for Neptune, and an interesting historical anecdote is connected with the subject. The name of Kanaris, the Greek naval hero, was almost unknown among his fellow-countrymen, until he signalised himself in January, 1828, by setting fire to the Turkish admiral's ship, which had a crew of 2,200 men on board at the time in the roads of Chios. His own men, on descrying the great Turkish fleet in that roadstead, attempted to compel him to sheer off. "If you have coward hearts," exclaimed Kanaris, "throw yourselves into the sea, and shelter yourselves behind yon rocks. I shall remain on board and die without you." These words recalled their sinking courage, and they swore to live or die with him. It happened to be the month of Ramazan, when the faithful, after keeping their mouths closed from sunrise to sunset, retaliate for the penance by passing the night in all kinds of merriment and debauchery. The night in question had, therefore, collected a host of officers of considerable rank on board the admiral's ship as visitors. It was pitch dark when Kanaris made his fire-ship fast to the vessel, set fire to her, and jumped into his launch; the flames spread rapidly, and Kanaris, who was at no great distance from the enemy, called out to them, "Holloa there! how do you relish the Ramazan illumination?" Then laying his best hands to the oar, he beheld the Turkish admiral's ship with the Kapudan Pasha, and every soul on board blown into the air. As soon as the hero got ashore, he went to St. Nicholas's Church, where he returned the saint thanksgivings, and presented a votive offering of two wax tapers to his shrine.

An instance of a partnership of saints for the protection of mariners is recorded. At the time of the Crusades, a fleet of ships, conveying troops, set sail from Dartmouth in 1190, to join Richard I. at Marseilles, but were dispersed on their way

during a violent gale. To one of these vessels, which belonged to London, and had one hundred passengers, a special miracle was vouchsafed. The terrified crew having invoked divine aid, St. Thomas of Canterbury thrice appeared, and assured them that he and St. Edmund and St. Nicholas had agreed to protect their ship, and would preserve it in safety, provided the passengers repented of their sins, and would do penance. Such easy terms being gladly accepted by the company, the saint vanished, and the tempest ceased.

Numberless are the instances of saintly interposition on behalf of seamen in peril, and sometimes under strange circumstances. Thus we are told of a Mahommedan miracle. A certain person's ship sprung a leak at sea, and the vessel was nearly sinking, when the captain vowed with a sincere heart that should Qadir Wullee Sahib (a celebrated saint and prophet) vouchsafe to stop the leak, he would offer up in his excellency's name the profits of his cargo, and likewise a couple of small models of ships formed of gold and silver. It happened at that perilous moment the saint was engaged with his barber, undergoing the process of shaving, but he instantly became acquainted with the condition in which the captain stood. Out of kindness he threw away the looking-glass he held in his hand, which flew off to the vessel, and adhering to the aperture in the ship, stopped the leak. The vessel reached its destination safely, and the captain, remindful of his promise, brought his offering in gold, and the two little vessels of gold and silver to the saint, who told him to restore the looking-glass to the barber. The captain, astonished, inquired what looking-glass was meant. The saint told him it would be found over the hole in the ship's side, which proved to be correct.

St. Anthony of Padua had many adorers among fishermen. The miracle he performed in sight of some heretics of Rimini, whom he had vainly endeavoured to convert, is well known, and has, in many instances, formed the subject of artistic representations which are found in continental churches. A painter, who had covered his canvas with fishes, in all attitudes

of prayerful listening, introduced some lobsters stretching out of the water, and coloured *red;* probably never having seen them in their natural state. Being asked to explain this anachronism, he extricated himself from the dilemma by observing that the whole affair was a miracle, and he had made the miracle still greater.

In the church of St. Anthony, at Padua (a splendid pile, the eight cupolas and two fine towers giving it a character of Oriental magnificence), there are *bas-reliefs* of the actions of the saint, including the miracle of the fishes.

In the book of "The Translation and the Miracles of St. Vaast," we read that some Flemish fishermen had wounded with their lances an enormous whale. They had already surrounded the apparently dead monster, with the intention of dragging it ashore; but the whale, although wounded, suddenly regained his strength, and became furious, attacking the boats, and exposing the sailors to great danger. One of them proposed to his companion that they should invoke St. Arnould, and promise, in return for the saint's aid, a portion of the fish if they were saved. The result was that the whale offered no further resistance, but allowed himself to be dragged ashore.

About the year 1540, St. Francis Xavier, decorated with the lofty title of the Apostle of the Indies, sailed in a Chinese vessel from Malacca on his way to Japan. The voyage was long and hazardous: during which he was much afflicted by the sight of an idol placed in the poop, having candles and incense continually burning before it, which, on every emergency, was consulted by the crew with offerings of meat and birds. Viewing the image as an impersonation of the devil, he thought it most grievous to be so many months under the sole direction of that unholy power. The same superstition still prevails at the present time. In every large Chinese junk there is a shrine in honour of the goddess Tien-how, who is the tutelary deity of sailors. The idol of the goddess, which is carefully inclosed in a glass case, is daily worshipped by the crew. Above the

altar there is generally inscribed an ejaculatory prayer, such as: "Wherever this ship may sail, O goddess, grant her a prosperous voyage." On each side of the altar are inscribed sentences to the following effect: "Enable us by trading to acquire wealth;" or, "When on the wide waste of waters, fail not, O goddess, to show us thy favour." At the commencement and termination of each voyage, the goddess Tien-how receives a special homage. When a junk is ready for sea, a number of Taonist priests are invited to go on board for the purpose of chanting prayers and offering sacrifices to Tien-how. But should a violent storm arise after all these religious observances and threaten the safety of the vessel, there is an all-prevailing opinion among Chinese sailors that it is owing to the anger of the gods against some sinful person or persons on board. A similar notion prevailed among mariners in ancient times. We read that when a storm overtook the vessel in which the prophet Jonah was seeking to escape to Tarshish, in order that he might evade the divine command to preach repentance to the inhabitants of Nineveh, the terrified sailors cast lots to know for whose cause the evil was upon them; and when the lot fell upon the disobedient prophet, they reluctantly cast him into the sea. The Argonauts of Orpheus were disposed to act in a similar way towards Medea, when they attibuted to her presence the storm by which the *Argo* was overtaken:

> "And much they doubted in their prudent minds,
> Whether to kill and cast a prey to fishes,
> Wretched Medea, and avert their fate."

We are told that when the vessel which carried Diagoras, surnamed the Atheist—who flourished in the fifth century before the Christian era—was beset by tempests, the sailors at once concluded that it was owing to the atheistical principles which the philosopher professed. Instances are known in which Chinese sailors during very severe storms have cast into the sea persons whose wickedness they believed to have been the cause of the tempests, hoping by the sacrifice to appease the anger of the gods.

In the middle ages, if a priest happened to be on board during a time of tempest and danger, he ran the risk of being thrown into the sea, his black dress being considered the cause of the storm.*

As a Chinese junk is leaving port, other crews which hail from the same port mount the poops of their junks with the view of propitiating the winds and waves in favour of the departing vessel, some of them energetically beating gongs and tomtoms, while others, to dispel all evil influences, increase the din by discharging popguns and fire-crackers.

When the vessel reaches the port, religious ceremonies are again observed in honour of Tien-how. The services on such occasions are not held on board the junks, but in a temple in honour of the goddess. They consist of thanksgivings, prayers, and offerings of boiled fowl and pork, or of small portions of the merchandise which the junk has brought to port. Dr. Gray, Archdeacon of Hong Kong, observes: "In 1864 I entered a temple dedicated to Tien-how on Fisher's Island, one of the Pescadoré group, and observed on the altar a number of small red bags of the size of an ordinary purse. On each bag was written the name of the person by whom, and the purpose for which it had been placed on the altar. These bags I was told contained salt, large quantities of which are brought by junks to the Pescadoré group for preserving fish. In the same temple there was a large model of a Chinese junk, which I was informed it was the custom of the islanders to carry in procession through the streets of their villages when celebrating the natal anniversary of Tien-how."

Dr. Gray, alluding to the excessive superstitions of the Chinese sailors, observes: "On one occasion our boat ran aground in the river, and as the waters of the Yang-tsze were

* The custom of throwing a guilty person overboard in a storm being one of the most ancient superstitions, we can have but little difficulty in imagining a similar legend to have been current in different countries, and as those with whom Jonah took his voyage were Phœnicians, their maritime connection with most parts of the then known world would still favour its extension.

rapidly receding, the men became much alarmed, and used their best endeavours to get her off. While the majority were thus exerting themselves, others were busily engaged in propitiating the evil spirits who were supposed to have caused the mishap. After great efforts they got the vessel off, but as it was now dark they let go the anchor, and waited for the following day. We had not been at anchor many minutes, when we observed that the sailors who crowded round us were ill at ease. They seemed to anticipate further disasters ; and when we were retiring to rest, the servant of my companion in travel entered the saloon in a state of great anxiety, informing us that many evil spirits were flitting about, and that the sailors were desirous that we should discharge a revolver or fowling-piece to drive them away.

"On another occasion they were thrown into a state of profound alarm, because, when some ravens hovered over the vessel, my companion wished to shoot one or two of the birds. Only the solemn assurance of my companion that he would not molest the birds allayed the excitement."

The sailors on board ships in the river traffic are devotees of the deity called "Loong-moo," or the Dragon's Mother. In honour of this goddess there are small shrines at frequent intervals on the banks, and a religious ceremony of a very singular nature is usually observed by the masters of river junks at the beginning of a voyage. Previous to weighing anchor the master takes his place in the bows, which the Chinese regard as the most sacred part of the ship, and proceeds to propitiate the Dragon's Mother. On a small temporary altar erected for the occasion, are three cups containing Chinese wine. Taking in his hands a live fowl, which he continues to hold until he kills it as a sacrifice, the master proceeds in the first place to perform the Kowtow. He then takes the cups from the table one at a time, and raising each above his head, pours its contents on the deck as a libation. He next cuts the throat of the fowl with a sharp knife, taking care to sprinkle that portion of the deck on which he stands with the blood of the sacrifice. At this stage

of the ceremony several pieces of silver paper are presented to him by one of the crew. These are sprinkled with the blood, and then fastened to the doorposts and lintels of the cabin, reminding one of the rites connected with the Passover among the Jews.

The Burmese fishermen make a small shed, termed a "Natsin," near their fishery, in which every morning offerings of fruit, leaves, rice, or some such tribute is placed; if this were not done, they say that the Nat, or spirit, would destroy the fish. In a boat-race a preliminary row over the course is always taken, a man at the prow holding in his extended arms a tray or basin containing a cocoa-nut, bunch of plantains, betel leaves, etc., as an oblation to the Nats of the stream, to ensure their causing no accident to the boat in the race.

The Indian sailor to propitiate the favour of his god, Muthiam, king of evil spirits, would drink the blood of a cock, or swallow a live coal to avert evil influences.

Among the natives of the South Pacific, the extremity of a great cocoa-nut leaf, and comprising ten or twelve lesser leaves, when cut off and neatly bound with a piece of yellow cinet by "the priest of all good," constituted the fisherman's god. Without this Mokoiro, as the divinity was called, no canoe would venture over the reef to fish.

The Gotland sailor always makes the sign of a cross before he launches his boat into the sea.

AMONG the *curiosities of fish legends* may be noticed one relating to St. Neot, who established a monastery in Cornwall, about four miles west of St. Cleer. Near this spot was a spring, which in the driest season never failed. The saint perceived in it three fishes, but did not presume to take them until it was revealed to him for what purpose they were placed there. An angel appeared to acquaint him that every day, or as often as he should find occasion, he might take *one* fish for his use, leaving the other two untouched. This condition being observed, he was assured that on his next return to

the well, he would always find three fishes as at the first. It happened soon after this, that the saint was afflicted with a grievous disorder, and unable for some days to take any sustenance. Barius, his faithful and affectionate servant, being alarmed at his long abstinence, went to the well and caught *two* fish, which he cooked in different ways, boiling one and broiling the other, and brought them to his master on a dish. The saint immediately took alarm, and inquired whence the two fish had been brought. Barius, with honest simplicity, told him that he had taken them from the well, and had dressed them in different ways, hoping that if the one did not suit his sickly palate, the other might. Then said the saint, "Why hast thou done this?" and commanded his trembling servant to take the fishes again to the well, and throwing himself prostrate, he continued in prayer, until Barius returning, acquainted him that the two fishes, after being dressed, were now in the well alive and active, disporting in the water as usual. The saint then desired him to go again, and catch *one* fish only and dress it for his use, of which he had no sooner tasted than he recovered his health again.

A remarkable incident is mentioned in the life of St. Leven, of Cornwall. One evening he was on the rocks fishing. There was a heavy pull on his line, and drawing it in, he found two fishes on the same hook. The saint, anxious to serve both alike, to avoid even the appearance of partiality, took both the fishes off the hook, and cast them back into the sea. Again they came to the hook, and were returned to the sea. For the third time the two fishes hooked themselves again. St. Leven, upon this, thought there must be some reason for this strange occurrence, so he took both fishes home with him. On his arrival he found his sister, St. Breage, had come to visit him with two children. Then he thought he saw the hand of Providence at work in guiding the fish to his hook. But the result was unfortunate; the fish were cooked, and the children being hungry, were choked by eating the bones.

Among the numerous miracles attributed to Thomas à

Becket is the following: When passing through St. Omers and Gravelines with some companions, as they were crossing a river, one of them asked him as a favour to the hospitable monks, who were about to receive them in their monastery, "ut in adventu tuo comedunt pinguia." Becket replied that, being Wednesday, this might not be. "Forsan non abundant piscibus," said his companion. "Domini est providere," replied Becket; and at the word a great bream leaped out of the river into his lap.

Dr. Walsh, in his "Travels of Macarius," relates the following miracle: "At the distance of a quarter of a mile from the walls is Balukli, or the Church of Fishes. The church is so called from a legend that has rendered it very celebrated among the Greeks. There stood on this place a small monastery of Greek Calayers, when Mahomet laid siege to Constantinople, who, it seems, were not molested by his army. On the day of the decisive attack, a monk was frying some fish, when news was suddenly brought to the convent that the Turks had entered the town, through the breach in the walls. 'I would as soon believe,' said he, 'that these fried fish would spring from the pan, and become again alive.' To reprove the incredulous monk, the fish *did* spring from the pan into a vessel of water which stood near, and swam about as if they had never been taken out of it. In commemoration of this miracle, a church was erected over the spot, containing a reservoir of water, into which the fish, which still continued alive, were placed. The 29th of April was appointed in the Greek calendar as a festival to commemorate the circumstance; and a vast concourse of people used to assemble here on every anniversary day to see the miraculous and everlasting fishes swim about the reservoir."

It is recorded of St. Pol de Léon, a saint of Brittany, that his sister lived in a convent of nuns near his own monastery. It was situated on the sea-shore, and exposed to the tempestuous winds of the north. She represented the case of the convent to her brother, when he ordered the sea to retire four thousand

paces from the convent, which it did immediately. He then directed his sister and her companions to range a row of flints along the shore for a considerable distance, which was no sooner done than they increased to large rocks, which so entirely broke the force of the winds that the convent was never after incommoded.

It is stated of St. Corentin, of Brittany, that every morning a little fish was seen in a fountain near his hermitage. The saint caught it, cut off a sufficient quantity for his repast, then threw the rest into the water, when the fish became whole again, and on the next morning was ready for another quartering. A similar story is told by an Eastern traveller, Abou-el-Cassim, who, alluding to a river which flows from Mount Caucasus into the Black Sea, says: "Every year there arrives in this part of the river a great quantity of fish. The people cut off the flesh on one side of them, eat it, and let the fish go. The year following, the same creatures return and offer the other side, which they had preserved untouched. It is then discovered that new flesh has replaced the old."

Among the curiosities of fish legends, we find how St. Patrick, once overcome by hunger, helped himself to pork chops on a fast-day. An angel met him with the forbidden cutlets in his hand; but the saint popped them into a pail of water, pattered an Ave Mary over them, and the chops were turned into a couple of respectable and orthodox-looking trout. The angel looked perplexed and went away, with his index-finger on the side of his nose. And see what became of it! In Ireland, meat dipped into water and christened by the name of "St. Patrick's fish," is commonly eaten there even on fast-days, and to the great regret of all those who eat greedily enough to acquire an indigestion.

These stories remind us of the miracle performed by two Christian pilgrims in Poland, who, when travelling, arrived at the house of a peasant, who was entertaining some friends on a fat hog that had been killed for the occasion. The pilgrims were so hospitably entertained, that they pronounced a blessing

on the half-consumed hog, which from thenceforth never diminished in weight. This "cut and come again" was frequently resorted to by the gratified peasant and his family.

A different reception was encountered by St. Augustine, in one of his visits to an English town. The inhabitants showered upon him every kind of insult, especially the fishermen, who laid hands on the archbishop and his company, and ill-treated them. The saint, to punish them, caused the tails of fish to grow behind them.

The John Dory enjoyed an enviable notoriety among fishes, greatly owing, no doubt, to its culinary merits. It seems to have been held in particular veneration by the Greeks, who, in ancient days, gave it the name of their supreme god, Zeus or Jupiter. The modern name is said to be derived from the French word *adorée*, worshipped. The modern Greeks also treat the fish with due respect, by hanging it up in their most sacred places of worship. According to some writers, it was the dory and not the haddock that furnished St. Peter with the tribute money, which has so far obtained credit that many contend the name is derived from *il janitore*, or the "door-keeper," in allusion to St. Peter's office of keeping the keys of heaven. In the "Dialogues of Metellus" (1693), we read:

> "O superstitious dainty, Peter's fish;
> How cam'st thou here to make so goodly dish?"

The dark spot on the dory was said to be the impression left by the finger and thumb of St. Peter. Others assert that this mark was occasioned by the fingers of St. Christopher, who captured one of these fishes as he was in the act of carrying his Master across a ford. John is said to be a corruption of the French word *jaune* (yellow), from the golden tint that prevails over this fish when taken out of the water.

The fishermen of Filey, in Yorkshire, account for the black marks on the haddock by the following legend: "The Evil Spirit, in one of his mischievous pranks, determined to build Filey Bridge for the destruction of ships and sailors, and the

annoyance of fishermen. In the progress of his work, he accidentally let fall his hammer into the sea, and, being in haste to snatch it back, caught a haddock instead, and thereby made the imprint retained by this fish to the present day."

Buchanan, in his "History of Scotland," relating the accession of Ethus, the seventy-second king of Scotland (874), says: "Among the prodigies of his time, they reckon those sea-fishes then appearing, which are seldom seen, and after long intervals of time; but they never appear but in shoals, *nor without some unlucky presage.* The common people call them *Monachi-marini; i.e.*, sea-monks."

"In Normandy," says Hoare, in his "Giraldus," "a few days before the death of Henry II., the fish of a certain pool near Seez, five miles from the Castle of Exme, fought during the night so furiously with each other, both in the water and out of it, that the neighbouring people were attracted by the noise of it to the spot; and so desperate was the conflict that scarcely a fish was found alive in the morning: thus by a wonderful and unheard-of prognostic foretelling the death of one by that of many."

During the life and penance of St. Gregory, he sold all his goods for the benefit of the poor, retaining nothing for himself but a silver basin, given to him by his mother St. Silvia. One day a poor shipwrecked sailor came several times to the cell where he was writing; and as he had no money, he gave him the basin. A long time after, St. Gregory saw the same shipwrecked sailor reappear, in the form of his guardian-angel, who told him that henceforward God had destined him to rule his Church and become the successor of the papal ruler.

The Jews have a queer Talmudistical tradition that the sea threw out a great fish; sixty cities ate of it, and sixty cities salted some of its flesh for food. From one of its eyes were made three hundred measures of oil.

Fishes used to be considered unlawful food in the East, as the name of Allah could not frequently be pronounced over them before they died. To obviate this, Mahomet, it is said,

blessed a knife and cast it into the sea, whereby all the fish were hallowed, and had their throats cut before they came on shore. The large openings behind the gills, according to Mussulman fable, are the wounds thus miraculously made without killing the fish.

According to an Irish legend, Fionn, being on the banks of the River Boyne, met with some fishermen who had been sent by his enemies to take "the Salmon of Foreknowledge." The fishermen took a salmon of great size and beauty, which they placed on the fire to broil, leaving it in charge of Fionn, who was to take care it did not burn, on pain of losing his head. During the process of cooking, a spark flew from the fire, which raised a blister on the fish. Fionn applied his thumb to the scorched part, in order to force down the blister: but the heat burning his thumb, he thrust it into his mouth to relieve the pain. No sooner had he done so, than he began to be gifted with foreknowledge and prophecy; for this was the Salmon of Foreknowledge which he had been cooking; and he at once acquired the knowledge that the King of Tara, seven years before, had expressly sent these fishermen in quest of the Salmon of Foreknowledge, in order that he might ascertain where he, Fionn, had taken refuge, so that he might seize and slay him.*

IT appears that the saints had their dishonest clients, who, when the perils of the ocean were over, forgot the vows and promises they had made for deliverance. Erasmus, in his "Colloquy of the Shipwreck," describing a company threatened with that calamity, says: "Did no one think of St. Christopher? I heard one, and could not help smiling, who, with a shout

* In a Welsh tale, Gwion (who was afterwards Taliesin), was left in charge of the Cauldron of Ceridwyn. Three drops of the charmed liquor flew out of the cauldron, and fell upon the finger of Gwion; "and by reason of their great heat he put his finger to his mouth, and the instant he put those marvel-working drops into his mouth, he foresaw everything that was to come, and perceived that his chief care was to guard against the wiles of Ceridwyn; and in very great fear he fled towards his own land."

lest he should not be heard, promised to Christopher, who dwells in the great church of Paris, and is a mountain rather than a statue, a wax image as great as himself. He had repeated this more than once, bellowing as loud as he could, when the man who happened to be next to him, touched him with his finger, and hinted, 'You could not pay that even if you set all your goods to auction.' Then the other, in a voice low enough that St. Christopher might not hear him, whispered, 'Be still, you fool!—do you fancy I am speaking in earnest? If I once touch the shore, I shall not give him a tallow-candle!'"

The Portuguese seaman would, in times of peril, attach an image of St. Anthony to the mast of his ship, and pray to it for the wind to change, or a storm to cease. If prayers were unsuccessful, imprecations followed, and the image was beaten with sticks to improve its behaviour.

On some occasions the saints would dispense with miracles. Thus St. Molua saw a monster, the size of a large boat, in pursuit of two boys swimming, unconscious of danger. Instead of alarming them with an announcement of their perilous situation, he called out to them to try a race, and see who would reach the shore first. The monster was thus baulked of his prey, and was not seen afterwards.

Among the numerous legends ascribed to St. Patrick, is one relating to a leper, whom some mariners would not carry to their ship; on which the saint took a stone altar consecrated by the pope, cast it into the sea, caused the leper to sit upon it, and the stone, keeping company with the ship all the voyage, got into port with her at the same time.

Some fishermen, in the county of Leinster, drawing their nets from a river, loaded with fish, St. Patrick asked them for some. They refused him, and he cursed them and the river, and from that day no fish were to be had.

St. Patrick's nephew, St. Lumanus, being desirous of taking a journey by sea, when wind and tide were against him, he hoisted the sails, trusted in the merits of St. Patrick, and the ship, without any pilot, sailed against wind and stream.

It is related of St. Moel that, when he wanted fish, he caught them on dry ground; but this was no greater feat than that of St. Fechan, who, after a long fast, would change some acorns into pork and enjoy it.

Walking on the sea was an ordinary circumstance among some saints. One day as Scothinus was travelling in this manner across the Irish Channel, he met his brother, St. Barras, passing in a ship. The latter, who did not possess the aquatic qualification, appears to have been jealous of the other, and sneeringly asked him what he was walking upon. Scothinus jestingly replied that it was a beautiful meadow. On St. Barras denying this in a very unceremonious manner, Scothinus stooped down, and gathered a handful of fresh flowers. St. Barras, to refute him in his own way of arguing, also stooped down, and, putting his hand in the sea, drew it out full of fishes!

St. Aidan preferred the equestrian mode of traversing the sea, and had his horses trained for that purpose, the water becoming hard under foot. In this manner the same saint drove a waggon and a team of horses over an Irish bog.

The legend of St. Clement and the anchor is thus explained. When the Roman Emperor Trajan understood that upwards of five hundred persons had been baptised by that saint—who afterwards destroyed the temple of idols—he caused him to be thrown into the sea, with an anchor bound round his neck. At the intercession of his disciples, the sea departed three miles from the shore, and they found a temple of marble, with the body of St. Clement in an ark and the anchor near him.

THE foundation of Westminster Abbey is ascribed to the following legend. It was on a certain Sunday night, in the reign of King Sebert, the eve of the day fixed by Mellitus, first Bishop of London, for the consecration of the original monastery in the Isle of Thorney, that a fisherman of the name of Edric was casting his nets from the shore of the island into the Thames. On the other side of the river, where

Lambeth now stands, a bright light attracted his notice. He crossed, and found a venerable personage, in foreign attire, calling for some one to ferry him over the dark stream. Edric consented. The stranger landed, and proceeded at once to the church. On his way, he evoked with his staff the two springs of the island. The air suddenly became bright with celestial splendour. The building stood out clear, without darkness or shadow; a host of angels descending and re-ascending, with sweet odours and flaming candles, assisted; and the church was dedicated with the usual solemnities.

The fisherman remained in his boat, so awe-struck by the sight, that when the mysterious visitant returned and asked for food, he was obliged to own that he had not caught a single fish. Then the stranger revealed his name. "I am Peter, keeper of the keys of heaven. When Mellitus arrives to-morrow, tell him what you have seen, and show him the token that I, St. Peter, have consecrated my own church of St. Peter, Westminster, and have anticipated the Bishop of London. For yourself, go out into the river; you will catch a plentiful supply of fish, whereof the larger part shall be salmon. This I have granted on two conditions—first, that you never fish again on Sundays; secondly, that you pay a tithe of them to the Abbey of Westminster."

The next day at dawn, "the Bishop Mellitus rose and began to prepare the anointing oil and the utensils for the great dedication, and, with the king, arrived at the appointed hour. At the door they were met by Edric with the salmon in his hand, which he presented from St. Peter, in a gentle manner, to the bishop. He then proceeded to point out the marks of the twelve crosses on the church, the walls within and without moistened with holy water; the letters of the Greek alphabet written twice over distinctly on the sand of the now sacred island; the traces of the oil, and (chiefest of the miracles) the droppings of the angelic candles. The bishop professed himself entirely convinced, and returned from the church satisfied that the dedication had been performed sufficiently

better, and in a more saintly fashion than he could have done."*

VOTIVE offerings connected with the sea were of a varied character. In the cathedral of Alghero, in Sardinia, a skull is shown stated to be that of one of the innocents slain by Herod! A document, written in 1645, states that it was presented by Cardinal Colonna in 1597, as a thanksgiving for his preservation from shipwreck.

Canute evinced his gratitude to heaven for his safe return from Rome in a remarkable manner. He gave to the Christchurch of Canterbury the port of Sandwich, and all the dues arising out of it on either side of the haven, "so that when the tide is highest and fullest, and there be a ship floating as near the land as possible, and there be a man standing on the ship, with a taper axe in his hand, whithersoever the large taper axe might be thrown out of the ship, throughout all that land the ministers of Christchurch should enjoy their rights."

Although the saints, no doubt, preferred substantial gifts for averting the horrors of shipwreck, yet the poor mariners' vow of penitence was not unheard. In the midst of a violent tempest, the fishermen belonging to Dieppe declared that if spared at sea they would go barefooted to some celebrated place of pilgrimage on reaching home. The vessel would, thereupon, be righted, the crew believing that supernatural agency assisted their labours. The mariners at this port had the habit when at sea to have frequent prayers on board, but

* In the early annals of Westminster Abbey, mention is made that a law-suit was successfully carried on by the Convent of Westminster against the Rector of Rotherhithe in 1282, on the ground that St. Peter had granted the first haul. The parish clergy, however, struggled against the claim, and the monastic historian, Flete, in the gradually increasing scarcity of salmon, saw a divine judgment on the fishermen, for not having complied with St. Peter's request. Once a year, as late as 1382, one of the fishermen, as representative of Edric, took his place beside the prior, and brought in a salmon for St. Peter. It was carried in state through the middle of the refectory. The prior and the whole fraternity rose as it passed to the high table, and then the fisherman received ale and bread from the cellarer, in return for the fish's tail.

they preceded this act of devotion by a particular ceremony, the omission of which, they believed, would bring upon them disastrous consequences. A boy belonging to the ship ran about, urging all hands to come on deck. He then lighted a candle, crying: "The candle of the good God is lighted! The holy name of God be praised!" Afterwards the eldest of the sailors, who was called the *curé*, repeated with a loud voice some prayers. When the herring-fishery was over, and the ships entered the port of Dieppe, the crew would thunder out a thanksgiving *Te Deum.*

IN the early ages, besides streamers bearing a representation of the saint after whom a ship was named, his image seems to have been placed on board. When Edward III. embarked in the *Thomas*, in 1350, before the battle with the Spaniards, an image of that saint was sent to ensure divine protection. It appears also that a figure of Our Lady, which had been captured in a ship at sea, was carefully conveyed to this monarch while at Eltham Palace in 1376.*

Small silver images of ships were sometimes used as votive-offerings for preservation from danger at sea. In July 1397, the master of the *Trinity* was paid for his expenses in carrying to Arques a small ship made of silver, which, on his first voyage to Burgundy for wine for the king's use, he had vowed during a storm to offer to the figure of the Virgin at Arques for the preservation of his ship.†

* Among the Saxons, in the hour of battle, the priest took the image of their venerated idol, Irminsula, from the marble column in its magnificent temple, and carried it to the field. After the conflict, captives and the cowardly of their own army were immolated to the idol.

Augustus having lost a number of his ships in a storm, expressed his resentment against Neptune, by ordering that his image should not be carried in procession with those of the other gods, at the next solemnity of the Circensian games.

† Lord Lindsay, in his "Christian Art" (vol. i. p. 18), remarks: "The allegory of a ship is peculiarly dwelt upon by the ancient fathers. A ship entering the port, was a favourite heathen emblem of the close of life. But the Christian idea, and its elevation from individual to universal or catholic humanity, is derived directly from the Bible. "Without doubt,"

Joinville, in his "Memoirs," relates an incident that happened during the voyage of St. Louis to France. Being in danger of shipwreck, the queen made a vow of a silver ship to St. Nicholas, who thereupon delivered the travellers from their peril. On the arrival of the queen in France, she caused the ship to be made, and had it ornamented with the figures of the king, herself, her three children; also the sailors. All were made in solid silver, and the robes were of silver thread.

In the voyage of Vasco da Gama to India, in 1497 (being the first that was undertaken by the Portuguese round Africa), at an interview with the Samorin, or ruler of Calicut, he was asked why he had brought no presents. "But," added the Samorin, "I hear that you have a Saint Mary in gold, and I desire to have that." Da Gama, a little confounded at this demand, replied, "that the image he was told of was not of gold, but wood gilded; but nevertheless as it had preserved him at sea, he desired to be excused from parting with it."

In his discovery of the New World, Columbus had fearful conflicts with the elements, and often incurred great risks. In one particular instance, after his return to Europe, he was exposed to a tremendous storm. "Seeing all human skill baffled and confounded, he endeavoured to propitiate heaven by solemn vows and acts of penance. By his orders a number of beans, equal to the number of persons on board, were put into a cup, and on one of them was cut the sign of the cross.

---

says St. Augustine, "the ark is the figure of the city of God, pilgrimising in the world; or, in other words, of the Church, which is saved by the wood on which hung the mediator between God and man; the man Jesus Christ."

The same interpretation was recognised in the Latin Church, in the days of Tertullian, and St. Cyprian, etc. The bark of St. Peter is similarly represented in a Greek gem found in the catacombs, as sailing on a fish, probably Leviathan, or Satan, while doves, emblematical of the faithful, perch on the mast and stern; two apostles row; a third lifts up his hands in prayer, and our Saviour approaching the vessel, supports Peter by the hand when about to sink. But the allegory of the ship is carried out to its fullest extent in the fifty-seventh chapter of the second book of the Apostolical Constitutions, supposed to have been compiled in the names of the apostles, in the fourth century.

Each of the crew made a vow that should he draw forth the marked bean, he would make a pilgrimage to the shrine of Santa Maria di Guadalupe, bearing a wax taper of five pounds weight. The admiral was the first to put in his hand, and the lot fell upon him. From that moment he considered himself a pilgrim bound to perform a vow. Another lot was cast in the same way for a pilgrimage to the chapel of Our Lady of Loretto, which fell to a seaman named Pedro de Villa, and the admiral engaged to pay his expenses. A third lot was also cast for a pilgrimage to Santa Clara di Magner, to perform a solemn mass, and to watch all night in the chapel; and this also fell on Columbus.

The tempest still raging, the admiral and sailors made a vow that, if spared, wherever they first landed, they would go in procession, barefooted and in their shirts, to offer up thanks and prayers in some chapel dedicated to the Virgin. The heavens, however, seemed deaf to the vows, but the filling of some empty casks with sea-water, as ballast, relieved the ship of her rolling.

In another danger the whole crew made a vow, in case their lives were spared, to fast upon bread and water for a few days.

OBLATIONS to the sea were common in ancient and olden times. During a tempest the Greek sailor would throw into the sea small pieces of bread, invoking divine aid to calm the winds. The Russian sailor, to appease the evil genius that troubled the waters of the White Sea, would cast into the waves a cake made of flour and butter. The Baron Von Hebertstein, in his account of Russia in the earlier part of the sixteenth century, relates an incident that occurred during a voyage in the Baltic: "Having passed the Holy Nose they came to a certain rocky mountain, which they were obliged to sail around. Here they were detained several days by contrary winds, upon which a sailor said, 'This rock which you see is called Semes, and unless we appease it with a gift, we shall not

easily pass it.' The captain reproved him for his vain superstition; the sailor held his peace, and after having been detained three or four days by the tempest, the wind abated, and they weighed anchor. When a favourable wind arose for carrying them on, the sailor said: 'You laughed at my warning about appeasing the rock Semes, as though it were an idle superstition, but if I had not secretly climbed the rock in the night and propitiated Semes you would not have had a passage granted to you.' Upon being questioned as to the offering he had made, he said that he had poured on the projecting rock we had seen, some oatmeal mixed with butter."

These oblations to sea-deities were common in most countries. In Thévénot's "Travels" (1687), he alludes to Dabul, in the Indies: "All the people of that coast are much given to seafaring, so the Gentiles offer many times sacrifices to the sea, especially when any of their kindred and friends are abroad upon a voyage. Once I saw this manner of sacrificing; a woman carried in her hands a vessel made of straw, about three feet long. It was covered with a veil, three men, playing on a pipe and drum, accompanied her, and two others had, each on the head, a basketful of meat and fruits. Being arrived at the sea-side, they threw into the sea the vessel of straw, after they had made some prayers, and left the meat they had brought with them on the shore, that the poor and others might eat of it. I have seen the same sacrifice performed by Mahometans. The Gentiles offer another sacrifice at the end of September, which they call 'opening the sea,' because no one can sail upon their seas from May until that time; but that sacrifice is performed with no great ceremony—they only throw cocoa-nuts into the sea."

A Norwegian legend states that a mariner wished, according to custom, to give on Christmas-day a cake to the spirit of the waters; but when he came to the shore, lo! the waters were frozen over. Unwilling to leave his offering upon the ice, the fisherman tried to make a hole, but in spite of all his labour, it was not nearly large enough for him to put the cake through.

Suddenly a little tiny hand as white as snow was stretched through the hole, and seizing the cake, doubled it up, and withdrew with it. In this legend originates the compliment paid to a Norwegian lady, "your hand is like a water-sprite's."

Among the Sandinavians, Thor, together with Freya, were propitiated by seamen with sacrifices, sometimes of human beings previous to any predatory expedition.

The oblation custom is not extinct among the natives of India. In 1853, during a voyage from Rangoon to Calcutta, in the ship *Lahore*, the wind was very light and variable. There were a number of camp and other followers on board, who being extremely anxious for the speedy termination of the voyage, collected money among themselves, and had the same deposited as a propitiation, in order to ensure a favourable and stronger breeze.

A superstitious belief prevailed among the boatmen of the Lake of Traunsee, in Austria, that it must have one victim annually, and a legend relates how this offering was made many years ago. There was a nunnery at Traunkirche, and among its inmates there was one, very beautiful of course, who so far forgot her vow as to fall in love with a young miller, who lived at the Corbach mill, on the other side of the lake. Inspired in the same manner as Leander, the youth was in the habit of swimming across the lake at night to visit his mistress, and this he continued to do until the fatal time arrived, with the expiring year, when the lake must have its victim. Some disclosure of the miller's visits was made, and the nun was made the expiatory sacrifice.

A similar superstition of an annual offering to appease the spirit of the waters was current on the Danube. "I, myself," observes Auguste Ellrich, in his "Sketches of Austria," "saw a fellow fall overboard, and drown, after a long struggle, during which neither the crew of the vessel nor his comrades made the slightest effort to save him. While he was battling among the impetuous waves, the crew stood quite composedly on deck,

and cried out in chorus, 'Jack! Jack! give in—dost thou not see that it pleases God?'"

With their usual amount of credulity, fishermen must have had a keen sense of hearing, if we may trust the author of a manuscript in the Cottonian collections, who observes that, "At Saltburne Mouth (Yorkshire), a small brooke dischargeth itselfe into the sea, which lyeinge lower under the bankes, serveth as a trunke, or conduite, to convey the rumour of the sea into the neighbour fields; for when all wyndes are whiste, and the sea restes unmoved as a standying poole, sometimes there is such a horrible groninge heard from that creak, at the least six myles in the mayne land, that the fishermen dare not put forth, though thyrst of gaine drive them on, houlding an opinion that the sea is a greedie beaste, raging for hunger, and desyrs to be satisfied with men's carcasses."

A singular custom, blending the Scandinavian worship of Nökke, or Nekkar, with the Celtic rites of Druidism, formerly prevailed in the Isle of Lewes. Martin says: "The inhabitants of this island had an ancient custom to sacrifice to a sea-god, called *Shony*, at Hallow-tide, in the following manner. The inhabitants round the island come to the church of St. Mulvay, having each man his provision along with him; every family furnished a peck of malt, and this was brewed into ale. One of their number was picked out to wade into the sea, and, carrying a cup of ale in his hand, standing still in that posture, cried out with a loud voice: 'I give you this cup of ale, hoping you will be so kind as to send us plenty of sea-water for enriching our ground the ensuing year,' and so threw the cup of ale into the sea. This was performed in the night-time. At his return to land, they all went to the church, where there was a candle burning before the altar; and then, standing silent for a little while, one of them gave a signal, at which the candle was put out, and immediately all of them went to the fields, where they remained, drinking, dancing, and singing the remainder of the night."

THE present custom of *christening* ships may be considered as a relic of the ancient libation practised when they were launched. On the completion of a ship, it was decked with garlands and flowers, and the mariners adorned with crowns. It was launched into the sea, with loud acclamations, and other expressions of joy, and being purified by a priest with a lighted torch, an egg, and brimstone, or in some other manner, it was consecrated to the god whose image it carried.* In modern Greece when a ship is launched, the bow is decorated with flowers, and the captain takes a jar of wine, which he raises to his lips, and then pours upon the deck.

The Greek captain who purchases a vessel which he is to command himself, takes possession of it by a ceremony which is called espousing the ship; on this occasion he suspends in it a laurel crown as a symbol of the marriage, and a bag of garlic as a preservative against tempest.

The custom of *blessing* ships is alluded to by the monks of St. Denys. In July, 1418, the Bishop of Bangor was sent to Southampton to bless the king's ship, the *Grâce Dieu*, and received five pounds for his expenses. In the fleet commanded by John de Outremarius against the Tunisians, according to ancient custom, and to ensure success, the ships were blessed by the priests, and being afterwards exposed to storms, the captains desired the soldiers and sailors to invoke the Lord, and while they were at prayers the wind suddenly became favourable.

* Before the ancients embarked on a voyage, they offered prayers and sacrifices to the gods, especially to Neptune, and all the people who assembled on such occasions joined them in prayers for deliverance from the dangers they were about to encounter. After this, they usually let fly a dove, which was considered an omen of their safe return, because that bird when forced from its habitation, delights to return. On landing at the place of destination, the sailors discharged the vows they had made to the gods, and they usually offered a sacrifice to Jupiter for enabling them to leave their ships and regain the land. Their devotions were sometimes paid to Nereus, Glaucus, Ino, Melicertes, the Cabiri, and other gods of the sea, more especially Neptune. Those who had escaped any danger at sea offered presents to the gods, and sometimes added the garment in which they had escaped, and a tablet containing an account of their deliverance. If nothing else remained, they at least cut off their hair, which they consecrated to their protectors.

In 1242, when Henry III. was at war with France, a fleet was prepared in which that monarch embarked, after visiting the shrines of many saints to propitiate their influence against storms, and to ensure success to his arms.

At the present day, conformably with Russian usages, the vessels which are used for carrying produce to and from Siberia, never leave port without every part being blessed by the priests.

Before the Reformation it was usual for the priests at Yarmouth to give a blessing to the fishing vessels yearly, and it was afterwards customary for the minister of the parish to preach a fishing sermon.

The Russian Twelfth Day (January 18) is devoted to that singular custom of *blessing the waters of the Neva*.

On the same day at Constantinople, the Greek patriarch performs a similar ceremony. He throws a cross into the sea, and it is asserted that skilful divers succeed in getting it before reaching the bottom.

IT was a belief among the ancients that certain persons had the power of *raising tempests*. Pomponius Mela, who wrote in the reign of the Emperor Claudian, mentions a set of priestesses, in the Island of Sena (*Ile des Saints*), on the coast of Gaul, who were said to control the winds and the waves by their enchantments. Eolus is stated in the "Odyssey" to have possessed these powers. Calypso in the same work is said to have been able to control the winds.

A strong belief in human agency to influence the ocean, prevailed in the fifteenth century. Witches were supposed to possess this attribute.* A curious confession was made in Scotland about the year 1591, by one Agnes Sampson, a reputed witch, who seemed to have a ready imagination, quickened

* From the "Pœnitentiale" of Theodore, we learn that the Anglo-Saxons had a belief in the power of witchcraft to let loose tempests.

Olaus Magnus tells us that "Ericus, King of Sweden, in his time, was held second to none in the magical art; and he was so familiar with the evil spirits, which he exceedingly adored, that which way soever he turned his cap, the wind would presently blow that way. From this occasion he was called 'Windy Cap.'"

most probably by the application of torture. She vowed that "At the time his majesty (James VI.) was in Denmark, she took a cat and christened it, and afterwards bound to each part of that cat the chiefest parts of a dead man, and several joints of his body; and that in the night following, the said cat was conveyed into the midst of the sea, by herself and other witches, sailing in their riddles, or crieves, and so left the said cat right before the town of Leith, in Scotland. This done, there arose such a tempest in the sea, as a greater hath not been seen, which tempest was the cause of the perishing of a boat or vessel coming over from the town of Brunt Island to the town of Leith, wherein were sundry jewels and rich gifts, which should have been presented to the new Queen of Scotland, at her majesty's coming to Leith. Again, it is confessed that the said christened cat was the cause of the king's majesty's ship, at his coming forth of Denmark, having a contrary wind to the rest of the ships then being in his company, which thing was most strange and true, as the king's majesty acknowledgeth."

Supposing that the miserable old beldame really did perform her satanic operations, such an outrage on the majesty of the sea was quite enough to excite its indignation, though not in the partial manner described.

Agnes Sampson mentioned another frolic that she and her sister witches had enjoyed during a sea-journey performed in *sieves*. The Evil One, who condescended to amuse them, rolled upon the waves beside them, resembling a huge haystack in size and appearance. These agreeable old women went on board of a foreign ship richly laden with wines; where, invisible to the crew, they feasted until the sport became tiresome, and then Satan sunk the vessel, and all on board—the weird sisters of course excepted.

King James in his "Dæmonology," says that "Witches can raise stormes and tempestes in the aire, either on sea or land."

Scot, in his "Discoverie of Witchcraft," observes: "No one endued with common sense but will deny that the elements are obedient to witches, and at their commandment, or that

they may at their pleasure send hail, rain, tempest, thunder and lightning, when she being but an old doting woman casteth a flint stone over her left shoulder toward the west, or hurleth a little sea-sand up into the element, or wetteth a broom-sprig in water and sprinkleth the same into the air, or diggeth a pit in the earth, and putting water therein, stirreth it about with her finger; or boileth hog's bristles, or layeth sticks across upon a bank where never a drop of water is, or buryeth sage until it be rotten; all which things are confessed by witches, and affirmed by writers to be the means that witches use to raise extraordinary tempests and rain."

Reginald Scot has the advantage of his royal master, "the British Solomon," on this subject, and his book (published in 1584) was designed to demonstrate the absurdity of the prevalent belief in witchcraft. This excited the fury of King James, who wrote his "Dæmonology" against "the damnable opinions of Scot, who is not ashamed in public print to deny there can be such a thing as witchcraft."

A hazy kind of belief in the power of witches to control the winds and sea existed in the eighteenth century. A tale was imposed upon the public by John Dunton, "a man of scribbling celebrity" (as he is described by Sir Walter Scott), which was called the "Apparition Evidence." In this story many incredible matters are related of an old lady named Leckie, who resided at Minehead in Somersetshire, with one son and a daughter. Mrs. Leckie, who made herself so agreeable that her friends used to say to her, and to each other, it was a thousand pities such an excellent gentlewoman must from her age be soon lost to her friends. To this Mrs. Leckie would reply: "Although you appear to like me now, you will but little care to see or speak to me after my death, though I believe you may have that satisfaction." These were strange words, but die, however, she did, and after her funeral she was repeatedly seen in her earthly likeness, at home and abroad, by night and by day. The resemblance, however, was in feature only, for the conduct of the ghost was the antipodes to respec-

table. Mischief and wickedness seemed the prevailing instincts of the spectre. It would appear at noonday upon the quay at Minehead and cry, "A boat! a boat, ho!" and if any boatmen or seamen were in sight, and did not come, they would be sure to be cast away, as, indeed, they would have been had they obeyed the summons. It was equally dangerous to please or displease her. Her son had several ships trading between England and Ireland; no sooner did they make land and come in sight of England, but this ghost would appear in the same garb and likeness as when she was alive, and standing at the mainmast, would blow with a whistle, and though it were never so great a calm, yet immediately there would arise a dreadful storm, that would break, wreck, and drown the ship and goods; only the seamen would escape with their lives, the evil spirit had no permission to take them away. At this rate, by her frequent apparitions and disturbances, she ruined her son, and he that was once worth thousands was reduced to penury.

So deep, we are told, was the impression made by this story on the inhabitants of Minehead, that the mariners belonging to the port often believed in stormy weather they heard the whistle of the horrible old lady, who tormented even her own family.

At Peel, in the Isle of Man, there is a tradition that a witch, with a basin of water, said that the herring-fleet would never return. Every ship was lost, and she was put in a barrel with spikes, and rolled down the hill. The place of this horrible punishment was before covered with grass, but it has never grown since.

The Evil One was supposed to have a direct influence on the winds and waves. "Our sailors," writes Dr. Pegge in 1763, "I am told at this very day—I mean the vulgar sort of them—have a strange opinion of satanic power and agency in stirring up winds, and that is the reason why they so seldom whistle on shipboard, esteeming it to be a mockery, and consequently an enraging of the devil. And it appears that even Zoroaster him-

self imagined that there was an evil spirit called *Vato*, that could excite storms of wind."

Various practices were adopted to influence the winds, and ensure prosperous passages to seamen. The good wives of Winchelsea, in former days, hit upon an ingenious plan of their own for this purpose; in the success of which they, no doubt, implicitly believed. The Kentish perambulator, Lambarde, alluding to Winchelsea, says: "And because our portes men traded the sea, and lived by quicke returne, they were not unprovided with an Æolus also, that might directe the winde for their desire. For within memorie, there were standyng in Winchelsey three parish churches—St. Lennard, St. Giles, and St. Thomas; and in that of St. Lennard there was erected the picture of St. Lennard, the patrone of the place, holding a fane (or Æolus-scepter) in his hand, which was moovable at the pleasure of any that would turne it to such pointe of the compasse, as best fitted the return of the husband, or other friend, whom they expected." This was, at least, an innocent method of working the winds. The women of Roscoff, in Brittany, after mass, sweep out the chapel "de la Sainte Union," and blow the dust towards that side of the coast, by which their lovers and husbands should come to them; and they do this for the purpose of obtaining a favourable wind for the objects of their affection.

One would scarcely expect that the mere turning of a stone was supposed to have a sensible effect in procuring favourable breezes, yet we learn that the inhabitants of Fladda Chuan, in the Western Islands, had implicit faith in this charm. In a chapel on the island, there was a blue stone, fixed in the altar of a round form, which was always moist. It was an ordinary custom with any fishermen who were detained in the island by contrary winds, to wash this blue stone with water, expecting thereby to obtain a favourable wind. So great was the regard paid to this stone, that any oath sworn before it could never be broken. Another mode of these primitive islanders to secure auspicious winds, consisted in hanging a he-goat to the mast-head.

A similar feeling with regard to the efficacy of stones, though for another purpose, existed among the fishermen of Iona. This took the shape of a pillar, and the sailor who stretched his arm along it three times in the name of the Trinity, could never err in steering the helm of a vessel.

On the island of Gigha is a well with some stones in it; and it is affirmed that if the stones be taken out of it, a great storm will arise.

The Finlanders are said to have used a cord, tied with three knots, for raising the wind. When the first was loosed, they would expect a good wind; with the second, a stronger; on the third being loosed, such a storm would arise that the sailors would not be able to direct the ship, or avoid rocks, or to stand upon the decks.

In a "History of Kintyre," by Peter McIntosh (Campbeltown, 1870), we find: "Old John McTaggart was a trader between Kintyre and Ireland. Wishing to get a fair wind to waft his bark across to the Emerald Isle, he applied to an old woman who was said to be able to give this. He received from her two strings, on each being three knots. He undid the first knot, and there blew a fine breeze. On opening the second, the breeze became a gale. On nearing the Irish shore he loosed the third, and such a hurricane arose, that some of the houses on shore were destroyed. On coming back to Kintyre, he was careful to loose only two knots on the remaining string."

The French seamen, in former days, had a comical notion that the spirit of the storm was to be propitiated by flogging unfortunate middies at the mainmast.*

* This brings to mind a paragraph in Galignani's newspaper (May, 1856), relative to the inhabitants of Constantina, in Africa, who, during a great drought, had recourse to what they consider an infallible means of obtaining rain—the ceremony of ducking, with religious forms, in the nearest water, the half-witted creatures called Marabouts. Five or six of these men were conveyed in procession to the Roumel, and there plunged in succession several times into the water, midst singing and shouting. One of them who was unwilling to undergo the ordeal, was thrown into the water by force, and when he came out, declared, in a passion, that no rain should fall for a year. Rain it did, however, on the next day.

St. Gregory of Tours assures us that one of the nails of the cross on which Christ was crucified was thrown into the Adriatic by the Empress Helena during a storm (perhaps on her homeward passage from the East), in consequence of which sailors entered upon that sea as sanctified, with fastings, prayers, and singing hymns, even to his own day.

One of Baxter's tales is of "an old *reading* parson, named Jewis, not far from Framlingham, that was hanged; who confessed that he had two imps, and that one of them was always putting him on doing mischief; and he being near the sea, as he saw a ship under sail, it moved him to send him to sink the ship, and he consented, and saw the ship sink before him." The clergyman was four-score years old, and his confession was obtained after undergoing the ordeal of swimming, and made to walk incessantly for several days and nights by the infamous Hopkins, the witch-finder, and his gang.

According to Hallywell, who follows "Marcus the Eremite, a skilful dæmonist," there are six kinds of demons, the fourth of which "are aquatic or watery, keeping their haunts about rivers, lakes, and springs, drowning men often, raising storms at sea, and sinking ships."

Cassas mentions a belief that the hurricanes so frequent in the Gulf of Carnero were occasioned by sorcerers, who, when offended, kindled great fires in their caverns in the mountains; and that the earth, enraged with the pain which this occasioned, raised such commotions in the air as to cause the destruction of those against whom the sorcerers were wroth.

MARINERS, in ancient times, considered the appearance of *lightning* playing amidst the masts, spars, and cordage of ships as ominous. A single flame was of evil augury, and took the name of "Helena;" while two flames signified a successful voyage, and were termed "Castor and Pollux." Thus Horace alludes:

"Ad navim
Sic te diva potens Cypri
Sic fratres Helena, lucida sidera,
Ventorumque regat pater."

In Lloyd's "Stratagems of Jerusalem" (1602) we read: "Cabrias, the generall of Athens, being ready to strike a battell on sea, it suddenly lightened, which so terrified the soldiers that they were unwilling to fight, until Cabrias said that now the time is to fight, when Jupiter himselfe with his lightening, doth shewe he is ready to go before us."

Ariel, in the "Tempest," says:

> "I boarded the king's ship; now on the beak,
> Now in the waist, the deck, in every cabin
> I *flamed* amazement; sometimes I'd divide,
> And burn in many places; on the top-mast,
> The yards, and bowsprit, would I flame distinctly,
> Then meet, and join."

St. Elmo's light, which will be recognised in this description, is mentioned by Pliny in his "Hist. Nat.," as also by Seneca, and other subsequent writers. Douce supposes that Shakspeare consulted the works of Stephen Batman, who, speaking of Castor and Pollux, says: "They were figured like two lamps, or cresset-lights, one on the toppe of a maste, the other on the stemme or foreshippe."

Falconer alludes to this phenomenon:

> "High on the mast, with pale and livid rays,
> Amid the gloom portentous meteors blaze."

By the superstition of later times these electrical phenomena have been converted into indications of the guardian presence of St. Elmo, a patron saint of the sailor, hence called *cuerpo sante* by the Spanish mariners. During the second voyage of Columbus in the West Indies, a sudden gust of heavy wind came on during the night, and his crew considered themselves in great peril, until they beheld several of these lambent flames playing about the tops of the masts, and gliding along the rigging, which they hailed as the assurance that their supernatural protector was near. Fernando Columbus records the circumstance in a manner characteristic of the age in which he lived: "On the same Saturday, in the night, was seen St. Elmo, with seven lighted tapers, at the topmast. There was much rain and great thunder. I mean to say that those lights

were seen, which mariners affirm to be the body of St. Elmo, in beholding which, they chaunted many litanies and orisons, holding it for certain that in the tempest in which he appears no one is in danger."

A similar mention is made of this nautical superstition in the voyage of Magellan. During several great storms the presence of the saint was welcomed, appearing at the topmast with a lighted candle, and sometimes with two, upon which the sailors shed tears of joy, received great consolation, and saluted him according to the custom of the Catholic seamen; but he ungraciously vanished, disappearing with a great flash of lightning, which nearly blinded the crew.

In Fryer's "Travels" we read: "In a storm of rain and hail, with a high and bleak wind, appeared the sailors' deities, Castor and Pollux, or the same it may be gave light to those fables, they boding fair weather to seamen, though never seen but in storms, looking like a candle in a dark lantern, of which there were divers here and there above the sails and shrouds, being the *ignes fatui* of the watery elements; by the Portugals christened *Querpos Santos*, the bodies of saints, which by them are esteemed ominous. But I think I am not too positive in relating them to be a meteor-like substance, exhaled in the day, and at night (for except then they show not themselves) kindled by the violent motion of the air, fixing themselves to those parts of the ship that are most attractive; for I can witness they usually spent themselves at the spindles of the topmast-heads, or about the iron hoops of the yard-arms; and if any went towards them, they shifted always to some part of the like nature."

In John Coad's "Memorandum," it is stated that "God was pleased to give us a sign of the storm approaching by a *corposant* on the top of the mainmast."

In Cornwall the phantom lights, called Jack Harry, are so named because he was the first man who was fooled by them. They are generally observed before a gale, and the ship seen is just like the ship which is sure to be wrecked. On this subject

Mr. Hunt, in his "Romances and Drolls of the West of England," relates another version, which he received from an old pilot: "Some five years ago, on a Sunday night, the wind being strong, our crew heard of a large vessel in the offing, after we came out of chapel. We manned our big boat, the *Ark*—she was nearly new then—and away we went, under close-reefed foresail and little mizen, the sea going over us at a sweet rate. The vessel stood just off the head, the wind blowing W.N.W. We had gone off four or five miles, and we thought we were up alongside, when lo! she slipped to windward a league or more. Well, off we went after her, and a good beating match we had too; but the *Ark* was a safe craft, and we neared and neared till, as we thought, we got up close. Away she whizzed in a minute, in along to Godrevy, just over the course we sailed; so we gave it up for "Jack Harry's light," and with wet jackets and disappointed hopes, we bore up for the harbour, prepared to hear of squalls, which came heavier than ever next day. Scores of pilots have seen and been led a nice chase after them. They are just the same as the *Flying Dutchman*, seen off the Cape of Good Hope."

"In the month of June, 1808," says an observer, "passing from the island of Ivica to that of Majorca, on board a Spanish Malacca ship, manned by about thirty Russians, Genoese, Valencians, and Catalonians; a fine southerly gale, by seven in the evening, brought us within six or seven leagues of the anchorage in Palma Bay. About this time, the sea-breeze failing us astern, was shortly succeeded by light and baffling breezes off the land. No sooner had the setting sun withdrawn his golden beams from the top of the lofty hills which rise to the westward of the town, than a thick and impenetrable cloud, gathering on the summit of Mount Galatzo, spread gradual darkness on the hills below, and extended at length a premature obscurity along the very surface of the shore. About nine the ship became becalmed. The darkness was intense, and rendered more sensible by the fire that gleamed upon the horizon to the south, and aggravated by the deep-toned thunder

which rolled at intervals on the mountain, accompanied by the quick rapidity of that forked lightning, whose eccentric course and dire effects set all description at defiance. By half-past nine the hands were sent aloft to furl topgallant-sails and reef the topsails, in preparation for the threatening storm. When retiring to rest, a sudden cry of 'St. Elmo' and 'St. Anne' was heard from those aloft, and fore and aft the deck. An interpreter called lustily down the hatchway that St. Elmo was on board, and desired me to come up. A few steps were sufficient, and to my surprise I found the topsail-yards deserted, the sails loose, and beating in the inconstant wind; the awe-struck mariners, bare-headed, on their knees, with hands uplifted, in voice and attitude of prayer to St. Elmo and St. Anne. The lightning continued with undiminished intensity for ten minutes, when it disappeared, and the seamen, sure of their preservation, finished the work they had left undone."

The author of the "Memoirs of Count de Forbin," describing a storm at sea, remarks: "We saw about different parts of the ship upwards of thirty St. Elmo's fires, and among the rest, there was one upon the top of the vane of the mainmast more than a foot in height. I ordered one of the soldiers to take it down. When he was on the top, he heard the fire, and stated that its noise resembled that of fired wet gunpowder. I ordered him to lower the vane and come down, but scarcely had he taken the vane from its place, when the fire fixed itself on the top of the mast, from which it was impossible to remove it."

Sailors superstitiously believed that so long as this light shone on the mast-head, the vessel was under the friendly guidance of this aerial demigod; but if it descended, a gale of wind or some other disaster would happen, the severity of which they considered indicated by the depth of its descent. The hissing noise described by the soldier, as above narrated, can be easily accounted for.

Aubrey tells us that when any Christian is drowned in the River Dee, there will appear over the place where the corpse is a light, by which means the body is found.

Sacheverell, in his "Account of the Isle of Man," relates that "Captain Leather, chief magistrate of Belfast in the year 1690, who had been previously shipwrecked on the coast of Man, assured him that when he landed after shipwreck, several people told him that he had lost thirteen men, for they had seen so many lights move towards the churchyard, which was exactly the number of the drowned."

WATER-SPOUTS at sea were regarded by the ancients with great terror. The Greeks applied the term *Prester* to them, signifying a "fiery fluid," from their appearance being generally accompanied with flashes of lightning and a sulphurous smell, showing the activity of the electrical principle in the air. Lucretius says:

> "Hence, with much ease the meteor we may trace,
> Termed from its essence, Prester, by the Greeks."

The mariners of former days were accustomed to discharge artillery at these moving columns to accelerate their fall, fearful of their ships being crossed by them and sunk or damaged. This practice is alluded to by Falconer, in the opening of the second canto of the "Shipwreck;" but the principal danger arises from the wind blowing in sudden gusts in their vicinity, from all points of the compass, sufficient to capsize small vessels carrying much sail.

Camoens, in his "Lusiad" (book v.), describing a water-spout in the Indian Ocean, expresses his surprise that the water which he had seen drawn up *salt* from the ocean should, a few minutes afterwards, fall *fresh* from the cloud which attracted it:

> "But say, ye sages, who can weigh the cause,
> And trace the secret springs of nature's laws;
> Say, why the wave, of *bitter brine* erewhile,
> Should to the bosom of the deep recoil,
> Robb'd of its salt; and from the cloud distil
> Sweet as the waters of the limpid rill."

A superstitious practice was considered efficacious in dissipating water-spouts at sea. Thévénot, in his "Travels into the Levant" (1687), mentions that "one of the ship's company

kneels down by the mainmast, and, holding in one hand a knife with a *black* handle (without which seamen never go on board for that reason), he reads the Gospel of St. John: and when he comes to pronounce those holy words, 'Et verbum caro factum est, et habitavit in nobis,' the mariner turns towards the water-spout, and with his knife cuts the air athwart that spout, as if he would cut it; and they say that it then is really cut, and lets all the water it holds fall with a great noise." If the water-spout happened to be in an obstinate mood, and took no notice of these antics, two sailors would draw their swords and strike each other in true gladiatorial style, taking care between each blow to make the sign of the cross.*

During the voyages of Columbus, the mariners were terrified at the water-spouts; and despairing of all human means to avert them, repeated passages from St. John the Evangelist; and when the spouts passed close to the ships without injuring them, the trembling crew attributed their escape to the miraculous efficacy of their quotations from the Scriptures.

THE Sea-Dogs that kept guard at Scylla and Charybdis had their counterpart at Baruch, where, as Thévénot relates, "there is a river called the 'Dog's River,' beyond doubt; because there is a ring cut into the rock, to which is fastened a dog, cut in the same rock, and which would bark

* In Purchas (1646), we find how whirlwinds, called dragons, were dispersed by the beating of new swords crossways. "Often they see come afar off great whirlwinds, which the mariners call dragons; if this passeth over their ship, it bruiseth them and overwhelmeth them in the waves. When the mariners see them come, they take new swords, and beat one against the other in a cross upon the prow, or toward the coast from whence the storm comes, and hold that this hinders it from coming over their ship, and turneth it aside."

It is curious to notice that the Russian peasant (according to Mr. Ralston) generally attributes high winds to the wild dances in which the devil indulges when celebrating his marriage with a witch; but sometimes he thinks a wizard is being whirled about in the "dust-spouts" which may be seen in summer, in the open plains. And so, if a sharp knife be thrown with good aim at one of them, it will fall to the ground streaming with blood. There is a little Russian story of a peasant who flung his hatchet at one of these revolving columns, in which it stuck "just as it were in a tree," and by which it was carried off into space.

by enchantments, when any fleet came, and he could be heard four leagues off."

Purchas, in his "Pilgrimage," alluding to the Moluccas, says, "there is a rieur stored with fishe, and yet so hote that it flareth off the skinne of any creature that entreth it." John of Brompton gives two legends to account for the stormy character of the Bay of Satalia, according to one of which the head of an enormous snake lay at the bottom, and when it was turned, with the face upwards, the change of position caused a terrrible tempest."

Similar legends are found in the Scandinavian mythology. That singular old bard, Thomas Heywood, in his "Hierarchie of the Blessed Angels," alluding to an earthquake which took place in the times of the Emperors Valentinian and Valens, says:

> "Ships riding then in Alexandria's bay,
> Are lost on tops of houses, and there stay,
> With as much swiftness bandied from the seas,
> As balls at tennis played, and with like ease."

Olaus Magnus, in his "History of the Goths," states that round the shores of the North Sea are many caverns of unfathomable depth, whence issue loud, terrifying, unaccountable noises from monsters that belong to the waters, of the most horrible description.

Scandinavian mythology recognised in Odin a skilful navigator, and a protector of heroes. Thor, the god of thunder, assisted sailors against Rau, a wicked spirit, who, with his nine daughters, sought to overwhelm them in the sea. As late as the eighteenth century the Norwegian mariners, and even those of Shetland, when at sea, did not dare to name the objects used in their fishing for fear of exciting the attention or the covetousness of evil spirits.

The Frozen Ocean was regarded by the Scandinavians with great terror, as the region of enchantments and gloom. It was called by them *Dumslaf*, or Dumb Sea, and *Trollebotin*, or the Enchanted Gulf.

THE *Fata Morgana*, aerial castles, fairy isles, or green isles of the ocean, are superstitions familiar to most readers, and may be classed in the same category of seamen's delusions as the "Spectre Ship." Mrs. Hemans, in her sweet and touching poesy, has alluded to these deceptions of the eye and fancy:

"Where are they, those green fairy islands reposing
In sunlight and beauty on ocean's calm breast?
What spirit, the things that are hidden disclosing,
Shall point the bright way to their dwellings of rest?

"Oh, lovely they rose on the dreams of past ages,
The mighty have sought them, undaunted in faith,
But the land hath been sad for her warriors and sages,
For the guide to these realms of the blessed—is Death!

"Where are they, the high-minded children of glory,
Who steer'd for those distant green spots on the wave?
To the winds of the ocean they left their wild story,
In the field of their country they found not a grave.

"Perchance they repose where the summer-breeze gathers,
From the flow'rs of each vale, immortality's breath;
But their steps shall be ne'er on the hills of their fathers,
For the guide to those realms of the blessed—is Death!"

The green isles of the ocean, however, were supposed to be the abode of the souls of virtuous Druids, who could not enter the Christian heaven, but were permitted to enjoy this paradise of their own. Gafran, a distinguished British chieftain of the fifth century, went on a voyage with his family to discover these islands, but they never returned.

Mr. W. K. Kelly remarks that the Northern nations believed their dead crossed the water in boats and ships; and so far were they from expecting the passage to be always effected over a bridge, that in Scandinavia bodies were *burned* in ships. This was manifestly done with the intention that the dead should have means at hand to carry them over whatever water they might come to on their journey. The Norse story of the death of Baldr tells how the Æsir raised his funeral pile on board the ship, laid his body upon it, and committed the blazing vessel to the waves. The corpse of the deified hero, Scild, was placed in a ship which was wafted away by the sea,

no one knows whither. Sigmundr carried the body of his beloved son, Sinfiötli, to the sea-shore, where a man with a small boat offered it a passage. Sigmundr laid the body in the boat, which had then its full lading; the unknown boatman pushed off from the shore, and floated away with the corpse. Frotho's law specified how many bodies of warriors, from one to ten, according to the rank of the deceased, should be burned in one ship. A Swedish popular legend tells of a golden ship lying underground in Runemad, on board of which Odin conveyed the slain in Brâvalla to Valhalla. "Did the belief prevail," says Grimm, "that the body abandoned to the sacred sea and to the winds would arrive by itself at the land of death to which no human hand could guide it?"

Procopius relates a legend of the Island of Brittia, the substance of which is given by Sir Walter Scott in his "Count Robert of Paris." "I have read," says Agelastes, "in that brilliant mirror which reflects the times of our fathers, the volumes of the learned Procopius, that beyond Gaul, and nearly opposite to it, but separated by an arm of the sea, lies a ghastly region, on which clouds and tempests for ever rest, and which is known to its continental neighbours as the abode to which departed spirits are sent after this life. On one side of the strait dwell a few fishermen, men possessed of a strange character, and enjoying singular privileges in consideration of their being the living ferrymen, who, performing the office of the heathen Charon, carry the spirits of the departed to the island, which is their residence after death. They are, in rotation, summoned to perform the duty by which they seem to hold possession to reside on this strange coast." Brittia, according to Procopius, lay not further than two hundred stadia from the coast between Britannia and Thale (the Scandinavian peninsula), opposite the mouth of the Rhine, and was inhabited by the Augili, the Frissones, and the Brittones. By Britannia he means the western portion of Gaul, one end of which is now called Bretagne, but which extended in the sixth century over what was afterwards Normandy and Frisian Flanders to the

mouths of the Scheldt and the Rhine. His Brittia is generally believed to be Great Britain, but this has been made a matter of controversy. In Germany, it was of old an established belief, that Britain was the island of souls, and such, to this day, it is still held under its new name of England.

Among the many half-pagan legends that were connected with Ireland during the middle ages, one of the most beautiful is that of the islands of life and death. In a certain lake in Munster, it is said there were two islands; into the first, death could never enter, but age and sickness, and the weariness of life, and the paroxysms of fearful suffering were all known there, and they did their work till the inhabitants, tired of their immortality, learned to look upon the opposite island as upon a haven of repose; they launched their barks upon the gloomy waters: they touched its shore, and they were at rest.

THE *Phantom Ship* has long been a favourite subject with story-writers, and a belief in the appearance of this supernatural phenomenon prevailed among seamen of various countries for a considerable period. The Dutch claim the origin of the superstition, and the *Flying Dutchman* had no firmer votaries in favour of its existence than English sailors. There were few ships that "doubled the Cape," but had among the crews some who had seen this marvel. Sir Walter Scott alludes to it as a harbinger of woe.

"Nor less his wild adventurous youth
Believ'd in every legend's truth;
Learn'd when beneath the tropic gale
Full swell'd the vessel's steady sail.

* * * * *

Or, of that Phantom Ship whose form
Shoots like a meteor through the storm,
When the dark scud comes driving hard,
And lower'd is ev'ry topsail yard,
And canvas wove in earthly looms,
No more to brave the storm presumes!
Then, 'mid the war of sea and sky,
Top and top-gallant hoisted high,

Full spread and crowded every sail,
The demon-frigate braves the gale,
And well the doom'd spectators know
The harbinger of wreck and woe !"

The legend of the *Flying Dutchman* runs, that she is supposed to be seen about the latitude of the Cape of Good Hope, and is distinguished from earthly vessels by bearing a press of sail, when all others are unable, from stress of weather, to show an inch of canvas. The cause of her wandering is not at all certain, but the general account is, that she was originally a vessel loaded with great wealth, on board of which some horrid act of murder and piracy had been committed ; that the plague broke out among the wicked crew who had perpetrated the crime, and that they sailed in vain from port to port, offering, as the price of shelter, the whole of their ill-gotten wealth ; that they were excluded from every harbour, for fear of the contagion which was devouring them ; and that, as a punishment of their crimes, the apparition of the ship still continues to haunt those seas in which the catastrophe took place, and is considered by the mariners as the worst of all possible omens.

The Phantom Ship was an object of firm belief to the Norman fishermen. If the prayers offered for the souls in purgatory of those who had been shipwrecked had not been efficacious, the result is said to have been as follows : a tempest would arise, and a ship be seen at sea, struggling with the winds and waves. Suddenly the vessel would be driven with lightning rapidity towards the port, and on entering, the horrified spectators on the quay would recognise in the ship those who had been reported lost at sea years before. Assistance would be given to bring the ship into a safe place ; ropes were thrown on board, which were caught by the crew, and the vessel was attached to the quay. The news would spread, and the widows, and children, and friends of the seamen who were supposed to have been drowned, would rush to the spot. The cries of recognition would arise, "There is my father, my brother, or my lover." No answer, however, would be heard from the vessel ; not one cry from the crew, although the figures might

be seen; not a lip moved, nor was any sign of recognition heard. At length the bells would sound the hour of midnight; a fog would steal over the sea, and on clearing off after a few moments, the vessel had disappeared. Amidst the sobs and the heart-rending bitterness of the spectators of the Phantom Ship, the warning voice of a priest would be heard, "Pay your debts; pray for the lost souls in purgatory!"

There is a legend of a Herr von Falkenbeg, who is condemned to beat about the ocean until the day of judgment, on board a ship without a helm, or steersman, playing at dice for his soul with the devil. Seamen traversing the German Ocean often, it is said, met with the infernal vessel. It was probably no uncommon occurrence in early times for seafarers to fall in with ships abandoned to the winds and waves, with corpses on board, and out of such encounters may have grown this legend of Falkenbeg, that of the *Flying Dutchman*, and others of the same kind.

Mr. Hunt relates the following Cornish tradition of the "Spectre Ship:"

"Years long ago, one night a gig's crew was called to go off to a 'hobble' to the westward of St. Ive's Head. No sooner was one boat launched, than several others put off from the shore, and a stiff chase was maintained, each one being eager to get to the ship, as she had the appearance of a foreign trader. The hull was clearly visible; she was a schooner-rigged vessel, with a light over her bows.

"Away they pulled, and the boat which had been first launched still kept ahead by dint of mechanical power and skill. All the men had thrown off their jackets to row with more freedom. At length the helmsman cried out: 'Stand ready to board her.' The sailor rowing the bow oar slipped it out of the row-lock, and stood on the forethought, taking his jacket on his arm, ready to spring aboard. The vessel came so close to the boat, that they could see the men, and the bow-oar man made a grasp at the bulwarks. His hand found nothing solid, and he fell, being caught by one of his mates, back into

the boat, instead of into the water. Then ship and lights disappeared. The next morning the *Neptune* of London, Captain Richard Grant, was wrecked at Gwithian, and all perished. The captain's body was picked up after a few days, and that of his son also. They were both buried in Gwithian churchyard."

IN Coleridge's splendid "Rime," the ancient mariner beholds a sign in the element afar off, prefiguring the death of himself and his comrades. It is a "spectre ship," in which Death and Life-in-death dice for the crew, and she wins the mariner:

"Her lips were red, her looks were free,
Her locks were yellow as gold;
Her skin was white as leprosy,
The night-mare Life-in-death was she,
Who thicks man's blood with cold."

After the death of the crew, their bodies are animated by "a troop of spirits blest," who leave them every morning, not visibly, but in music:

"For when it dawn'd—they dropped their arms,
And cluster'd round the mast;
Sweet sounds rose slowly through their mouths,
And from their bodies pass'd.

"Around, around, flew each sweet sound,
Then darted to the sun;
Slowly the sounds came back again,
Now mixed, now one by one.

"Sometimes adropping from the sky,
I heard the sky-lark sing,
Sometimes all little birds that are,
How they seemed to fill the sea and air
With their sweet jargoning!

"And now 'twas like all instruments,
Now like a lonely flute;
And now it is an angel's song
That makes the heavens be mute."

One of the most beautiful conceptions of a saintly apparition at sea, is given by Dante. The translation, by the late Leigh Hunt, is worthy the original. Dante and his guide Virgil have just left the infernal regions, and are lingering on a solitary seashore in purgatory:

"That solitary shore we still kept on,
Like men, who musing on their journey, stay
At rest in body, yet in heart are gone;
When lo! at the early dawn of day,
Red Mars looks deepening through the foggy heat,
Down in the west, far o'er the watery way;
So did mine eyes behold (so may they yet)
A light which came so swiftly o'er the sea,
That never wing with such a fervour beat.
I did but turn to ask what it might be
Of my sage leader, when its orb had got
More large meanwhile, and came more gloriously;
And by degrees I saw I knew not what
Of white about; and beneath the white
Another. My great master uttered not
One word till those first issuing candours bright
Fanned into wings; but soon as he had found
Who was the mighty voyager now in sight,
He cried aloud, "Down, down, upon the ground,
It is God's Angel."

APPARITIONS have been always a fruitful source of terror to seamen. In the "New Catalogue of Vulgar Errors" (1767), we read: "I look upon our sailors to care as little what becomes of themselves, as any set of people under the sun; yet no persons are so much terrified at the thought of an apparition. Their sea-songs are full of them: they firmly believe their existence, and honest Jack Tar shall be more frightened at the glimmering of the moon upon the tackling of the ship, than he would be if a Frenchman were to place a blunderbuss at his head."

About half-a-dozen sailors on board a man-of-war, took it in their heads that there was a ghost in the ship; and being asked by the captain what reason they had to apprehend such a thing, they said they were sure of it, because *they smelt him.* The captain laughed at them, and called them a parcel of lubbers. One night they came again to the captain, and said that the ghost was behind the beer-barrels. The captain, enraged at their folly, ordered the boatswain's mate to give them a dozen lashes, which entirely cleared the ship of the ghost during the remainder of the voyage. However, when the barrels were removed some time after, a dead rat was found which had given rise to the story.

Brand mentions that the cook of a vessel belonging to Newcastle-upon Tyne, died on a homeward passage. The man had one of his legs shorter than the other, which gave him a peculiarity of gait when he walked. A few nights after the body had been committed to the deep, the captain was alarmed by the mate assuring him that the man was walking before the ship, and all the crew came on deck to see him. On coming forward, the captain certainly saw something that seemed to move as the cook was accustomed to walk, and he ordered the ship to be steered towards the object. The crew were in a panic. It was found, however, on a near approach, that the ridiculous cause of all this terror was part of a maintop, the remains of some wreck, floating before them.

A ghost story, with a more tragical result, is related by Sir Walter Scott, in his "Demonology and Witchcraft." A sailor had in his youth become mate in a slave vessel from Liverpool, of which town he was a native. The captain of the ship was a man of variable temper, sometimes kind and courteous to his men, but subject to fits of humour, dislike, and passion, during which he was very violent, tyrannical, and cruel. He took a particular dislike to one seaman on board, an elderly man, called Bill Jones, or some such name. He seldom spoke to the person without threats and abuse, which the old man, with the license which sailors take in merchant vessels, was very apt to return. On one occasion, Bill Jones appeared slow in getting on the yard. The captain, according to custom, abused the seaman as a lubberly rascal, who got fat by leaving other people to do his duty. The man made a saucy answer, almost amounting to mutiny, on which, in a towering passion, the captain ran down to his cabin, and returned with a blunderbuss loaded with slugs, with which he took deliberate aim at the supposed mutineer, fired, and mortally wounded him. The man was carried down from the yard, and stretched on the deck, evidently dying. He fixed his eyes on the captain, and said: "Sir, you have done for me, *but I will never leave you.*" The captain, in return, swore at him for a fat lubber, and said

he would have him thrown into the slave-kettle, where they made food for the negroes, and see how much fat he had got. The man died, and his body was actually thrown into the slave-kettle, and the sailor who related this story observed, with a *naïveté* which confirmed the extent of his own belief in the truth of what he told, "there was not much fat about him after all."

The captain told the crew they must keep absolute silence on the subject of what had passed; and as the mate was not willing to give an explicit and absolute promise, he ordered him to be confined below. A day or two afterwards the captain came to the mate, and demanded if he had an intention to deliver him up for trial when the vessel reached home. The mate, who was tired of close confinement in that sultry climate, spoke his commander fair, and obtained his liberty. When he mingled among the crew once more, he found them impressed with the idea, not unnatural in their position, that the ghost of the dead man appeared amongst them when they had a spell of duty, especially if a sail was to be handled, on which occasion the spectre was sure to be out upon the yard before any of the crew. The narrator had seen the apparition frequently; he believed the captain saw it also, but he took no notice of it for some time, and the crew, terrified at the violent temper of the man, dared not call his attention to it. Thus they held on their course homeward, with great fear and anxiety.

At length, the captain invited the mate, who was now in a sort of favour, to go down to the cabin and take a glass of grog with him. In this interview he assumed a very grave and anxious aspect. "I need not tell you, Jack," he said, "what sort of hands we have got on board with us; *he* told me he would never leave me, and *he has kept his word*. *You* only see him now and then, but he is always at my side, and never out of sight. At this very moment I see him. I am determined to bear it no longer, and I have resolved to leave you."

The mate replied that his leaving the vessel while out of

sight of any land was impossible. He suggested that if the captain apprehended any danger or bad consequences from what had happened, he should run for the west of Ireland, or France, and there go ashore, and leave him, the mate, to carry the vessel to Liverpool. The captain only shook his head gloomily, and reiterated his determination to leave the ship. At this moment the mate was called to the deck for some purpose or other; and the instant he got up the companion-ladder, he heard a splash, and, looking over the ship's side, he saw that the captain had thrown himself into the sea from the quarter-gallery, and was swimming astern at the rate of six knots an hour. When just about to sink, he seemed to make a last exertion—sprang half out of the water, and clasped his hands towards the mate, exclaiming, "Bill is with me now!" and then sank, to be seen no more.

This story leads to the inference that the naturally superstitious minds of the seamen would readily conjure up an apparition following a deed so truly horrible, in which the perpetrator would share, and madness or remorse would lead to the final catastrophe.

In *Blackwood's Magazine* for 1840, there is a letter which contains the following statement: "The *Hawk* being on her passage from the Cape of Good Hope towards the island of Java, and myself having the charge of the middle-watch, between one and two in the morning I was taken suddenly ill, which obliged me to send for the officer next in turn. I then went down on the gun-deck, and sent my boy for a light. In the meanwhile I sat down on a chest in the steerage, under the after-grating, when I felt a gentle squeeze by a very cold hand. I started and saw a figure in white. Stepping back, I said, 'God's my life!—who is that?' It stood and gazed at me a short time, stooped its head to get a more perfect view, sighed aloud, repeated the exclamation, 'Oh!' three times, and instantly vanished. The night was fine, though the moon afforded through the gratings but a weak light, so that little of feature could be seen, only a figure rather tall than otherwise,

and white-clad. My boy returning now with a light, I sent him to the cabins of all the officers, when he brought me word that not one of them had been stirring. Coming afterwards to St. Helena, homeward-bound, hearing of my sister's death, and finding the time so nearly coinciding, it added much to my painful concern; and I have only to thank God that, when I saw what I verily believe to have been her apparition (my sister Ann), I did not then know the melancholy occasion of it.'" As in all similar cases, we see the effect of superstitious feelings acting, no doubt, on a nervous temperament.

In Sandys's "Ovid" we find a curious story of the power of superstition, with, unfortunately, barbarous results: "I have heard of seafaring men, and some of Bristol, how a quarter-master in a Bristol ship, then trading in the Streights, going down into the hold, saw a sort of women, his knowne neighbours, making merry together, and taking their cups liberally; who, having espied him, and threatening that he should repent their discovery, vanished suddenly out of sight, who thereupon was lame for ever after. The ship having made her voyage, nowe homeward-bound, and neere her harbour, stuck fast in the deepe sea, before a fresh gaile, to their no small amazement; nor for all they could doe, together with the helpe that came from the shoare, could they get her loose, until one (as Cymothoe, the Trojan ship) shoved her off with his shoulder (perhaps one of those whom they vulgarly call Wisemen, who doe good a bad way and undoe the enchantments of others). At their arrivall, the quarter-master accused these women, who were arraigned and convicted by their owne confession, for which five-and-twenty were executed."

"Lord Byron," says Moore in his "Life" of the poet, "used sometimes to mention a strange story which the commander of the packet, Captain Kidd, related to him on the passage. This officer stated that, being asleep one night in his berth, he was awakened by the pressure of something heavy on his limbs, and, there being a faint light in the room, could see, as he thought, distinctly the figure of his brother, who was at that

time in the same service, in the East Indies, dressed in his uniform, and stretched across the bed. Concluding it to be an illusion of his senses, he shut his eyes, and made an effort to sleep. But still the same pressure continued; and still, as often as he ventured to take another look, he saw the figure lying across him in the same position. To add to the wonder, on putting his hand forth to touch this form, he found the uniform in which it appeared to be dressed, *dripping wet.* On the entrance of one of his brother officers, to whom he called out in alarm, the apparition vanished; but in a few months afterwards, he received the startling intelligence that on that night his brother had been drowned in the Indian seas. Of the supernatural character of this appearance, Captain Kidd himself did not appear to have the slightest doubt."

CARRYING dead bodies in ships has always been a sore point with sailors, who regard the omen derived from thence as disastrous. In the travels of Boullaye le Gouz (published in 1657), he says: "I had among my baggage the hand of a syren, or fisherwoman, which I threw, on the sly, into the sea, because the captain, seeing that we could not make way, asked me if I had not got some mummy or other in my bags which hindered our progress, in which case we must return to Egypt to carry it back again. Most of the Provençals have the opinion that vessels which transport the mummies from Egypt have great difficulty in arriving safe at port; so that I feared, lest coming to search among my goods, they might take the hand of this fish for a mummy's hand and insult me on account of it."

"Fuller, in his "Holy Warre," says of St. Louis: "His body was carried into France, there to be buried, and was most miserably tossed; it being observed that the sea cannot digest the crudity of a dead corpse, being a due debt to be interred where it dieth, *and a ship cannot abide to be made a bier of.*"

In a "Helpe to Memory and Discourse" (1639), the question is asked, "Whether doth a dead body in a shippe cause the

shippe to sail slower, and, if it doe, what is thought to be the reason thereof?" The answer is, "The shippe is as insensible of the living as the dead; and as the living make it goe the faster, so the dead make it not goe the slower; for the dead are no Rhemoras, to alter the course of her passsage, though some there be that thinke so, and that by a kind of mournful sympathy."

A coffin, made of the mainmast of the French ship *L'Orient*, was sent to Nelson by a brother sailor, to remind him that, amidst all the glory that attended him, he was but mortal. Nelson received the present in a proper spirit, and had the coffin placed in his own cabin in the *Vanguard;* but at length, in compliance with the superstitious feelings of his crew, he ordered the monitor of mortality to be sent below.

SOME of my readers may have heard of the "*Bay of the Departed*," on the coast of Brittany, where, in the dead hour of night, the boatmen are summoned by some unseen power to launch their boats and ferry over to a sacred island the souls of men who have been drowned in the surging waters. The fishermen tell that on the occasion of those midnight freights, the boat is so crowded with invisible passengers as to sink quite low in the water, and the wails and cries of the ship-wrecked are heard as the melancholy voyage progresses. On their arrival at the island of Sein, invisible beings are said to number the invisible passengers, and the wondering, awe-struck crew then return to await the next supernatural summons, to boat over the ghosts to the storied isle, which was of old the chief haunt of the druidesses in Brittany.

A similar story is told at Guildo, on the same coast: small skiffs, phantom ones, it is believed dart out from under the castle cliffs, manned by phantom figures, ferrying over the treacherous sands the spirits whose bodies lie engulfed in the neighbourhood; not one of the native population—so strong is the dread of the scene—will pass the spot after nightfall.

"Fishermen," says Mr. Hunt, "dread to walk at night near

those parts of the shore where there have been wrecks. The souls of the drowned sailors appear to haunt those spots, and the 'calling of the dead' has frequently been heard. I have been told that under certain circumstances, especially before the coming of storms, or at certain seasons, but always at night, these callings are common. Many a fisherman has declared that he has heard the voices of dead sailors 'hailing their own names.'

"A fisherman or a pilot was walking one night on the sands of Porth-Towan, when all was still save the monotonous fall of the light waves upon the sand. He distinctly heard a voice from the sea, exclaiming: 'The hour is come, but not the man.' This was repeated three times, when a black figure, like that of a man, rushed impetuously down the steep incline over the sands, and was lost in the sea. In different forms the story is told all around the Cornish coast."

A belief prevails among the fishermen on the Norfolk coast, that when any person is drowned, a voice is heard from the water, ominous of a squall.

Lord Teignmouth, in his "Reminiscences of Many Years," alluding to Ullesvang, in Norway (1830), remarks: "A very natural belief that the voice of a person drowned is heard wailing amidst the storm, is, apparently, the only acknowledged remnant of ancient superstition still lingering along the shores of the fiords."

In China, a reluctance to rescue persons from drowning arises from a superstitious dread. It is believed that the spirit of a person who has been drowned continues to flit along the surface of the water, until it has caused, by drowning, the death of a fellow-creature. A person, therefore, who attempts to rescue another from drowning is supposed to incur the hatred of the uneasy spirit, which is desirous, even at the expense of a man's life, to escape from its unceasing wandering.

This superstitious dread of saving a drowning man used also to prevail in Shetland, and other islands in the north-east of Scotland. It was owing to the belief that the person saved

would, sooner or later, do an injury to the man who saved him. A similar belief existed not very long ago in the south-western-most part of England. Many readers will remember the scene in Sir Walter Scott's "Pirate," in which Bryce, the pedlar, warns the hero not to attempt to resuscitate an inanimate form, which the waves had washed ashore on the mainland of Shetland. "Are you mad," exclaimed the pedlar, "you that have lived sae lang in Zetland, to risk the saving of a drowning man? Wot ye not if ye bring him to life again, he will do you some capital injury?"

Mr. Barry, in his "Ivan at Home" (1872), gives a curious instance of the Russian apathy and superstition in the case of drowning men. A drunken man deliberately walked into the water, and disappeared. A number of spectators stood by, but no one attempted a rescue, but gazed on the scene with the utmost indifference. A court of inquiry was held, and the clothes of the dead man were examined, but on looking at his neck, no cross was seen. This settled the question, and the verdict among the villagers was "found drowned, because he had no cross on his neck."

Aubrey, in his "Miscellanies," alludes to the dream of Simonides, who saw a certain body thrown dead upon the shore, and though a stranger, he caused him to be buried. About that time he was thinking of going on board a ship, but dreamed that he had warning given him by the man whom he had had interred, not to go; that if he did, the ship would infallibly be cast away. Upon this Simonides stayed back, and every person on board the ship was afterwards drowned.*

* In the narrative of the sufferings of Byron, and the crew of H.M. ship *Wager*, on the coast of South America, occurs a curious illustration of the wide prevalency of those ideas which lie at the root of the word superstition. "The reader will remember the shameful rioting, mutiny, and recklessness which disgraced the crew of the *Wager*, nor will he forget the approach to cannibalism and murder on one occasion. These men had just returned from a tempestuous navigation, in which their hopes of escape had been crushed; and now what thoughts disturbed their rest—what serious consultations were they which engaged the attention of these sea-beaten men? Long before Cheap's Bay had been left, the body of a man

In the "Gentleman's Magazine" (February 8, 1767) is a curious notice of the mode of discovering the dead body of a drowned person: "An inquisition was taken at Newbury, Berks, on the body of a child nearly two years old, who fell into the river Kennet, and was drowned. The body was discovered by a very singular experiment. After diligent search had been made in the river for the child, to no purpose, a two-penny loaf, with a quantity of quicksilver put into it, was set floating from the place where the child, it was supposed, had fallen in, which steered its course down the river upwards of half a mile, before a great number of spectators, when the body happening to lay on the contrary side of the river, the loaf suddenly tacked about, and swam across the river, and gradually sunk near the child, when both the child and the loaf were brought up, with grabbers ready for that purpose."

Sir James Alexander, in his "Account of Canada" (1849), says: "The Indians imagine that in the case of a drowned body, its place may be discovered by floating a chip of cedar-wood, which will stop and turn round over the exact spot; an instance occurred within my own knowledge, in the case of Mr. Lavery, of Kingston Mill, whose boat overset, and the person was drowned near Cedar Island; nor could the body be discovered until this experiment was resorted to."

What may be thought a superstition in such instances may be, perhaps, referable to simple causes. As there are in all running streams, deep pools formed by eddies, in which drowned bodies would be likely to be caught and retained,

---

had been found on a hill named "Mount Misery." He was supposed to have been murdered by some of the first gang who left the island. *The body had never been buried,* and to such a neglect did the men now ascribe the storms which had lately afflicted them; nor would they rest until the remains of their comrade were placed beneath the earth, when each evidently felt as if some dreadful spell had been removed from his spirit. Few would expect to find many points of resemblance between the Grecian mariners of the heroic ages, who navigated the galleys, described by Homer, to Troy, and the sailors of George II.; yet here, in these English seamen, was the same feeling regarding the *unburied dead* which prevailed in ancient times."

any light substance thrown into the current would consequently be drawn to that part of the surface over the centre of the eddy-hole.

PRAED'S striking poem of the "Red Fisherman" is well known to most readers; but the piscatorial feats of that individual cannot be compared to the achievements of "Old Morm," to whom the New Zealanders attribute the origin of their country. The legend is very absurd, it seems that Morm, the fisherman, being at one time in want of fish-hooks, quietly killed his two sons, and took their jawbones for hooks. As a requital to them for the loss of their lives, he made the right eye of his son the morning star, and the right eye of the youngest the evening star. One day he was sitting on a rock, fishing with one of the jawbones, when he hooked something extraordinarily heavy—whales were nothing to *him*. However, this resisted all his endeavours, and at length he was obliged to resort to other means to raise the monster. He caught a dove, and tying the line to its leg, he filled it with his spirit, and commanded it to fly upwards. It did so, and without the least difficulty New Zealand came to light! Old Morm naturally looked on this prodigy with wonder; and thinking the land looked very pretty, he stepped ashore, where he saw men and fire. The first thing he did was to burn his fingers, and in order to cool them he jumped into the sea, when the sulphur which arose from him was so great, that the Sulphur Island was formed. After this, matters went on smoothly, until the New Zealanders began to grow refractory, and so offended the sun that his majesty refused to shine. So old Morm got up one day very early, and chased the sun; but it was not until after three days' hunting he managed to catch him. A good deal of parleying then took place; at last, the sun consented to shine, but for half a day only. Old Morm, to remedy this evil, immediately made the moon, and tied it by a rope to the sun, so that when one went down the other rose up!

Fish superstitions prevail in New Zealand; prayers are ad-

dressed to Tangeroa for fish ; to Tawhirima—ten, for favourable winds. When the whales spout and fish leap out of the water, they are said to be doing their feats in honour of the god Tangeroa. The first fish caught in the season was held *tapu*, or sacred ; fishing expeditions and fishing-grounds were controlled by the priests.

A Waikato story relates that a whale was stranded, containing the spirit of the deified man, Tutunui. The animal was consequently sacred. A man named Kae ate a portion of this whale, which sacrilegious act was equivalent to eating the body of Tutunui. In revenge, the descendants of Tutunui killed and ate Kae. Kae's friends in return ate one of Tutunui's descendants, and thus commenced cannibalism, and a cause was given for its continuance.

There is a fable in New Zealand, which teaches us the best part of the eel and the cod-fish. "Which is your best part?" said the cod-fish to the eel. "I am good," replied the eel, "from my tail to my middle ; but what is *your* good part?" The cod-fish answered, "My tail and my fins." Then the cod-fish asked the eel what was his fattest part, and he replied by looking at his tail and referring a similar question to the cod, who by opening his eyes signified that his head was the fattest part of his body.

The different families of the animal kingdom were derived, according to the mythology of the New Zealanders, from some of those primitive denizens of the earth, who are fabled to have possessed superhuman qualities. Thus the eel and the conger-eel are said to have been the offspring of one of those ancient worthies named Maru-te-whareaitu. The lizard and the shark are said to have been brothers. The sea was their native element ; but wishing to separate after a quarrel, the former, who was the elder, went to live on the land, while the latter remained in the sea. The lizard at parting thus cursed his brother : "Remain in the open sea, to be served up on a dish of cooked food for man to eat." "As for you," replied the

shark, "go ashore, and be smoked out of your hole with burning fern leaves."

These parting words of the lizard and shark are now preserved as proverbs. The former alludes to the custom of serving up a piece of dried shark on the top of a dish of potatoes for a relish. The latter, to the mode of catching a lizard, by lighting a fire at the entrance of his hole.

A charm for a toothache is:

> "An eel, a spiny back,
> True indeed, indeed: true in sooth, in sooth;
> You must eat the head
> Of said spiny back."

BELLS had a superstitious influence upon the minds of seamen. In former times, the bell which rang the people of St. Mouan's, in Scotland, to public worship, hung upon a tree in the churchyard, and was removed every year during the herring season, because the fishermen believed that the fish were scared away from the coast by the noise.

The bell of the church of Ifvekofte, in Sweden, on that edifice being on fire, sank deep into a morass, where for many months it sounded at night, disturbing the villagers. It was evident that the bell was possessed by a demon, so two fishermen, armed with boathooks, set forth to the rescue. Scarcely had they begun operations, than the bell began to expostulate. "Ting, ting, ting," it went. "Bother the bell!" cried one of the fishermen. "We shall have it, if it be the wish of the holy Virgin and St. Olaf," answered the other. The bell, silenced by these sacred names, gave, it is said, one last expiring note, sank deeper into the morass, and has held its clapper ever since.

Southey's admirable ballad of the "Inchcape Bell" is founded upon a strange legend. The abbots of Aberbrothock (Arbroath) succeeded in fixing a bell upon a rock, as a warning to mariners, that obstruction having been considered for ages the chief diffi-

culty in the navigation of the Firth of Forth. The bell was so fastened as to be rung by the agitation of the waves.

"No stir in the air, no stir in the sea,
The ship was still as she could be;
Her sails from heaven received no motion,
Her keel was steady in the ocean.

"Without either sign or sound of their shock,
The waves flow'd over the Inchcape Rock;
So little they rose, so little they fell,
They did not move the Inchcape Bell.

"The Abbot of Aberbrothock
Had placed the bell on the Inchcape Rock,
On a buoy in the storm it floated and swung,
And ever the waves its warning rung.

"When the rock was hid by the surge's swell,
The mariners heard the warning bell;
And then they knew the perilous rock,
And blest the Abbot of Aberbrothock.

"The sun in heaven was shining gay,
All things were joyful on that day,
The sea-birds scream'd as they whirl'd around,
And there was joyaunce in their sound.

"The buoy of the Inchcape Bell was seen,
A darker speck on the ocean green;
Sir Ralph the Rover walk'd his deck,
And he fix'd his eyes on the darker speck.

"He felt the cheering power of spring,
It made him whistle, it made him sing;
His heart was mirthful to excess,
But the Rover's mirth was wickedness.

"His eye was on the Inchcape float,
Quoth he, 'My men, put out the boat,
And row me to the Inchcape Rock,
And I'll plague the Abbot of Aberbrothock.'

"The boat is lower'd, the boatmen row,
And to the Inchcape Rock they go;
Sir Ralph bent over from the boat,
And cut the bell from the Inchcape float.

"Down sunk the bell with a gurgling sound,
The bubbles rose and burst around;
Quoth Sir Ralph, 'The next who comes to the rock
Won't bless the Abbot of Aberbrothock.'

"Sir Ralph the Rover sailed away,
He scour'd the seas for many a day;
And now grown rich with plundered store,
He steers his course for Scotland's shore.

"So thick a haze o'erspread the sky,
They cannot see the sun on high;
And the wind hath blown a gale all day,
At evening it hath died away.

"On the deck the Rover takes his stand,
So dark it is they see no land;
Quoth Sir Ralph, 'It will be lighter soon,
For there is the dawn of the rising moon.'

"'Can'st hear,' said one, 'the breakers roar?
For methinks we should be near the shore;'
'Now where we are I cannot tell,
But I wish we could hear the Inchcape Bell!'

"They hear no sound, the swell is strong,
Though the wind hath fallen they drift along,
Till the vessel strikes with a shivering shock,
'O Christ! it is the Inchcape Rock!'

"Sir Ralph the Rover tore his hair,
He cursed himself in his despair;
The waves rush in on every side,
The ship is sinking beneath the tide.

"But even in his dying fear,
One dreadful sound could the Rover hear,
A sound as if with the Inchcape Bell,
The devil below was ringing his knell."

Pembrokeshire has also a legend of "St. Goven's bell." On the south-east coast is situated a little chapel, called after this saint, who is supposed to have built it, and to have lived in a cell excavated in the rock at its east end, but little larger than to admit the body of the holy man. The chapel, though small, quite closes the pass between the rock-strewn cove and the high lands above, from which it is approached by a long and steep flight of stone steps; in its open belfry hung a beautifully formed silver bell. Between it and the sea, and near high-water mark, is a well of pure water, often sought by sailors, who were always received and attended to by the good saint.

Many centuries ago, at the close of a calm summer's evening, a boat entered the cove, urged by a crew with piratical intent, who, regardless alike of the sanctity of the spot, and of the hospitality of its inhabitants, determined to possess themselves of the bell. They succeeded in detaching it from the chapel, and conveying it to their boat, but they had no sooner left the

shore than a violent storm suddenly raged, the boat was wrecked, and the pirates found a watery grave; at the same moment, by some mysterious agency, the silver bell was borne away, and entombed in a large and massive stone in the brink of the well. And still, when the stone is struck, the silver tones of the bell are heard softly lamenting its long imprisonment, and sweetly bemoaning the hope of freedom long deferred.

Manitobah Lake, which lies north-west of Fort Garry, and has given a title to the province formed out of the Red River region, derives its name from a small island, from which, in the stillness of night, issues a mysterious sound. On no account will the Ojibiways approach or land upon this island, supposing it to be the home of the Manitobah, "the speaking god." The cause of this curious sound is the beating of the waves on the shingle, or large pebbles lining the shores. Along the northern coast of the island, there is a long low cliff of fine-grained compact limestone, which under the stroke of the hammer clinks like steel. The waves, beating on the shore at the foot of the cliff, cause the fallen fragments to rub against each other, and to give out a sound resembling the chimes of distant church bells. This phenomenon occurs when the gales blow from the north, and then, as the winds subside, low, wailing sounds, like whispering voices, are heard in the air. Travellers assert that the effect is very impressive, and they have been awakened at night under the impression that they were listening to church bells.

"Bell-string Acre," at Burgh-in-the-Marsh, Lincolnshire, takes its name from the circumstance of a sea-captain giving it to purchase a bell-rope of silk cord for the tenor bell, the sound of which, in a dark night, saved him from shipwreck.

"To this day," says Mr. Hunt, "the tower of Forrabury Church (Cornwall) remains without bells. In days long ago the inhabitants of the parish of Forrabury—which does not cover a square mile, but which now includes the chief part of the town of Boscastle and its harbour—resolved to have a peal of bells which should rival those of the neighbouring church of

Tintagel, which are said to have rung merrily at the marriage, and tolled solemnly at the death, of King Arthur.

The bells were cast; the bells were blessed; and the bells were shipped for Forrabury. Few voyages were more favourable; and the ship glided with a fair wind along the northern shores of Cornwall, waiting for the tide to carry her safely into the harbour of Bottreaux.

The vesper bells rang out at Tintagel, and the pilot, when he heard the blessed sound, devoutly crossed himself, and bending his knee, thanked God for the safe and quick voyage which they had made. The captain laughed at the superstition, as he called it, and swore they had only to thank themselves for the speedy voyage, and that, with his arm at the helm, and his judgment to guide them, they should soon have a happy landing. The pilot checked the profane speech; but the wicked captain—and he swore more impiously than ever that all was due to himself and his men—laughed to scorn the pilot's prayer. "May God forgive you," was the pilot's reply.

On this popular Cornish legend, the late Reverend Mr. Hawker wrote some fine stanzas, entitled, "The Silent Tower of Bottreaux," which may not be familiar to some readers

"Tintagel bells ring o'er the tide,
The boy leans on the vessel's side,
He hears that sound, and dreams of home
Soothe the wild orphan of the foam.
'Come to thy God in time,'
Thus saith their pealing chime;
'Youth, manhood, old age past,
Come to thy God at last.'

"But why are Bottreaux's echoes still?
Her tower stands proudly on the hill,
Yet the strange chough that home hath found,
The lamb lies sleeping on the ground.
'Come to thy God in time,'
Should be her answering chime;
'Come to thy God at last,'
Should echo on the blast.

"The ship rode down with courses free,
The daughter of a distant sea,

Her sheet was loose, her anchor stor'd,
The merry Bottreaux bells on board.
'Come to thy God in time,'
Rang out Tintagel chime;
'Youth, manhood, old age, past,
Come to thy God at last.'

"The pilot heard his native bells
Hang on the breeze in fitful spells,
'Thank God!' with rev'rent brow, he cried,
'We make the shore with evening's tide.'
'Come to thy God in time,'
It was his marriage chime;
'Youth, manhood, old age, past,
Come to thy God at last.'

"'Thank God! thou whining knave on land,
But thank at sea the steersman's hand,'
The captain's voice above the gale,
'Thank the good ship and ready sail.'
'Come to thy God in time,'
Sad grew the boding chime;
'Come to thy God at last,'
Boom'd heavy on the blast.

"Uprose that sea, as if it heard
The mighty Master's signal word;
What thrills the captain's whitening lip?
The death-groans of his sinking ship.
'Come to thy God in time,'
Swung deep the funeral chime;
'Grace, mercy, kindness, past—
Come to thy God at last.'

"Long did the rescued pilot tell,
When grey hairs o'er his forehead fell,
While those around would hear and weep,
That fearful judgment of the deep.
'Come to thy God in time,'
He read his native chime;
'Youth, manhood, old age, past,
Come to thy God at last.'

"Still when the storm of Bottreaux's waves
Is waking in his weedy caves,
Those bells that sullen surges hide
Peal their deep tones beneath the tide,—
'Come to thy God in time,'
Thus saith the ocean chime;
'Storm, whirlpool, billow, past,
Come to thy God at last.'"

A writer in "Notes and Queries" on bells heard by the drowned, observes: "That he met an old man, some twenty years ago, who described the sensations he felt at drowning, and was with difficulty restored. He had the ringing of bells in his ears, which increased as consciousness was becoming less, and he felt as if 'all the bells of heaven were ringing him into Paradise!'—the most soothing sensations. I know the locality where the circumstance occurred, and there is no bell within a circuit of six miles, but one old cracked church bell."

When ships go down at sea during a terrible tempest, it is said that the death-bell is distinctly heard amidst the storm-wind. Sir Walter Scott probably alludes to the superstition in the lines—

> "And the Kelpie rang,
> And the sea-maid sang,
> The dirge of lovely Rosabelle."

During storms at Malta, it is the custom for all the bells in the Roman Catholic churches to be rung for an hour, that the winds may cease and the sea be calmed. This custom also prevails in Sicily and Sardinia, in Tuscany and in France.

In the "Golden Legend" we read: "It is said that evil spirytes that ben in the region of th' ayre, donte moche when they here the belles ringen when it thondreth, and when grete tempeste and rages of wether happen, to the end that the feinds and wycked spirytes should be abashed and flee, and cease of the movynge of tempeste."

Bacon says "that the sound of bells will disperse lightning and thunder; in winds," he adds, "it has not been observed."

The following is a bell-legend connected with Jersey: Many years ago the twelve parish churches in that island possessed each a valuable peal of bells; but during a long civil war the States determined on selling these bells to defray the expenses of the troops. The bells were accordingly collected and sent to France for that purpose; but on the passage, the ship foundered, and everything was lost, to show the wrath of heaven at such a sacrilege. Since then, during a storm, these bells

always ring from the deep; and to this day the fishermen of St. Ouen's Bay always go to the edge of the water before embarking, to listen if they can hear the bells upon the wind; and, if so, nothing will induce them to leave the shore—if all is quiet, they fearlessly set sail. This, like many other stories of the same character, is based upon a loose tradition; and from some experience of the Jersey fishermen, we can pronounce them a thorough matter-of-fact people.

It is related of Pol de Léon, the famous saint of Brittany (born about A.D. 490), that a Count de Guythure, who was governor of Batz, hearing that he had arrived there from England (walking over the sea one fine afternoon), told him he was much disturbed on account of a little silver bell, belonging to a king of England, the possession of which he coveted exceedingly. St. Pol ordered a fish to swallow the bell, and bring it over, which was instantly performed: but the saint had provided a rival to himself: for the bell became a no less celebrated adept in miracles than he was; and between them both, the want of physicians in the country was entirely precluded. The bell was afterwards deposited among the treasures of the Cathedral of St. Pol de Léon.

LEGENDS of the *miraculous restoration of rings, etc.*, by fishes are to be found in most countries. In the arms of the city of Glasgow is a salmon holding a gold ring in his mouth, forming a conspicuous figure in the armorial bearings of the church at Glasgow. Archbishop Spottiswoode relates the following tradition in explanation: "In the days of St. Kentigern, or St. Mungo, the founder of the see of Glasgow, a lady having lost her wedding-ring, her husband's jealousy was stirred, to allay which she applied to St. Kentigern, imploring his help for the sake of her honour. Not long after, as the saint walked by the river, he desired a person who was fishing to bring him the first fish he could get, and from its mouth was taken the lady's ring, which he immediately sent to her to quiet her husband's suspicions.

Reginald of Durham tells us that a school was kept in the Church of Norham-on-the-Tweed, the parish priest being the teacher. One of the boys, named Aldine, had incurred the sentence of correction, to escape which he took the key of the church-door, which appears to have been in his custody, and threw it into a deep pool in the River Tweed, now called Pedwel, or Peddle, a place well known as a fishing-station. He hoped by such means to escape scholastic discipline. Accordingly, when the hour of vespers came, and the priest arrived, the key of the door was missing, and the boy declared he did not know where it was. The lock was too strong and ponderous to be forced or broken; and after a vain effort to open the door, the evening was allowed to pass without divine service. The story goes on to say that, in the night, St. Cuthbert appeared to the priest and inquired wherefore he had neglected his service. On hearing the explanation, the saint ordered him to go the next morning to the fishing-station and buy the first net of fish that was drawn out of the river. The priest obeyed; and in the net was a salmon of extraordinary magnitude, in the throat of which was found the lost key of Norham Church.

In the German Church at Rome (La Maria dell' Anima), there is an altarpiece, by Carlo Saraceni, representing St. Benno, and the miraculous recovery of a key. The legend runs thus: St. Benno, a German Benedictine, was Bishop of Meissen, in Saxony, in the time of the Emperor Henry IV. After the excommunication of this monarch, in 1075, he attempted to make a forcible entry into the cathedral of Meissen. Benno closed the doors against him, flung the key into the Elbe, and retired to Rome. On his return to his bishopric, he recovered the key by a miracle; for he ordered a fisherman to cast his net into the river, and, a fish being caught, the key was found in it.

It is related of St. Francis Xavier that when on his voyage to India he was preaching to the sailors and passengers, his crucifix fell into the sea, and was miraculously restored at his earnest prayer, for a crayfish, or lobster, appeared on the surface of the waters bearing the crucifix in its claws.

In the Talmud, a story is recorded to show how the observance of the Sabbath is rewarded: One Joseph, a Jew, who honoured the Sabbath, had a very rich neighbour, who was a firm believer in astrology. He was told by one of the professional astrologers that his wealth would become Joseph's. He therefore sold his estate, and bought with the proceeds a large diamond, which he sewed in his turban, saying, "Joseph can never obtain this." It so happened, however, that, when standing one day on the deck of a ship in which he was crossing the sea, a heavy wind arose and carried the turban off his head. A fish swallowed the diamond; and being caught and exposed for sale in the market, was purchased by Joseph to supply his table on the Sabbath eve. Of course, upon opening it, he discovered the diamond.

PARTICULAR Seasons of the Year, and Saints' Days were held in superstitious veneration among mariners, and peculiar customs were attached to them. The old practice of setting the nets at *Christmas Eve* was generally observed throughout Sweden. Abraham Brahe notes in his "Tankebuk" (Dec. 24, 1618): "On this Christmas Eve, God granted me a glorious haul of fish." At Ofved's Kloster, in Sweden, it was the practice of the peasants every Christmas Eve to go by torchlight and fish for their Christmas supper, first invoking the aid of the demon who dwelt at the bottom of the lake. *All-Hallow Even*, or the vigil of All Saints' Day, was religiously kept by mariners. At this period, the fishermen of Orkney sprinkled what was called *fore-spoken* water over their boats, when they had not been successful. They also made the sign of the cross on their boats with tar.

All Saints' Day was observed by the Norman fishermen (especially at Dieppe) with great solemnity, even to a late period. Seamen who ventured out to sea on this anniversary were said to have the "double sight"—that is, each one beheld a living likeness of himself, seated in close contact, or when engaged in any work, doing the same. If the nets were cast

out, they were found, on drawing them in, to contain nothing but bones, portions of skeletons, or fragments of winding-sheets.

A curious custom respecting *May Day* is noticed by Martin, in his "Account of the Western Isles of Scotland" (1716). He says that the fishermen of the village of Barvas (isle of St. Lewis) have the habit of sending a man very early on May Day to Barvas river, in order that any females may be prevented from crossing it first; for if such happened, it would hinder the salmon from coming into the river all the year round.

Among the Finns, any fisherman who created a disturbance on *St. George's Day* was in danger of encountering storms and tempests. The fishermen who dwell on the coasts of the Baltic never used their nets between All Saints' Day and St. Martin's Day. They believed that any infraction of this rule would prevent them from getting fish through the whole year. They will not fish on St. Blaise's Day.

Sneezing on *Christmas Day* is considered a favourable omen by the seamen in those parts.

The fishermen of Hartlepool are a peculiar race, intermarrying and remaining stationary. They preserve many old customs, such as *Carling* and *Palm Sundays*, and *Easter Day*. If a child is brought to visit a neighbour for the first time, it is presented with salt, bread, and an egg. A similar custom to this prevails at Hull. On Easter Monday, the Hartlepool youths steal the women's shoes, and the women retaliate; fines are levied for the restoration of the theft, and spent in merry-making. Mell-suppers are usual at harvest-home; fried peas are eaten on Carling Sunday, and coloured eggs are given at Easter. At Christmas the children sing carols, and sword-dancers go about.

St. Peter's Day, June 25, was consecrated to several curious observances by mariners. In an old account of the Lordship of Gaisborough, in Cleveland, Yorkshire, it is stated, "that the fishermen on St. Peter's Daye invited their friends and kinsfolk

to a festyvall, kept after their fashion with a free hearte, and no show of niggardnesse. That day their boats are dressed curiously for the showe ; their mastes are painted, and certaine rytes observed amongst them with sprinklyng their bowes with good liquor, sold with them at a groate a quarte, which custome or superstition, sucked from their auncestors, even continyeth downe unto this present tyme."

St. Peter is represented by Cortez, in his "Voyages," as being the sailors' patron ; "and beying at sea, Cortez willed all his navie to have St. Peter for their patrone, warning them allwayes to follow the 'Admirall' wherein he went, bycause he carried light for the night season to guide them the way."

CERTAIN days of the week were regarded with superstitious fancies. Friday, so dark-lined to many weak-headed individuals, not only at sea, but on land, was, and is still, considerered by some mariners a blank day for sailing. The *Wellesley*, bearing the flag of the Earl of Dundonald, on leaving Plymouth for the West Indies, got under weigh on Friday, March 24, 1848, and after she had got outside the Breakwater, she was recalled by the Port Admiral, and did not leave again until the following day. The object of this delay was to send the mail-bags, but the ship's crew firmly believed that the gallant admiral left something behind, purposely, to avoid going to sea on a Friday.

A writer in "Notes and Queries" mentions that one of the assistants at the bathing-machines, at Scarborough, informed him that most accidents happened on Fridays, especially on Good Fridays. He had never worked on Good Friday for many years, nor would he ever do so again. He then gave a long series of misfortunes, fatal accidents, etc., which had happened on Fridays in his own experience.

Many a good ship has (observes Southey) lost that tide which might have led to fortune, because the captain and the crew thought it unlucky to begin their voyage on a Friday. You were in no danger of being left behind on that day, however

favourable the wind, if it were possible for the captain to devise any excuse for remaining till the morrow in harbour.

Saturday was considered inauspicious to seamen. In Archbishop Hamiltown's "Catechisme" (1551), we find, "certayne craftesmen will nocht begin their worke on Satterday ; certayne schipmen, or marinars, will not begin to sail on the Satterday . . . quhilk is plane superstition."

Saturday, however, was not always considered unfortunate. Joinville, in his "Memoirs," relates in a journey to the Holy Land, the approach of his vessel to "a great high mountain, which we met about vespers, off Barbary. When we had passed it, we made all the sail we could during the night, and in the morning we supposed we must have run fifty leagues or more ; but we found ourselves again off this large mountain. We were, of course, much alarmed, and continued to make all the sail we could that day and the following night ; but it was all the same, we still had the mountain. We were more astonished than ever, and thought we ran great risks of our lives, for the sailors told us that the Saracens of Barbary would come and attack us. A very discreet churchman called the Dean of Mauru, came forward and said : 'Gentlemen, I never remember any distress in our parish, either from too much abundance, or for want of rain, or any other plague, but that God and His mother delivered us from it, when a procession had been made three times on a *Saturday*.' Now this day was Saturday, and we instantly began a procession round the masts of the ship. Immediately afterwards, we lost sight of this mountain."

The first Monday in April, the day on which Cain was born and Abel was slain ; the second Monday in August, on which Sodom and Gomorrah were destroyed ; December 31, on which day Judas was born, who betrayed Jesus Christ—these were accounted evil days by seamen. A Cornish saying places Candlemas Day as ill-omened for sailing. Bishop Hall, alluding to a superstitious man, observes : "He will never set to sea except on Sunday." At Prestonpans, it was the usual custom

to sail on that day for the fishing grounds. A clergyman of the town preached against this Sabbath-breaking, and the fishermen, to prevent any ill befalling them in consequence, made a small figure of rags, and burnt it on the top of their chimneys!

In "Dives and Lazarus" (1493), among the superstitions then prevalent at the beginning of the year, the author says: "Alle that tak hede to dismayle dayes, or use nice observaunces in the newe moone, or in the newe yere, as settyng of mete and drinke by night on the beache to feed Allhelde, or gobelyn."

In the Orkneys, the fishermen put the black cross to many days in the year, in which they would neither go to sea, or perform any sort of work at home—an agreeable belief to those who preferred indolence to activity.

ONE of the superstitions that still clings to seafaring life, is the confidence in the virtues of a *Child's Caul*, as a preservative against drowning. The caul is a thin membrane found encompassing the head of some children when born, and it was considered a good omen for the child itself, and productive of good fortune, and escape from danger to the purchaser. There are frequent allusions to its occult virtues by the old writers; thus in Ben Jonson's "Alchemist" (Act i., sc. 2), we have Face saying to Dapper:

> "Ye were born with a Cawl o' your head."

In Digby's "Elvira" (Act v.), Don Sancho says:

> "Were we not born with cauls upon our heads?
> Think'st thou, chicken, to come off twice arow
> Thus rarely from such dangerous adventures?"

The presumed power of the caul to prevent shipwrecks, and save from drowning, was a strong belief in those who crossed the watery element. Frequent inquiries for cauls in the newspapers prove the value attached to them. Fifteen, twenty, and thirty guineas have been asked by sellers, and probably found ready purchasers. In the *Western Daily News* of Plymouth (February 9, 1867), is a notice to mariners offering, as a safe-

guard at sea, a child's caul for five guineas. The *Times* (May 8, 1848) has an offer to sell one for six guineas. It is described as "having been afloat with its last owner forty years, through all the perils of a seaman's life, and the owner died at last in his bed, at the place of his birth." In the *Liverpool Mercury* (1873), three of these membranes were advertised for sale at one time, varying in price from thirty shillings to two guineas.

Great stress is laid by the votaries of the caul superstition on the soundness of the article; thus in the *Times* (February 27, 1813) we find, "A child's caul in a *perfect state* for sale."

The same notion respecting a child's caul to prevent drowning, prevailed in France as in England. It is alluded to in a *rondeau* by Claude de Malleville (born 1597).

The superstition respecting the caul is from remote antiquity, and was prevalent in the days of the Roman empire. Ælius Lampridius in his life of Antonine, surnamed Diadumeninus, says that he was so called from having been brought into the world with a band of membrane round his forehead, in the shape of a diadem, and that he enjoyed a perpetual state of felicity from this circumstance during the whole of his life and reign. The Pagan midwives, however, made no scruple of selling the caul, and their best market was the Forum, where they got high prices for it from the lawyers. Many of the councils of the early Christian Church denounced the superstition, whether had recourse to by buyer or seller, for a good equally as for a bad purpose. St. John Chrysostom frequently inveighed against it in his homilies.

"*Il est né coiffé*," is a well-known French expression, describing a lucky man, and indicating that he was born with a caul.

It was believed that so long as the child from whom the caul had been taken enjoyed good health, the caul experienced the same, and was dry, flexible, and healthy; but on the caul-born person suffering from any sickness, or decline of health, the membrane also underwent a change, which became daily more apparent, either becoming totally crisp, or regaining its former flexibility, according as the person either died or recovered.

Often these cauls became hereditary, being handed down from father to son (especially if it was born in the family), and were regarded by their respective owners with as much superstition as if the caul-born person was still living.*

The witchcraft of the middle ages declared against the caul retaining any virtue whatever, if parted with by sale, or even by gift to any but a member of the child's kindred. Midwives, however, began at length to discountenance this exclusive view of the matter, and by degrees availed themselves of their privilege of purloining the magic membrane, without letting either parent know of its existence, and disposing of it to the best advantage.

Levinus Lemnius, in his "Occult Miracles of Nature," says that if the caul be of a blackish colour, it is an omen of ill-fortune to the child; but if of a reddish one it betokens everything that is good. Strange to say the efficacy of a child's caul finds believers in Burmah, only instead of preserving the wearer from drowning, it is supposed to assist in gaining the goodwill of any person he addresses in order to ask a favour. The child born with a caul is deemed to be fortunate in after life.

Weston, in his "Moral Aphorisms from the Arabic" (1801), says that the superstition of the caul comes from the East. There are several words in Arabic for it.

FISHERMEN generally have a strong notion of retributive punishment. At Tenby, in Pembrokeshire, there is a tradition of some extraordinary bank or rock, at sea, called

* The will of Sir John Offley, Knight, of Madeley Manor, Staffordshire, (grandson of Sir Thomas Offley, Lord Mayor of London, temp. Elizabeth,) proved at Doctor's Commons, May 20th, 1658, contains the following singular bequest: "Item, I will and devise one Jewell, done all in Gold and enamelled; wherein there is a caul that covered my face and shoulders, when I came into the world, the use thereof to my loving Daughter, the Lady Elizabeth Jenny, so long as she shall live; and after her decease the use likewise thereof to her son, Offley Jenny, during his natural life; and after his decease, to my own right heirs male for ever; and so, from heir to heir, to be left so long as it shall please God of His Goodness to continue any Heir Male of my name, desiring that the same Jewell be not concealed nor sold by any of them.'

Will's Mark, on which cod-fish in great abundance were formerly taken. This spot is no longer to be found, and the loss is said to have been occasioned as a judgment for some enormity, formerly committed by the inhabitants of Tenby. In 1858, a report was spread that the submerged bank had been found, probably because the people of Tenby had (unconsciously, of course) done some good act of expiation.

Rats leaving a ship are considered indicative of misfortune to a vessel, probably from the same idea that crows will not build upon trees that are likely to fall. A story is told of a cunning Welsh captain who wanted, however, to get rid of rats that infested his ship, then lying in the Mersey, at Liverpool. He found out that there was a vessel laden with cheese in the basin, and getting alongside of her about dusk, he left all hatches open, and waited till all the rats were in his neighbour's ship, and then moved off.

To cut the nails or hair during a calm was thought likely to provoke fierce winds. Hesiod recommends that nails should not be pared when we are in the presence of the gods. Petronius Arbiter says that nails and hair should only be cut in a storm.

The dim form of the full moon seen with the new moon was considered an evil sign by the sailors of the sixteenth and seventeenth centuries:

> "I saw the new moon late yestreen
> With the old moon in her arm,
> And if we go to sea, master,
> I fear we'll come to harm."

When the moon in the first or last quarter lies in nearly a horizontal position, or "flat on her back" as sailors say, with her horns upwards, it is considered a sign of fine weather, as "you may hang your hat upon them."

A horseshoe nailed to the mast was thought by sailors not only a security against the Evil One (as folks do at present in our rural districts), but a specific against many dangers. As

such, it is a recognised custom among the fishermen of Newfoundland.

If a cat plays with a gown or apron, it is the sign of a gale. There are persons who pretend to have seen the sea-dog "Shock," who comes out of the sea and roams over the hills when a storm is brooding.

In Scarborough Folk-lore, it is noted by a visitor to that district that the Filey fishermen will not go to sea on any day when they have either seen or met a pig the first thing in the morning. Those who steer the pleasure-boats, will not allow passengers to whistle; a reason for this is given by an old sailor: "We only whistle while the wind is asleep, and then the breeze comes." No sailor will set out on a voyage if he finds his earthenware basin turned upside down in the morning, when he is about to have breakfast; the boys sometimes turn their basins upside down purposely, when they wish to have a day's holiday.

GOOD-LUCK is as much the creed of the fisherman as it is of many superstitious persons on land. In a number of the *Banff Journal* a few years ago, we read that the herring fishery having been very backward, some fishermen of Buckie dressed a cooper in a flannel shirt, with burs stuck all over it, and in this condition he was carried in procession through the town in a hand-barrow. This was done to bring better "luck" to the fishing. It happened in a district where there are no less than nine churches and chapels of various denominations, and thirteen schools! After this we need not sneer at the modern Greek fishermen for their libations to the sea, and invocations to the saints for "good-luck."

Among the fishermen of Greenock there was a strange idea that if a fly fell into a glass from which anyone had been drinking, or was about to drink, it was considered a sure and true omen of "good-luck" to the drinker, and was always noticed as such by the company.

The fishermen of the Firth of Forth believed that if they

chanced to meet a woman bare-footed, who had broad feet, and flattish great toes, when they were proceeding to go to sea in their boats, they would have "bad-luck," and, consequently, need not go out in search of fish. It was also considered "unlucky" to sell fish for the first time in the day to a person having broad thumbs.

The Swedish anglers say that if a woman strides the rod, no trout will be caught that day. It is strange to find Holinshed, in the *Scottish Chronicle*, relating a similar superstition. He says: "Over against Rosse, in an ile named Lewis, sixtie miles in length, there is but one fresh river, and it is said that if a woman wade through the same, there shall be no samon seene there for a twelvemonth afterwards; whereas, otherwise, that fish is known to abound there in verie greate plentie."

In the Orkneys, mariners believed that "good-luck" depended on their turning the boat in opposition to the sun's course. In Sweden it is considered "unlucky" to turn the prow of a boat towards the shore. The Swedish fishermen believe that any one saying "good-luck" to them when starting, was ominous; also, that pins found in a church, and made into hooks, would bring "good-luck." Tackle, they say, stolen from a friend, or a neighbour, would bring better luck than that bought with money; a species of larceny more profitable to the fisherman than beneficial to his friends.

Carew, in his "Survey of Cornwall," mentions as a species of "ill-luck," that "to talk of *hares*, or such uncouth things, proves as ominous to a fisherman as the beginning of a voyage to a mariner on Candlemas Day." By the way, the Cornish fishermen have a superstition that a white hare frequenting the quays at night, predicts a storm. In Forfarshire there are fishermen, who, on a hare crossing their path, while on their way to their boats, will not put to sea.

A dead hare on board a ship was, formerly, considered a sure sign of a tempest.

Sneezing, a potent omen in ancient days, had its portent for good or bad luck among the seamen in olden times; a sneeze

on the left side at the moment of embarking was too ominous of "ill-luck" to be disregarded; while a fortunate sneeze on the right side, betokened a favourable voyage.

On the highest mound of the hill above Weston-super-Mare, is a heap of stones, to which every fisherman on his daily walk to Sand Bay, Newstoke, contributes one for "luck's" sake.

It is considered "unlucky" to lose a water-bucket, or a mop at sea. Children on board-ship are always regarded by Jack as likely to bring "good-luck;" not so a cat, which is always sure to turn the scale of chance in the wrong direction; probably because the Evil One was supposed to assume that disguise. Whittington, however, the renowned thrice Lord Mayor of London, could not possibly have shared in this superstition.

To play at cards on board was considered "unlucky" by seamen, and in this we can readily concur, without the fear of raising the spirit of the storm. In the campaigns of the French fleet at Mitylene, the crew of a brigantine are said to have seen the Evil One in the frightful and hideous figure of a gigantic sailor descend into the waters at Zante, with a seaman of profligate habits, who while playing at dice on board, and defying the Virgin, was carried off.

At Redcar, in Yorkshire, it was customary every year to change a boat's crew for "luck's" sake.

The unusual appearance of a whale in the Thames in 1658 was considered a prognostic of "ill-luck" to the nation.

The departure of a Chinese vessel from port takes place on a "lucky" day, selected by Taonish priests, or, in their absence, by astrologers. The day generally selected is either the first or the fifteenth of each lunar month, at the new or full moon.

Fishermen, while standing or walking, consider it "unlucky" to be numbered. It is equally so if they are asked on their way to the boats where they are going.

A flat foot in the sand is considered unlucky; also to go in an open boat after an accident has occurred, and some person has been drowned.

A correspondent of "Notes and Queries" remarks that "wife-beating to the effusion of blood may be a novel method of securing luck in the herring-fishing, but to 'draw blood' is practised in some of the fishing villages on the north-east coast of Scotland, under the belief that success follows the act. This act must be performed on New Year's Day, and the good fortune is his only who is the first to shed blood. If the morning of the New Year is such as to allow the boats of the village to put to sea, there is quite a struggle which boat will reach the fishing-ground first, so as to gain the coveted prize—the first shed blood of the year. If the weather is unfavourable for fishing, those who are in possession of guns—and a great many of the fishermen's houses possess one—are out, gun in hand, along the shore before daybreak, in search of some bird or wild animal, no matter how small, that they may draw blood, and thus make sure of one year's good fortune."

An editorial note refers the reader to the "Lady of the Lake" for a prophecy in connection with this subject:

> "Which spills the foremost foeman's life,
> That party conquers in the strife."

THE superstitious idea of the "divinity that hedges in a king," and made Cæsar encourage his alarmed boatman: "Fear nothing; you carry Cæsar, and the fortune of Cæsar, in your boat,"* is related of Rufus. In 1099, while hunting, a messenger from Normandy brought word that the city of Mans was besieged. Without dismounting from his horse, he hastened to the nearest seaport, and on being reminded that it was necessary to collect troops, he said: "I shall see who will follow me, and if I understand the youth of this kingdom, I shall have people enough." Although it was almost a storm, and the wind contrary, he insisted upon em-

* The address of Cæsar to his pilot, "Quid metuas? Cæsarem vehis," was inscribed on one of the medals of William III. The king, indeed, did not use the same words to his attendants in the tempest-tossed skiff near Holland, but seeeing them exhausted with fatigue, and terrified with the danger, he said: "How! should you think it hard to die with Me?"

barking immediately; and when the sailors pointed out the danger of putting to sea, and entreated him to wait for more favourable weather, he exclaimed: "I have never heard of a king who was shipwrecked; weigh anchor, and you will see that the winds will be with us." The credulous historians, who have written a homily on this subject, perceive in the fate of the king's nephew, Prince Henry, the punishment of his presumption.

It was a bold saying of Rufus, no doubt, but the words of Henry II. were more consistent, when that monarch embarked for England from Barfleur in 1174. Perceiving some alarm in the countenances of the crew at the stormy state of the weather, he is reported to have uttered these remarkable words: "If the Supreme Ruler designs by my arrival in England to restore to my people that peace which He knows I have sincerely at heart, may He mercifully bring me to a safe port; but if His will be decreed to scourge the realm, may I never be permitted to reach its shore."

The immunity of an anointed king has its influence on the strong-minded German Emperor, Wilhelm I. A few summers past, a young married couple, sojourning somewhere on the banks of the Lake of Constance, visited the island of Meinau, where the emperor was residing with his son-in-law, the Grand Duke of Baden. On their departure, so furious a storm came on that their boatman found it impossible to proceed, and they were forced, after much buffeting from the waves, to return to the island. The emperor seeing their plight, met them on the beach, and ordering steam to be got up in his little iron steamer, placed it at their service. The lady, alarmed at her first encounter with the waves, demurred somewhat to trusting herself again to their mercies. "Do not be alarmed," said the emperor, "the steamer bears my name, and that ought to re-assure you."

CHAPTER II.

MINERS.

FROM the earliest times *serpents* and *demons* were supposed to guard the mines from intrusion. In an illustration of Ferguson's fine work on the *culte* of the tree and the serpent, are seen the aborigines of India, the Turanians, constantly guarded and followed by serpents, represented as darting from their shoulders, and who make a dais on the head. Thus seen, they appeared to be occupied in working metals. They serve as hammers, which, by virtue of their form, are evidently of stone. The stone hammer is an emblem of power; the sceptre of many of the gods of the aborigines, and especially of those who presided over metallurgy. Such are Indra, to the Indians famous as the giver of riches, whose throne is in the golden mountain of Meroe; Hephestus and Vulcan, gods of Greece and Rome; and the Scandinavian Thor, one of the oldest of the gods, since he had the earth for his mother, and his father Odin had the power to change himself into a serpent. The discovery of these stone hammers, thus connected with the first metallurgic gods, in the copper mines of Anglesea, and in Peru, is a significant fact, and the legends relative to serpents, or the god-serpents, who interfere in the working of metals, are too numerous and significative to escape observation. The serpents of India, regarded as demigods, are famous in tradition for their skill in working metals, especially gold. The grand serpent of Egypt, Kneph, is the father of Hephestus, god of

metals ; and Hi, or Hoa, the serpent-god of Chaldea, master of all wisdom, is also the guardian of treasures.

The god-serpent of Greece, Cadmus, was regarded as the first miner, and he was, according to Pliny, the first workman in gold.

The Arabs entertain much the same superstitious fears with regard to mines that the ancients did, with the slight difference that mythological belief established. M. Caillaud, in his exploration of Mount Zubara, in Egypt, was cautioned against sleeping over the caves, as they were the refuge of snakes, wolves, and other beasts of prey ; and the abode of demons, who would resent the intrusion.

The belief that evil spirits guard the treasures in emerald mines is as strong at the present day, among the Peruvian Indians, as it was in the time of Pliny with regard to the Scythian mines.

Stevenson, alluding to the emerald mine in the neighbourhood of "Los Esmeraldos," states : "I never visited it, owing to the superstitious dread of the natives, who assured me it was enchanted, and guarded by a dragon, which poured forth thunder and lightning on those who dared to ascend the river."

An ancient lead and silver mine, between Villa Cidro and Vill' Ermosa, in Sardinia, has been neglected and allowed to fill with water, from a dread, handed down from tradition, of the *solifuga*, a small, venomous spider, so named from its avoiding the sun, and haunting the darkest recesses of the mine, whose bite was considered to be mortal.

The tradition of the "solifuga" belongs to a very remote period, for Agricola mentions certain little animals resembling spiders, which he calls "lucifega," and which haunted chiefly the silver mines.

In the *Ceylon Times* of a recent date, is the relation of a horrible superstition among the Tamul population employed as labourers on a coffee estate : "It is the belief of all Orientals that hidden treasures are under the guardianship of supernatural

beings. The Singhalese, however, divide the charge between demons and cobra da capellos. Various charms are resorted to by those who wish to gain the treasures. A *pooja* is sufficient with the cobras, but the demons require a *sacrifice*. Blood of a human being is the most important, but as far as it is known the Cappowas have hitherto confined themselves to a sacrifice of a white cock, combining its blood with their own, drawn by a slight puncture in the hand or foot. A Tamul has, however, improved on this, as our readers will see by the following case, taken before the justice of the peace:

Some coolies of Agrawatte were led to believe that a vast treasure of gems was secreted somewhere in the neighbourhood, and consulted their *codangy* on the subject; he heartily joined in the project of searching for the gems, and undertook to invoke the demon in charge, and point out the exact locality where the gems were lying. For this purpose he made an "anganam," composed of ingredients supposed to produce a magic varnish, which, when rubbed on a betel-leaf, would show the locality of the treasure, and allow of the *codangy* having a personal interview with his satanic highness. In these invocations it is always customary for the priest to go into fits, which, from being feigned, often become (unintentionally) real. In this case the *codangy* appears to have been unusually favoured by the devil, who revealed to him all secrets, including the fact that the sacrifice of the first-born male of a human being was the only means of attaining the coveted treasure. This revelation was so explained by the *codangy* to his three partners, one of whom, having a first-born son, at once objected (blood was here stronger than avarice), and withdrew from the co-partnership. The other three were determined on making their fortunes, and again consulted the oracle, when the *codangy* insisted on a human sacrifice as the only mode of obtaining the riches. The same evening the first-born of the objecting party was missing. He at once informed the superintendent of the estate, and search was made for the boy. The police were informed, and Inspector Davis and two constables proceeded

to the spot, and apprehended the *codangy* and another on suspicion. Next day the poor boy was found in a bush with his throat cut, and every appearance of the blood having been taken to ensure 'Old Nick's' grace. One of the partners has disappeared, and he is supposed to have been the cut-throat. The case is adjourned until the apprehension of the absconding party. This shows a depravity among the Tamuls not hitherto known to the planters."

According to Hallywell, who follows "Marcus the Eremite, a skilful dæmonist," there are six kinds of demons, "the fifth sort of which are subterranean, living in caverns and hollows of the earth, often hurting and killing well-diggers and miners for metals, causing earthquakes and eruptions of flames, and pestilent winds.

The existence of spirits, or elemental beings, was a devout belief among miners; frequent accidents in mines showed the potency of the metallic spirits, which so tormented the workmen in German mines, and in those of other countries, by blindness, giddiness, and sudden sickness, that they were obliged frequently to abandon mines well known to be rich in metals. A metallic spirit, at one sweep, annihilated twelve miners, who were all found dead together. The fact was unquestionable, and the safety-lamp was undiscovered.

Malignity was constantly ascribed to the goblins of the mines. We are told by a demonologist quoted by Reginald Scot, "that they do exceedingly envy man's benefit in the discovery of hidden treasure, ever haunting such places where money is concealed, and diffusing malevolent and poisonous influences to blast the lives and limbs of those that dare attempt the discovery thereof. Peter of Devonshire, with his confederates, who by conjuration endeavoured to dig for such defended treasures, was crumbled to atoms, as it were, being reduced to ashes with his confederates in the twinkling of an eye."*

* "Modern authors," says Fuller, "avouch that malignant spirits haunt the places where precious metals are found, as if the devil did there sit

Peter of Devonshire sought his fate. But the demons of haunted mines were considered as most tremendous. "The nature of such is very violent; they do often slay whole companies of labourers; they do sometimes send inundations that destroy both the mines and miners; they bring noxious and malignant vapours to stifle the laborious workman; briefly, their whole delight and faculty consists in killing, tormenting, and crushing men who seek such treasures. Such was Aunabergius, a most virulent animal, that utterly confounded the undertakings of those that laboured in the richest silver mine in Germany, called *Corona Rosacea*. He would often show himself in the likeness of a he-goat, with golden horns, pushing down the workmen with great violence; sometimes like a horse, breathing pestilence and flames from his nostrils. At other times he represented a monk in all his pontificals, flouting at their labour, and treating all their actions with scorn and indignation, till by his daily and continual molestation he gave them no further ability of perseverance."

There is a traditionary story in North Ayrshire of a miner who was constantly annoyed while working in a pit by hearing the sounds of a pick on the other side of the coal into which he was digging. The noise went on, day after day coming nearer, until he became convinced that it could be no other than the devil, who was working through to him. He went to his master and wanted to be relieved from his work, but without success, and he was obliged to return to the post of danger. At length his misery became unbearable, and he resolved to apply to the minister to protect him from the machinations of the enemy. This the minister undertook to do, and having asked him how many "holings" (the depth of coal displaced by one blasting) he had, before the wall between him and the evil spirit could be broken through, sent him back to work until he had only one holing between them. Then he was to take

abrood to hatch them, cunningly pretending an unwillingness to part with them; whereas, indeed, he gains more by one mine minted out into money than by a thousand concealed in the earth."

his piece of bread, and crumble it all down in a train to the mouth of the pit, and again resuming his pick, to strike through the dividing coal. The moment this was done, and before the devil could claim it, he was to cry, "The hole's mine!" and make for the mouth of the pit as fast as he could. These directions the miner carefully followed. He struck through the coal, claimed the hole, and reached the pit's mouth safely; but the evil spirit would certainly have caught him had he not been obliged to pick up every one of the crumbs scattered in the line of pursuit. As it was, the poor man had a narrow escape, for he had no sooner reached his place of safety than the walls of the pit came together with a thundering crash.

Even now, when a coal-miner strikes through into a hole, or when two working from opposite sides at the same seam meet, the coal is claimed by the one who shouts first, "The hole's mine!"

THE belief of the miner was strong in a species of aerial beings called "Knockers." These, the Welsh and Cornish miners solemnly affirm, were heard under-ground, in or near mines; and by their knocking pointed out to the workmen a rich vein of ore. In the third volume of "Selections from the Gentleman's Magazine," there are two letters on the subject of Knockers, written by Mr. Lewis Morris, a gentleman esteemed no less for his learning and benevolence than for his good sense and integrity. "People," he says, "who know very little of arts and sciences, or the powers of nature, will laugh at us Cardiganshire miners, who maintain the existence of 'Knockers' in mines, a kind of good-natured, impalpable people, not to be seen, but heard, and who seem to us to work in the mines: that is to say, they are the types or forerunners of working in mines, as dreams are of some accidents which happen to us. Before the discovery of Esgair y Mwyn Mine, these little people worked hard there day and night, and there are abundance of honest, sober people who have heard them; but after the discovery of the great mine, they were heard no more.

When I began to work at Llwyn Llwyd, they worked so fresh there for a considerable time that they frightened away some young workmen. This was when we were driving levels, and before we had got any ore; but when we came to the ore, they then gave over, and I heard no more of them. These are odd assertions, but they are certainly facts, although we cannot, and do not, pretend to account for them. We have now (October, 1754) very good ore at Llwyn Llwyd, where the Knockers were heard to work; but they have now yielded up the place, and are heard no more. Let who will laugh, we have the greatest reason to rejoice, and thank the 'Knockers,' or rather God, who sends us these notices."

Mr. Kingsley, in "Yeast," thus alludes to the superstition of the Cornish miners respecting the "Knockers": "They are the ghosts, the miners hold, of the Old Jews that crucified our Lord, and were sent for slaves by the Roman emperors to work the mines; and we find their old smelting-houses, which we call Jews' Houses, and their blocks at the bottom of the great bogs, which we call Jews' tin; and then a town among us, too, which we call Market Jew, but the old name was Marazion, that means the Bitterness of Zion, they tell me; and bitter work it was for them, poor souls! We used to break into the old shafts and adits which they had made, and find old stag's-horn pickaxes, that crumbled to pieces when we brought them to grass. And they say that if a man will listen on a still night about those old shafts, he may hear the ghosts of them at work, knocking and picking, as clear as if there was a man at work in the next level."

Mr. Hunt relates a curious story of the fairy miners, the "Knockers." At Ransom Mine the "Knockers" were always very active in their subterranean operations. In every part of the mine the knockings were heard, but more especially they were busy in one particular "end." There was a general impression that great wealth must exist at this part of the "lode." Yet, notwithstanding inducements were held out to the miners, no pair of men could be found brave enough to venture on the

ground of the "Bockles." An old man and his son, called Trenwith, who lived near Bosprenis, went out one midsummer eve about midnight, and watched until they saw the "Smae People" bringing up the shining ore. It is said they were possessed of some secret by which they could communicate with the fairy people. Be this as it may, they told the little miners that they could save them all the trouble of breaking down the ore; that they would bring up for them one-tenth of the richest stuff, and leave it properly dressed, if they would quietly give them up this end. An agreement of some kind was come to. The old man and his son took the "pitch," and in a short time realised much wealth. The old man never failed to keep to his bargain, and leave the tenth of the ore for his fairy friends. He died. His son was avaricious and selfish. He sought to cheat the "Knockers," but he ruined himself by so doing. The "lode" failed; nothing answered with him; disappointed, he took to drink, squandered all the money his father had made, and died a beggar.

IN a communication from the *Colliery Guardian* (May 23, 1863), we find a correspondence between the superstitions of the *coal-miner* and those employed in the *metalliferous mines:* "The superstitions of the pitmen were once many and terrible; but so far from existing nowadays, they are only matters of tradition among the old men. One class only of superstitions does exist among a few of the older and less-educated pitmen—namely, the class of omens, warnings, and signs. If one of these pitmen meet or see a woman, if he catch but a glimpse of her draperies, on his way in the middle of the night to the pit, the probability is that he returns home again, and goes to bed. The appearance of a woman at this untimely hour has often materially impeded the day's winning, for the omen is held not to be personal to the individual perceiving it, but to bode general ill-luck to all. The walk from home to pit-mouth, always performed at dead of night, was the period when omens were mostly to be looked for. The supernatural appearance of

a little white animal like a rabbit, which was said to cross the miner's path, was another warning not to descend. Sometimes the omens were rather mental than visual. The pitmen in the Midland counties have, or had, a belief, unknown to the north, in aerial whistlings, warning them against the pit. Who or what the invisible musicians were, nobody pretended to know; but for all that, they must have been counted, and found to consist of seven, as the 'Seven Whistlers'* is the name they bear to this day. Two goblins were believed to haunt the northern mines. One was a spiteful elf, who indicated his presence only by the mischief he perpetrated. He rejoiced in the name of 'Cutty Soams,' and appears to have employed himself only in the stupid device of severing the rope-traces, or soams, by which an assistant putter, honoured by the title of 'the fool,' is yoked to the tub. The strands of hemp, which were left all sound in the board at 'kenner-time,' were found next morning severed in twain. 'Cutty Soams' has been at work, would the fool and his driver say, dolefully knotting the cord. The other goblin was altogether a more sensible and, indeed, an honest and hard-working bogie, much akin to the Scotch brownie, or the hairy fiend whom Milton rather scurvily apostrophises as a lubber. The supernatural personage in question was no other than a ghostly putter, and his name was 'Bluecap.' Sometimes the miners would perceive a light blue flame flicker through the air, and settle on a full coal-tub, which immediately moved towards the rolley-way, as though impelled by the sturdiest sinews in the working. Industrious Bluecap was at his vocation; but he required, and rightly, to be paid for

* In the *Times* (September 21, 1874) we find a curious instance of the deep-rooted superstitions of miners. A large number of the men employed at some of the Bedworth Collieries, in North Warwickshire, refused to descend the coal-pits in which they were employed. The men were credulous enough to believe that certain nocturnal sounds, which are doubtless produced by flocks of night-birds in their passage across the country, are harbingers of some impending disaster. During Sunday night it was stated that these sounds, which have been designated the "Seven Whistlers," had been distinctly heard in the neighbourhood of Bedworth, and the result was that on the following morning, when labour should have been resumed, the men positively refused to work.

his services, which he modestly rated as those of an ordinary average putter; therefore, once a fortnight, Bluecap's wages were left for him in a solitary corner of the mine. If they were a farthing below his due, the indignant Bluecap would not pocket a stiver; if they were a farthing above his due, indignant Bluecap left the surplus where he found it. The writer asked his informant, a hewer, whether, if Bluecap's wages were nowadays to be left for him, he thought they would be appropriated. The man shrewdly answered, he thought they would be taken by Bluecap, or *somebody else!*"

Of the above notions it must be understood that the idea of omens is the only one still seriously entertained, and even its hold upon the popular mind, as I have before stated, is becoming weaker and weaker.

THE belief in *apparitions* still exists among the miners of Dean Forest, that picturesque, hilly tract in the west of Gloucestershire. The Dean miners were once a lawless set, leading a wild life in their sylvan solitudes, and not only enjoying many ancient privileges granted to them, but others of their own creation, giving much trouble to the Government in consequence. Many of these forest miners also regard sickness and accident as fatal and inevitable.

Mr. Hunt relates an interesting legend of Dorcas, the spirit of Polbreen Mine. In one of the small cottages which are near the works (situated at the foot of the hill known as St. Agnes Becon), once lived a woman called Dorcas. Beyond this we know little of her life, but we are concerned chiefly with her death, which, we are told, was suicidal.

From some cause, which is not related, Dorcas grew weary of life, and one unholy night she left her house, and flung herself into one of the deep shafts of Polbreen mine, at the bottom of which her dead and broken body was discovered. The remnant of humanity was brought to the surface, and after the laws of the time regarding suicides was fulfilled, the body of Dorcas was buried. Her presence, however, still remained in

the mine. She appeared ordinarily to take a malicious delight in tormenting the industrious miner, calling him by name, and alluring him from his tasks. This was carried on by her to such an extent, that when a tributer had made a poor month, he was asked "if he had been chasing Dorcas."

Dorcas was usually only a voice. It has been said by some that they have seen her in the mine, but this is doubted by the miners generally, who refer the spectral appearance to fear. But it is stated as an incontrovertible fact, that more than one man who has met the spirit in the levels of the mine has had his clothes torn off his back; whether in anger or in sport is not clearly made out. On one occasion, and on one occasion only, Dorcas appears to have acted kindly. Two miners, who for distinction's sake we will call Martin and Jacky, were at work in their end, and at the time busily at work "beating the borer." The name of Jacky was distinctly uttered between the blows. He stopped and listened—all was still. They proceeded with their task; a blow on the iron rod—"Jacky." Another blow—"Jacky." They pause—all is silent. "Well, thee wert called, Jacky," said Martin; "go and see." Jacky was, however, either afraid, or he thought himself the fool of his senses. Work was resumed, and "Jacky! Jacky! Jacky!" was called more vehemently and distinctly than before. Jacky threw down his heavy hammer, and went from his companion, resolved to satisfy himself as to the caller. He had not proceeded many yards from the spot on which he had been standing at work, when a mass of rock fell from the roof of the level, weighing many tons, which would have crushed him to death. Martin had been stooping, holding the borer, and a projecting corner of rock just above him turned off the falling mass. He was securely enclosed, and they had to dig him out, but he escaped without injury. Jacky declared to his dying day that he owed his life to Dorcas.

Commenting on this story, Mr. John Lean writes to the *West Briton*, Truro newspaper, relating an extraordinary event that happened to him some years ago, when he was

underground at Wheal Jewell, a mine in the parish of Gwennap, his native parish, and in a part which he had never previously visited. He was alone, and hundreds of fathoms distant from any other human being; thus, as it were, excluded from the living world, he was walking slowly and silently through the level, his thoughts as it were absorbed, examining the rich course of copper ore in the roof or back, when, with the sudden quickness of the lightning-flash, he was aroused as though by an audible voice, "You are in the winze." He at once threw himself flat on his back in the bottom of the level, and on shifting from this posture to that of a sitting one, he found that his heels were on the immediate verge of the end of a winze, the existence of which he was, of course, unaware of, left exposed and open, embracing all the width of the gunnis, and communicating with the next level, ten fathoms below! At the moment he received this singular—say supernatural—warning, his foot was lifted for the next step over the mouth of this abyss, a step to eternity had it not thus been prevented.

A troublesome imp called Gathon perplexed the miners in various ways, one of which was deluding them with false lights, noises, and flames. Such was the spirit supposed to have frightened three miners in the South Devon Wharf Mine a few years ago. These men, while engaged at their work on a Saturday night, suddenly saw a large ball of fire issue from a rock, and with a rumbling noise advance towards them. On its approach it assumed a variety of forms, sometimes that of a human figure, then of a church with arched windows, pillars, etc. The men were terrified, and conscience reproached them that Sunday had commenced on their unfinished labours, and they fully believed they saw and were pursued by an evil spirit. The explanation for this phenomenon would seem to be, that it is not very uncommon of inflammable gas to issue from the backs of lodes, which ignites as soon as it comes in contact with the oxygen of the atmosphere. The ground where these men were working was full of iron and tin lodes, and there can be no

doubt that their fears not only gave the name, but also the shapes to the meteor.

The poisonous exhalations that are sometimes encountered in mines may account for the statement of Dr. Morret, in his account of the Cornish mines, published in the "Philosophical Transactions." "The miners," he tells us, "have stories of *sprites of small people*, as they call them; and that when the damp arises from the subterranean vaults they heard strange noises, horrid knockings, and fearful hammerings. These damps render many lame, and kill others outright, without any visible hurt upon them."*

The ghostly sights seen by miners show themselves in various shapes, and we have in a Merthyr newspaper of a few years ago, a revival of the *corpse-candle*. A hauler employed in Cyfarthfa Mine saw the apparition three times in the shape of an unsubstantial tram-road, upon which, drawn by an aërial horse, followed a train. Within this carriage lay the body of a man, mute, motionless, and death-like. Twice did the noiseless apparition emerge from the earth, and twice was the warning neglected; at length, on its third appearance, the spectator plucked up courage, gazed upon the face of the spectre, and recognised the well-known features of a companion. To slight such a manifestation would be tempting his own fate. The substantial miner was apprised that his shadow had appeared without his permission, and the following day he fled from his fate to another colliery.

* It is not uncommon in deep mines, where there are what the miners call *vugs*, or where there are large pseudomorphous crystallizations, to hear loud and frequent explosions, and that on occasions and in situations where no miners are at work. These noises are believed by some miners to be caused by the working of the *pixies*. The real cause is, however, the bursting open of some of the crystals, hollows, and vugs, where the air or gas had been confined under very high degrees of pressure. A miner at Tavistock broke into one of these hollows, of considerable size and grotto-like appearance. It was richly studded with crystals of quartz and pyrites, which, by the light of his candle, had such a brilliant appearance as made the man exclaim, "I think I am in heaven!" On being asked in what respect it resembled heaven, he replied, "It was so beautiful, he could compare it to nothing else than a Jew's shop!"

The Merthyr newspaper adds as a fitting corollary, that the other colliers ceased to work for a day, but whether the beer-houses were gainers by their fears (which is most likely), or whether the supernatural *bier* kept them at home in solemn meditation, is not told.

Mr. Hunt relates a miner's superstition in which the appearance of "black dogs" is noticed. About thirty years since, a man and a lad were engaged in sinking a shaft at Wheal Vor Mine, when the lad, through carelessness or accident, missed in charging a hole, so that a necessity arose for the dangerous operation of picking out the charge. This they proceeded to do, the man severely reprimanding the carelessness of his assistant. Several other miners at the time being about to change their core, were on the plat above, calling down and conversing occasionally with the man and boy. Suddenly the charge exploded, and the latter was seen to be blown up in the midst of a volume of flame. As soon as help could be procured, a party descended, when the remains of the poor fellows were found to be shattered and scorched beyond recognition. When these were brought to the surface, the clothes and a mass of mangled flesh dropped from the bodies. A bystander, to spare the feelings of the relatives, hastily caught up the revolting mass in a shovel, and threw the whole into the blazing furnace of Woolf's engine close at hand. From that time the engineman declared that troops of little black dogs continually haunted the place, even when the doors were shut. Few of them liked to talk about it; but it was difficult to obtain the necessary attendance to work the machine.

It is believed by the peasantry living near Largo-Law, Scotland, that a rich mine of gold is concealed in the mountain. A spectre once appeared there, supposed to be the guardian of the mine, who being accosted by a neighbouring shepherd, promised to tell him at a certain time, and on certain conditions, where "the gowd mine is in Largo-Law," especially enjoining that the horn sounded for the housing of the cows at the adjoining farm of Balmain should not blow. Every precaution

having been taken, the ghost was true to his tryst; but, unhappily, when he was about to divulge the desired secret, Tammie Norrie, the cowherd of Balmain, blew a blast loud and dread. Whereupon the ghost vanished, with the denunciation:

> "Woe to the man that blew the horn,
> For out of the spot he shall ne'er be borne."

The unlucky horn-blower was struck dead, and as it was found impossible to remove the body, a cairn of stones was raised over it.

IN the *Oswestry Advertiser* (May, 1874) is a curious instance of the superstition of Welsh colliers. The news is from Cefn: "A woman is employed as messenger at one of the collieries, and as she commences her duty early each morning, she meets great numbers of colliers going to their work. Some of them, we are gravely assured, consider it a bad omen to meet a woman the first thing in the morning, and not having succeeded in deterring her from her work by other means, they waited upon the manager, and declared that they would remain at home unless the woman was dismissed. The result our informant mentions not; but we may reasonably hope that the poor woman was not sacrificed to the superstition of the men."*

If a Cornish miner, on his way to night-work, meets a stranger, and receives no answer to the customary "Good-night" greeting, he reckons it as an omen of ill-luck, or something worse. "Ill-wishing" and "overlooking," which are nearly identical with the "evil eye," are delusions still existing among the miners. A sinister look, or a muttered expression of discontent, is carefully treasured up by the object of it, and

* It is curious to see the same superstition existing among the fishermen of Yorkshire, and other parts of England. At Staithes, in Cleveland, if a fisherman happens to meet a female first on leaving his cottage, to put out to sea, he will turn back again, as he firmly believes that all his luck would be spoiled for the day.

I have alluded to this superstition as prevalent among colliers, in an extract from the *Colliery Guardian*, May 23rd, 1803.

any mischance that follows is set down to the score of "ill-wishers."

Whistling in mines is on no account permitted; a superstition shared alike by seamen as well as miners.

Many miners object to enter a mine on Good Friday, Innocents' and Christmas Days, fearful that some catastrophe would attend the breaking of a prescribed custom.

On Christmas Eve the pixies, in olden times, were believed to assemble in the deepest mines to hear the midnight mass. Voices of unearthly sweetness sang the solemn service, and as the grand music swelled and shook the depths, the rough surface scaled off from the rocky sides of the mines, and disclosed walls diapered with ore and glittering like gold in the light of myriad torches."*

Miners do not like the form of a cross being made underground; and if they see a snail when going to work in the morning, they always drop a piece of tallow from their candles, by its side.

The miners of Devon and Cornwall place great faith in the virtues of a horseshoe affixed to some of the erections of the mine to prevent witchcraft. It is supposed that the devil always travels in circles, and is consequently interrupted when he arrives at either of the heels of the shoe, and is obliged to take a retrograde course.

In Cornwall the ant is called by the peasantry a muryan. Believing they are the "small people" in their state of decay from off the earth, it is considered most unlucky to destroy a colony of ants. It was said that if you placed a piece of tin

* Mr. Ralston, in his "Songs of the Russian Peasants," observes of the New Year, according to rustic tradition, all sorts of hidden treasures are revealed at this period. During the "holy evenings," between the Nativity and the Epiphany, the new-born divinity comes down from heaven and wanders about on earth, wherefore every sort of labour during that period is held to be a sin. At midnight, on the eve of each of these festivals, the heavenly doors are thrown open; the radiant realms of Paradise, in which the sun dwells, disclose their treasures; the waters of rivers and springs become animated, turn into wine, and receive a healing efficacy; the trees put forth blossoms, and golden fruits ripen on their boughs.

in a bank of muryans, at a certain age of the moon, it would be turned into silver.

Mr. Hunt, speaking of the romances of the miners, states that these men say they often see little imps or demons underground. Their presence is considered favourable; they indicate the presence of lodes, about which they work during the absence of the miners. A miner informed Mr. Hunt that he had often seen them, sitting on pieces of timber, or tumbling about in curious attitudes, when he came to work.

Shakspeare addresses the

"Elves of hills, brooks, standing lakes, and groves,"

and those

"Whose pastime
Is to make midnight *mushrooms*."

We may conclude that fairy butter was not known in his time, and was a later superstition; but the industrious gleaner, Pennant, mentions that there is a substance found at a great depth in crevices of limestone-rocks in seeking for lead-ore, near Holywell, in Flintshire, which is called *menyn*, *tylna*, *teg*, or fairies' butter. This is a substance of nature's own churning, but it affords a proof how strongly the "little people" kept their hold on the imaginations of miners, as well as others.

Vegetables growing in mines possessed certain talismanic powers among the German miners, so Lord Bacon tells us, and no one was allowed to gather them. The same writer mentions in his "Sylva Sylvarum" that "in furnaces of copper and brass, where chalcite is often cast in to mend the working, there riseth suddenly a fly, which sometimes is seen moving, and dieth presently as soon as it is out of the furnace."

MR. HUNT gives some curious instances of *warnings* and *tokens* among miners. The following, related by a very respectacle man, formerly a miner, illustrates this belief: "My father, when a lad, worked with a companion (James, or

"Jim," as he was called) in Germoe. They lived close by Old Wheal Grey, in Breage. One evening the daughter of the person with whom they lodged came in to her mother, crying: 'Billy and Jim ben out theer for more than a hour, and I ben chasing them among the Kilyur banks, and they wa'ant let me catch them. As fast as I do go to one, they do go to another.' 'Hould your tongue, child,' said the mother; ''twas their forenoon core, and they both ben up in bed this hours.' 'I'm sure I ben chasin' them,' said the girl. The mother then went upstairs, and awoke the lads, telling them the story. One of them said, ''Tis a warning; somethin' will happen in an old end, and I shan't go to mine this core.' 'Nonsense,' said the other; 'don't let us be so foolish; the child has been playing with some strangers, and it isn't worth while to be spaled for such foolishness.' 'I tell you,' replied the other, 'I won't go.' As it was useless for any man to go alone, both remained away. In the course of the night, however, a run took place in the end they were working in, and tens of thousands kibblesful came away. Had they been at work it was scarcely possible for them to have escaped.

At Wheal Vor Mine it has always been, and is now, believed that a fatal accident in the mine is presaged by the appearance of a hare, or white rabbit, in one of the engine-houses. The men solemnly declare that they have chased some of these appearances till they were hemmed in apparently, without being able to catch them. The white rabbit being on one occasion run into a wind-bore lying on the ground, though stopped in, escaped.*

In this mine there appears to be a general belief among the

* The connection between a rabbit and a mine is mentioned by Addison ("Dialogues on Medals"), alluding to a Spanish coin, representing a goddess with a rabbit at her feet: "There are learned medalists that tell us the rabbit may signify either the great multitude of these animals that are found in Spain, or perhaps the several mines that are wrought within the bowels of that country, the Latin word *cuniculus* signifying either a rabbit or a mine. But these gentlemen do not consider that it is not the word but the figure that appears on the medal. Cuniculus may stand for a rabbit or a mine, but the picture of a rabbit is not the picture of a mine."

men in "tokens" and supernatural appearances. A few months since, a fine old man reported, on being relieved from his turn as watcher, that during the night he heard a loud sound, like the emptying of a cart-load of rubbish, in front of the account-house where he was staying. On going out nothing was to be seen. The poor fellow, considering the strange sound as a "warning," pined away and died in a few weeks.

THE French miners have their superstitions, in common with those of similar vocation in other countries. The white hare, which I have remarked as an ominous appearance to the miners in Cornwall, has also its legend in France, where it is believed to be a spirit haunting the subterranean caverns, and is called the "little miner." A story similar to that related of Wheal Vor, states that one day a miner was frightened by seeing a white object run and conceal itself in an iron pipe; he went forward, and stopped up the two ends of the tube, and called one of his fellow-workmen to examine the pipe with him. They did so, but found nothing within; the hare-spirit had vanished.

The belief in mischievous sprites, or gnomes, is very prevalent; and these are of the same troublesome character as those described by the German and English miners. If a tool is broken or lost, a lamp extinguished, clothes torn, or if pieces of rock fall upon them, the French miners attribute all to the sprites. Work on Sunday is considered to bring some disaster during the week. A miner, who had thus occupied himself for a few minutes only in a coal-mine, was talking to the manager, when he suddenly heard what he thought was the sound of a pick, and ascribing it to his having transgressed on the Sabbath, became greatly terrified, and hastened to ascend the shaft and quit the mine. The manager listened attentively, and heard the sounds repeated. Being of stronger nerves than the other, he determined to find out if possible the meaning. He went to the other end of the gallery, and soon discovered

the origin of the mysterious noises. A pick had been placed upright in the coal, and upon this drops of water were falling from the roof, producing the *tic, tic, tic* ascribed to supernatural agency.

If we may credit the narrative of Nicander Nucius (published by the Camden Society), the coal-miners of Liége, in the middle ages, instead of being assisted in their operations by elves or fairies, were, according to a monkish legend, indebted to an angel in the guise of a venerable sage, who first revealed to the peasants the existence of the coal, and made them acquainted with its use, and the mode of extracting it. The latter process, however, was attended with fearful effects: "When they meet with the mineral, they form a spacious cavern; but they are not able to throw out the stones (coal) immediately, for fire on a sudden bursts forth, and encompasses the whole cavern. When the miners are desirous of extracting the coal, they put on a linen garment, which has neither been bleached nor dipped in water. This covers the frame from head to foot, leaving only a certain aperture for the eyes . . . They also take a staff in their hands . . . The miner then draws near to the fire, and frightens it with his staff. The fire then flies away, and contracts, little by little; having then expended itself, it collects together in a surprising manner, and becoming very small, it remains quite still in a corner. But it behoves the man who wears the linen garment to stand over the flame when at rest, always terrifying it with his staff. While he performs this service the miners extract the stones, but as soon as they have left the cave, the dormant fire on a sudden bursts forth and environs the whole cave."

The writer, a Greek traveller of the sixteenth century, satisfied himself of the reality of these marvels by personal inspection.

Columbus, during his voyages in the West Indies, noticed that the Indians had a superstition when they went in search of gold; they were obliged to practise rigorous fasting. He looked upon gold as one of the sacred and mystic treasures of the

earth, and impressed upon his seamen the same notion, exhorting them when searching for mines to practise fastings and prayers.

The Mexican miners are very superstitious; sixty fathoms down the "Despaches," one of the entrances to Valenciana Mine, is a church, where lamps are kept continually alight. The miners usually spend half an hour in it on going to or returning from work, and none of them pass without bowing to the painted images.

Agricola mentions that "demons and ghosts terrify the miners, and that this sort of apparitions cannot be prevented without prayer and fasting.

In the "Threshold of the Catholic Church," by the Rev. J. B. Bagshawe, it is said: "I have been told that in mining districts the Protestant miners come in crowds to get the 'blessed palms' on Palm-Sunday, with the feeling that these will preserve them from danger at their work."

THE German miners had their "Kobolds"* (a term from which the English *Goblin* and the Scottish *Bogle* are derived), a species of gnomes, or dwarfs, who appeared to imitate the labours of the miners, and sometimes took pleasure in frustrating their objects, and rendering their toil unfruitful. Sometimes they were malignant, especially if neglected or insulted, but at times they were indulgent to individuals whom they took under their protection. When a miner, therefore, hit upon a rich vein of ore, the inference commonly was not that he possessed more skill, industry, or even good luck than his fellow workmen, but that the spirits of the mine had directed him to the treasure.

A worse class of mine demons than the Kobolds, the knockers, and others, were the *Knauff-kriegen*, of whom

* Bingley, in his "Useful Knowledge" (vol. i. p. 220), states that "The metal known by the name of *Cobalt*, is so called from the German *Kobold*, the miners who dig for it appearing to be particularly subject to the vexations of the elf, in consequence of the poison which his namesake exhales."

Ramazzini, a professor at Padua, and who wrote on the diseases of artificers, relates as follows: "I took the story of devils haunting mines to be fabulous, until I was undeceived by a skilful Hanoverian operator in metals, who is now employed by our duke in tracing the metallic veins in the mountainous parts of Modena. For this man told me seriously, that in the Hanoverian mines the diggers have frequent falls, which they say are occasioned by their being knocked down by devils, which they call *Knauff-kriegen*, and that after such falls they often die in the space of three or four days; but if they outlive that time they recover."

Among the various legends connected with mining in Germany, is one relating to the Kuttenberg, a mountain in Bohemia. Three miners had worked there for several years, and had gained by their labour a sufficiency for their wives and children. Each morning they went to the mine, they took with them three things: a prayer-book, a lamp with sufficient oil for the day, and a loaf of bread. Before commencing work they read prayers, and supplicated divine protection in the mine. One day after working hard, and the evening was drawing in, it happened that some rocks in the mine falling on their passage, prevented them from getting out of the mountain, and they found themselves in danger of being buried alive. They were in great despair, as all their bread was consumed, and the oil in the lamps was nearly exhausted; a horrible death seemed before them, and they prayed fervently for help, continuing their labour meanwhile. Marvellous to relate, that day by day, and year by year, for several long years (seven, according to the tradition), the daily supply of bread and oil continued to be provided by divine agency, and the seven years really appeared to them but one day. Meanwhile their hair and beards grew to an enormous length. During this long incarceration, the wives of the miners considered them dead, as every effort to trace them was ineffectual.

It happened that one of the three miners, with a long-drawn sigh, deploring his condition, exclaimed, "Ah! if I could but

see once more the light of day, I could die happy." The second said, "Were I to sit at table once again with my wife, I could leave the world in peace afterwards." The third declared that his greatest wish was to spend a year with his wife. Suddenly there was a fearful sound like thunder in the mine, the rocks separated, and the passage from the mountain was no longer obstructed. The miner who had first expressed his wish approached the opening, but as soon as he saw the light of day, he fell dead. The two other miners made their way out of the mine, and sought their houses, but their appearance was so changed that their wives did not know them. "What," said the men, "have you never been married?" "Yes," replied the women, "but seven years ago our husbands were killed in the Kuttenberg." One of the miners said to his wife, "I am your husband!" but she would not believe it, until after he had shaved and washed himself, she recognised him. She expressed great joy at this, and placed food upon the table, and they sat pleasantly eating and drinking together, when, on the last morsel being finished, the miner fell from his seat dead. The last of the miners, after a year spent in comfort and happiness with his wife, died, his wish having been prophetic.

In the mining districts of the Alps there was a strong belief in a spirit of the mountain called "Master Hœmmerling," or more usually known as the "Monk of the Mountain," under the figure of a giant covered with a black hood. He often appeared in a mine in the country of the Grisons, and there his principal occupation, especially on the Friday, was to pour from one bucket to another the mineral extracted by the miners. The owner of the mine was obliged to allow this without saying anything, otherwise he would fare ill at the hands of the giant. It appears that a miner one day ridiculed the idea of performing such useless labour, but the tight grasp of the spirit was soon round his throat, and he was nearly strangled.

On the Annaberg, in a cavern called Rosenkranz, the giant being displeased with some miners working there, killed a

dozen of them, and the mine was afterwards abandoned. On the Schneeberg, he appeared in the mine of St. George, under the figure of a black monk, and seized a miner whom he precipitated to the ground with such violence that all his limbs were broken. On the Hartz Mountains, he inflicted a retributary punishment on a mine-manager who had cruelly treated his workmen. At the moment he was emerging from the pit, he was seized by the spirit, and his head crushed.

There is another tradition concerning the monk of the Hartz Mountains. Two miners, working in common, perceived one day that they had not sufficient oil in their lamps to finish their work. "What shall we do?" they said; "if our light goes out we shall not be able to find our way out of the mine; and besides, there is the pit between us, which is dangerous to pass even with a light. If we go and obtain fresh oil, the overseer will punish us, as he has done already." Whilst they were in this uncertainty, they perceived in the distance a light that seemed to come near them, but they were horrified on seeing in the person who carried it a frightful gigantic figure, covered with a dark cowl, as a monk. The lamp he carried was an ordinary miner's lamp, but of a prodigious size. Addressing the miners, who were greatly terrified, he said, "Never fear, I will do you no harm, but rather serve you." He took their lamp, poured some oil into it, and then took a pick from one of them, and in an hour had done more work than they could have managed in a week or more of heavy labour. This finished, he said to them, "Tell no one that you have seen me." He then struck on a rock, which opened, and the miners saw a long gallery, covered throughout with gold and silver, which splendour so dazzled their eyes that the miners closed them for a few moments, after which the whole disappeared. If they had thrown a pick into the gallery, it would have remained open, and endless wealth would have been theirs; but having withdrawn their gaze, without this act, they were left to grope their way out of the mine. Some years afterwards, at a drinking party, they had the imprudence to

relate this event to some roystering friends, and the next day, when they returned to work, their lamps were suddenly extinguished, and no oil would burn in them afterwards.

From a giant to an infinitesimal object like the smallest of fairies is a wide stretch, but it seems that in the mines of Germany these tiny creatures, full of mischief, gave the laborious miners great trouble. They were said to wear similar clothes to the miner, and were also furnished with a lantern, a mallet, and a hammer. Full of caprices, they sometimes befriended the miners by indicating the best lodes ; but if any rude or uncivil words were addressed to them, they had their revenge by misleading the men, and terrifying them by loud and unusual noises. In the mines of the Kuttenberg in Bohemia, these creatures were frequently seen in great numbers descending and ascending the pits, particularly when some great misfortune was about to happen. The miners heard them scraping, digging, and striking the rocks, and if any forge was at work, there the tiny folk were full of business, which caused them to be called by the Bohemians, little domestic smiths. In Idria the miners placed in a particular spot, every day, food for them ; every year also they bought a little jacket, which they left in the same place as a present, to conciliate the fairies.

It was believed that the death of a miner was announced by their striking three times at his door.

Another tradition of the Hartz Mountains relates to the richest silver mines there, which were called the " Great John " and the Golden Altar (near Andreasberg), but which have been abandoned for many years. It seems that formerly, when these mines were in full operation, they were in charge of a manager who used to conceal two blocks of the precious metal, so as to be able at need, when the produce was not sufficient to supply the deficiency, and thus make the return of the mine as equal as possible. This was done with a good intention, but on an accusation of theft he was condemned to death. At the place of execution he protested in his innocence, and said : " It is as sure that I am not guilty, as that my blood will change into

milk, and that the two mines will not be worked when the lord to whom they belong will have a son born with eyes of crystal and feet of a goat. When the executioner struck the fatal blow, instead of blood, a stream of milk gushed forth, a proof of the mine-manager's innocence. The two mines were soon abandoned, on the circumstance of a son being born to the lord under the sinister forms foretold.

THE belief in the *Divining-Rod* existed from the earliest ages. The staff of Hermes was venerated by the Greeks and Romans, and they also had their "wish-rods" like ourselves, or, at least, traditions of such objects is plain from sundry passages in their writers. One of them, which the author of "Charicles" has cited from Arrian, is this: "He has a bad father, but I have a good one, and that is the staff of Hermes. Touch what you will with it, they say, and it turns to gold." Another is the well-known passage in Tully's Offices: "But were all the necessaries of life supplied to us by means of a divine rod (virgula divina) then," etc.

Tacitus tells us that the Germans practised some arts of divination by means of rods: "For the purpose their method is simple. They cut a rod off some fruit-trees into bits, and after having distinguished them by various marks, they cast them into a white cloth. . . . . Then the priest thrice draws each piece, and explains the oracle according to the marks." Ammianus Marcellinus says that the Alains employed an osier rod.

The operation of the divining-rod depended upon many special conditions. It was always to be performed after sunset and before sunrise, and only on certain nights, among which are specified those of Good Friday, Epiphany, Shrove Tuesday, St. John's Day, and the first night of a new moon, or that preceding it. In cutting it, one must face the east, so that the rod shall be one which catches the first rays of the morning sun; or, as some say, the eastern and western sun must shine through the fork of the rod, otherwise it will be good for nothing. Such,

also, were the directions given in the Vedas with respect to the "sami" branch, and the "arani." They were to be cut at new moon, or on the night before it, and none were to be chosen but such as grew towards the east, the north, or straight upwards. This last peculiarity has also been recognised as proper to the wishing, or divining-rod, to which a mediæval poet of Germany compares the form and carriage of the Greek Helen :

"Fair as a wish-rod came she gliding upright."

The middle ages was the date of the full development of the superstition concerning the divining-rod, which was believed efficacious in discovering hidden treasures, veins of precious metal, etc. The first notice of its general use among late writers is in the "Testamentum Novum" of Basil Valentine, a Benedictine monk of the fifteenth century. Basil speaks of the general faith in, and adoption of this valuable instrument for the discovery of metals, which is carried by workmen in mines, either in their belts or in their caps. He says that there are seven names by which this rod is known, and to its excellences under each title he devotes a chapter of each book. The names are: Divine Rod, Shining Rod, Leaping Rod, Transcendent Rod, Trembling Rod, Dipping Rod, Superior Rod. Agricola, in his treatise on metals, speaks of the rod in terms of disparagement; he considers its use as a relic of ancient magical forms, and he says it is only irreligious workmen who employ it in their search after metals. The Jesuit, Kircher, "experimentalized" several times on wooden rods which were declared to be sympathetic with regard to certain metals, by placing them on delicate pivots in equilibrium, but they never turned on the approach of metal. Another Jesuit, Gaspard Schott (1659), states that the rod was then used in every town in Germany, and that he had frequent opportunity of seeing it employed in the discovery of hidden treasures. "I searched with the greatest care," he adds, "into the question whether the hazel-rod had any sympathy with gold and silver, and whether any natural property set it in motion. In

like manner, I tried whether a ring of metal, suspended by a thread in the midst of a tumbler, and which strikes the hours, is moved by any similar force. I ascertained that these effects could only have arisen from the deception of those holding the rod or the pendulum, or, maybe, from some diabolic impulsion, or, more likely still, because imagination sets the hand in motion."

The astrologer Lilly was unsuccessful with the divining-rod, which induced him to surrender the pursuit of *rhabdomancy*, in which he first engaged, though he still persevered in asserting that the operation demanded secrecy and intelligence in the agents, and above all, a strong faith, and a competent knowledge of their work. The Dean of Westminster had given him permission to search for treasure in the cloister of the Abbey in the dead of night. On the western side, the rods turned over each other with inconceivable rapidity; yet, on digging, nothing but a coffin could be discovered. Lilly retired to the Abbey, and then a storm arose which nearly destroyed the west end of the church, extinguished all the candles but one (and this burned dimly), and made the rods immovable. Lilly succeeded at length in charming away the demon, but no persuasion could induce him to make another experiment in that species of divination.

Lilly, relating this adventure in his "Memoirs," adds, "that the true miscarriage of the business was by reason of so many people being present at the operation, for there were about thirty, some laughing, others deriding us; so that if we had not dismissed the demons, I believe most part of the Abbey church would have been blown away; secresy, and intelligent operators, with a strong confidence and knowledge of what they are doing, are best for this work."

In "The Shepherd's Kalendar, or the Citizen and Countryman's Companion," an old chap-book, there is a receipt to make the "Mosaic Wand to find hidden treasure" without the intervention of a human operator: "Cut a hazel-wand forked at the upper end like a Y. Peel off the rind, and dry it in a

moderate heat; then steep it in the juice of wake-robin, or nightshade, and cut the single lower end sharp, and where you suppose any rich mine or hidden treasure is near, place a piece of the same mettal you conceive is hid, or in the earthe to the top of one of the forks by a hair, or very fine silk or thread, and do the like to the other end; pitch the sharp single end lightly to the ground, at the going down of the sun, the moon being in the encrease, and in the morning at sunrise, by a natural sympathy, you will find the mettal inclining, as it were pointing to the places where the other is hid."

In "The Athenian Oracle" the experiment of a hazel's tendency to a vein of lead-ore is limited to St. John Baptist's Eve, and that with a hazel of the same year's growth.

Swift, in his lines on "The Virtues of Sid Hamet the Magician's Rod" (1710), says:

> "They tell us something strange and odd,
> About a certain magic rod,
> That, bending down its top, divines
> Whene'er the soil has golden mines;
> Where there are none, it stands erect,
> Scorning to show the least respect;
> As ready was the wand of Sid,
> To bend where golden mines were hid;
> In Scottish hills found precious ore,
> Where none e'er look'd for it before;
> And by a gentle bow divined
> How well a cully's purse was lin'd
> To a forlorn and broken rake,
> Stood without motion, like a stake."

In the "Gentleman's Magazine" (February, 1752) we read: "M. Linnæus, when he was on his voyage to Scania, hearing his secretary highly extol the virtues of his divining-wand, was willing to convince him of its insufficiency, and for that purpose concealed a purse of one hundred ducats under a ranunculus, which grew by itself in a meadow, and bid the secretary find it if he could. The wand discovered nothing, and M. Linnæus's mark was soon trampled down by the company who were present; so that when M. Linnæus went to finish the experiment by fetching the gold himself, he was utterly at a loss

where to seek it. The man with the wand assisted him, and pronounced that it could not be in the way they were going, but quite the contrary, so pursued the direction of his wand, and actually dug out the gold. M. Linnæus adds that such another experiment would be sufficient to make a proselyte of him."

In 1790, Pennet, a native of Dauphiné, claimed a power over the divining-rod, which attracted attention in Italy, but when carefully tested by scientific men in Padua, his attempts to discover buried metals failed; at Florence he was detected in an endeavour to find out by night what had been secreted to test his powers on the morrow.

Billingsley, in his "Agricultural Survey of the County of Somerset" (1797), speaks of the faith held in that county by the Mendip miners, in the efficacy of the divining-rod: "The general method of discovering the situation and direction of those seams of ore (which lie at various depths, from five to twenty fathoms, in a chasm between two inches of solid rock) is by the help of the *divining-rod*, vulgarly called *josing*; and a variety of strong testimonies are adduced in supporting this doctrine. Most rational people, however, give but little credit to it, and consider the whole as a *trick*. Should the fact be allowed, it is difficult to account for it; and the influence of the mines on the hazel-rod seems to partake so much of the marvellous, as almost entirely to exclude the operation of known and natural agents. So confident, however, are the common miners of the efficacy, that they scarcely ever sink a shaft but by its direction; and those who are dexterous in the use of it, will mark on the surface the course and breadth of the vein; and after that, with the assistance of the rod, will follow the same course twenty times following *blindfolded*."

THE tradition of the *discovery of tin* in Cornwall attributes it to St. Piran, or St. Perran, the patron of tinners. Mr. Hunt thus relates the legend: The saint, leading his lonely life on the plains that now bear his name, devoted himself to

the study of the objects which presented themselves to his notice. He decorated the altar in his church with the choicest flowers, and his cell was adorned with the crystals which he could collect from the neighbouring rocks. In his wanderings on the seashore, St. Perran could not but observe the numerous mineral-veins running through the slate-rocks forming the beautiful cliffs on this coast. Examples of every kind he collected; and on one occasion, when preparing his humble meal, a heavy black stone was employed to form a part of the fire-place. The fire was more intense than usual, and a stream of beautiful white metal flowed out of the fire. Great was the joy of the saint; he perceived that God in His goodness had discovered to him something that would be useful to man. He communicated his discovery to St. Chiwidden. They examined the shores together, and Chiwidden, who was learned in the wisdom of the East, soon devised a process for producing this metal in large quantities. The two saints called the Cornishmen together. They told them of their treasures, and they taught them to dig the ore from the earth, and how, by the agency of fire, to obtain the metal. Great was the joy in Cornwall, and many days of feasting followed in consequence. "Drunk as a Perraner" has certainly passed into a proverb from that day.

Not less wonderful than this legend is the discovery of tin-works by the agency of *dreams*. Carew, the Cornish historian, records with due solemnity the following: "Somme," he says, "have found tynne-works of great vallew through meanes no lesse strange and extraordinarie, to wit, by dreames. As in Edward the Sixt's tyme, a gentlewoman, heire to one Tresculierd and wyfe to Lawyne, dreamed that a man of seemly personage told her how in such a tenement of her lande, she should finde so great store of tynne as would serve to enrich both herself and her posteritie. This she revealed to her husband, and hee putting the same in triall, found a worke which in foure years was worth him welneere so many thousand pounds. Moreover one Paprel, lately living and

dwelling in the parish of the hundred of West, called St. Niot, by a lyke dreame of his daughter (see the lucke of women), made the like assay, met with the effect, farmed the worke of the unwytting lord of the soyle, and grew thereby to good estate of wealth. The same report passeth as current touching sundrie others."

AUBREY, in one of his letters, alludes to there being *gold* in this country; for which he offers three reasons: Tacitus says there was gold in England, and that Agrippa came to a spot where he had a prospect of Ireland—from which place he writes; secondly, that "an honest man had at this spot found stones from which he had extracted good gold; and that he himself had seen in the broken stones a clear appearance of gold;" and thirdly, "there is a story which goes by tradition in that part of the country, that in the hill alluded to there was a door into a hole, that when any wanted money they used to go and knock there, that a woman used to appear, and give to such as came. At a time, one, by greediness or otherwise, gave her offence; she flung to the door, and delivered this old saying, still remembered in the country:

"'When all *the Daws* be gone and dead,
Then —— Hill shall shine gold red.'

My fancy is that this relates to an ancient family of the name, of which there is now none but one left, and he not likely to have any issue."

These are his three reasons, and some mines have perhaps been opened with no better ones.

CHAPTER III.

AMULETS AND TALISMANS.

AMULETS were so called by the Latins, from their supposed efficacy in allaying evil; "amuletum quod malum amolitur." Some derive the term from amula, a small vessel of lustral water, carried about by the Romans. The practice of such superstitions was universal, not only among the Greeks and the Romans, but by the Egyptians and the Orientals. Amulets (alluded to in Isaiah iii. 20) were considered by the Jews as a protection from evil influences, and the same belief in their efficacy exists to the present day in the East. In Arabia, *hamalet* means that which is *suspended*. Any kind of object might be thus represented: a precious stone, a plant, an artificial production, or a piece of writing. These were suspended from the neck, or tied to any part of the body, for the purpose of warding off calamities, and securing some specific object.

Faith in the virtue of amulets was almost universal in ancient days, so that the whole art of medicine consisted, in a very considerable degree, of directions for their application. The phylacteries, or bits of parchment, with passages from the Bible written upon them, which the Jews were accustomed to carry about them as amulets (Matthew xxiii. 5) were of the same character as the sentences from the Koran, which the Moorish priests now sell to the negroes of Africa, as "fetishes."*

* The word *Fetish* is from the Portuguese *feitiço*, an amulet, or talisman, and was applied by the early navigators of that nation to the objects they

They were of three kinds, and used for the head, the arm, and were also attached to door-posts. They were prepared in a peculiar manner. A species of amulet at present in use among the natives, is a piece of paper upon which the names of the "Seven Sleepers" and their dog are inscribed.

In the earliest times amulets consisted of tickets inscribed with sacred sentences, and of certain precious stones and metals. The earrings mentioned in Scripture (Isaiah iii. 20) were probably jewels, or small pieces of gold and silver. It is certain that these ornaments were used as instruments of superstition (Genesis xxxv. 4).

Some of the earliest historians wrote concerning a deluge, with strict attention to details, and with substantial agreement with the Old Testament account of the universal deluge. So did Berosus, who wrote his history of Babylon from documents archived in the temple of Bel, where he was a priest. So did also Abydenus, who wrote on the affairs of the Medians and the Assyrians. Both these historians flourished about three centuries before Christ, and even so late as their time it was still believed that fragments of the stranded Ark lay high up

---

saw held sacred among the negroes of the Gold Coast. They themselves probably carried with them beads, crosses, or images, that had been blessed by their priests before they started on a voyage. With regard to the word, it is well known that the Portuguese *feitiço* corresponds to Latin *factitius*. *Factitius*, from meaning what is made by hand, came to mean artificial, then unnatural, magical, enchanted, and enchanting. The trade in *feitiçe* was perfectly recognised in Europe during the middle ages, as it is still among the negroes of Africa. A manufacturer or seller of the amulets was called *feitiçero*, a word which, however, was likewise used in the sense of a magician, or conjuror.

". . . . In some parts of Africa, particularly where the influence of Mohammedanism is felt, fetishes and sellers of fetishes are despised. The people who believe in them are called *Thiedos*, or infidels. In other parts fetish-worship rules supreme, and priests, who manufacture fetishes and live by the sale of them, shout very loudly, 'Great is Diana of the Ephesians.'" —Max Müller, *Hibbert Lectures*, 1878.

"The negro fetishes," observes Southey, "are just such objects as, according to the French Jesuits, the devil used to present to the Canadian Indians, to bring them good luck in fishing, hunting, gaming, and such traffic as they carried on. This may probably mean that they dreamt of such things; for in dreams many superstitions have originated, and great use has been made of them in priestcraft."

among the snows of Ararat, and the Armenians used what they could get of them as *amulets*.

Many of the gems of the Egyptians were used as amulets by the Greeks and Romans (like the little silver crosses, Madonnas, and saints, which are the staple traffic in Catholic countries), and such were also hung round the bodies of the dead. The most common variety was a stone, usually basalt, or porphyry, cut in the form of a *scarabæus*, a kind of beetle, whose habit of gathering a ball of earth with the hind legs, and therein depositing its eggs, caused it to be considered a fit emblem of the Divine Power, impregnating the world. In the British Museum there is a valuable collection of scarabæi and other amulets. Some are plain, but the greater number are covered with inscriptions in hieroglyphics, some of which contain the name of the wearer. Amulets in the shape of scarabæi were not confined to Egypt, but were used in many parts of the ancient world.

From a passage preserved in the Code of Justinian it appears that coins were mounted in rich ornaments, and worn as amulets. Gold was esteemed a powerful amulet by the Romans; thus infants and wounds were touched with it to prevent any evil spells affecting them. In later ages silver appears to have been the metal prescribed for setting all amulets. Both Greeks and Romans employed coral necklaces, beads, and figures of divinities, heroes, dogs, horses, birds, fishes, crowns of pearls, etc. These were not only worn on the person, but hung on the jambs of doors, so that in opening them, they made the phallus move and ring the bells attached to it.*

The Athletæ wore amulets to ensure victory in the gladiatorial conflicts; they were suspended from the neck.

The two hard bones found just within the sides of the head

* Arnot, in his "History of Edinburgh," mentions that in all the old houses then existing in Edinburgh, there were remains of cabalistic characters which the superstitions of earlier ages had caused to be engraven on their fronts, these were generally composed of texts of Scripture, of the name of God, or an emblematic representation of the Resurrection.

in fish, and called from analogy ear-bones, or ear-stones—though correctly speaking not so—were in ancient times (as procured from the *Sciæna aquila*, the *umbrina* of the Romans) in high repute as charms. Even in the days of Belon, according to that author, they were considered as infallible in preventing, and even curing, several maladies, especially colic; hence they were best known by the name of colic-stones. In order to secure the benefits of this panacea, it was believed that unless they were received as a gift they had no effect. If purchased they lost their medicinal virtues. This we can easily understand.

Similar superstitions appear to have prevailed among the earlier converts to Christianity; the general inscription on these amulets being *ichthys*, the Greek word for a fish, because the word contained the initials of Jesus Christ, Son of God, Saviour. These practices called for the denunciation of St. Chrysostom, and other Fathers of the Church. The Council of Laodicea (A.D. 366) prohibited ecclesiastics from wearing amulets and phylacteries, on pain of degradation, and in 721 they were solemnly condemned by the Church.

Amulets were applied to the Holy Eucharist by the early Christians. From being carried on the breast they were often called "encolpion" or "philasteria;" sometimes they were in the form of a medal of bronze, marked with a cross, and with a hand, with the salutation, "May'st thou live;" a portion of the Gospels hung about the neck; a relic or a formulary within a box of precious wood, like one now preserved at Monza. Coins of Alexander were worn as amulets in the time of Chrysostom.

The European belief in amulets was, no doubt, an importation from the East. With the spread of Arabian astronomy the astrological amulet, or talisman of the Arabs, became generally known. Among amulets in repute in the middle ages were the coins attributed to St. Helena, the mother of Constantine. These and other coins, marked with a cross, were considered especially efficacious in cases of epilepsy, and are generally

found perforated for the purpose of wearing round the neck.

It is not uncommon to find in the Anglo-Saxon period, rings with Roman gems or intaglios in them, to which a superstitious value was attached as amulets. The charms used by the Anglo-Saxons were innumerable. They trusted in their magical incantations and amulets for the cure of disease, the success of their tillage, the discovery of lost property, and for the prevention of casualties. Specimens of such charms still remain to us. Bede says that "Many in time of disease (neglecting the sacraments) went to the erring medicaments of idolatry, as if to restrain God's chastisements by incantations, phylacteries, or any other secret of the demoniacal arts."

The inventor of magic "runes" in the North is said to have been Odin (most probably a mortal hero, who afterwards, from his prowess, obtained divine honours), about the time of the Christian era. He is thence called "Runhofdi," or "Rune-head," according to some writers owing this appellation only to his great skill in the runic characters. The runes made use of for magical purposes were known by the appellation of noxious or bitter runes, and were employed to bring various evils on enemies. The favourable averted misfortunes; the victorious procured conquests. The medicinal were inscribed on leaves of trees for healing; others served to dispel melancholy thoughts, to prevent shipwrecks, or were antidotes to poison, and efficacious to render a mistress favourable. These last were to be used with great caution. If an ignorant person had chanced to write one letter for another, but erred in the minutest stroke, he would have exposed his mistress to some dangerous illness, which was only to be cured by writing other runes with the greatest nicety.

Humboldt, in his "Personal Narratives," mentions the *Jade-stones* as having been for ages an article of trade, as amulets, among the natives both of the north and the south side of the Orinoco. The Spanish planters share the predilection of the Indians for these amulets, which are sold at a very considerable

price. The form most frequently given to them is that of the Persipolitan cylinders, longitudinally perforated, and loaded with inscriptions and figures.

Jet, in ancient times, found a place among drugs and amulets. Its manifold virtues are dwelt upon in the poem "On Stones," by the Pseudo-Orpheus, and by Pliny, and are summed up by Marbodus in the eleventh century, in sixteen lines of his "Lapidarium." It was believed to exert a wonderful power over the brain, nerves, and the uterine system. Whilst a fit of hysteria was cured, one of epilepsy, in the predisposed, was said to be excited by its fumes. Serpents and demons were said to be driven away by it, and the spells and incantations of magic entirely subdued. To *amber beads*, certain virtues or talismanic properties were attached. Olaus Wormius, the learned professor of Copenhagen, alludes to the superstitious notions prevalent respecting amber. In ancient sepulchral barrows, beads of this material are frequently found; as also stone and bone amulets. In opening a cromlech in Guernsey (1859) at L'Ancresse, Mr. Lukis found amulets of serpentine, clay-slate, and lapis ollaris.

A single bead of amethystine quartz is often seen in ancient barrows, most probably worn as an amulet.

Galen mentions an amulet belonging to an Egyptian king, who is said to have lived 630 years before the Christian era. It was composed of a green jasper, cut in the form of a dragon, and surrounded with rays. This was applied to strengthen the stomach and the organs of digestion.

In India the "salagrama" stone is supposed to possess extraordinary qualities. It is about the size of a billiard-ball, of a black colour, and usually perforated as if by worms. It is believed to be found only in the Gandaki, a river in Nepaul, which, according to the followers of Vishnu, flows from the foot of that deity; but according to the Saivas, from the head of Siva. The fortunate possessor of this stone preserves it in a clean cloth, from which it is frequently taken, and bathed and perfumed. The water with which the ablution is performed acquires a sin-expelling potency, and it is therefore drunk and

greatly prized. This stone possesses many other mysterious powers; and in death it is an essential ingredient in the viaticum. The departing Hindoo holds it in his hand, and through his confidence in its influence, hope brightens the future, and he dies in peace.

In the jewellery department of the Indian Court at the Paris Exhibition of 1878, might be seen the *Nao-rattan*, an amulet or talisman, composed of nine stones, generally the coral, topaz, sapphire, ruby, flat diamond, cut diamond, emerald, amethyst, and carbuncle. It is suggestive of some connection with the Urim and Thummim, or Sacred Oracle of the Jews, taken by Chosroes II. from Jerusalem A.D. 615, and probably still existing among the ruins of one of the old Sassanian palaces of Persia.

In a MS. volume written by Philip, second Earl of Chesterfield, who died 1726 (now in the possession of E. J. Shirley, Esq.), the following account is given of a curious substance: "The *Goa stone* is an admirable preparation of various ingredients; it is made by a Jesuit at Goa; it hath the same effects with the Lady Kent's powder, but is much stronger; it is a sudorificke, and expels all poisons and malignant humours in the blood; it is admirable in all feavours and agues, and good to prevent them; it drives out mesels and small-pox; som persons doe eat a little of it every day, and doe scrape some of it in to drinke; it is a great cordiall."

Stones of various forms are employed as amulets by different nations. The Tasmanians, like the Australians, often wear a suspended cylindrical stone. By the Rio Negro they wear round the neck a stone of quartz from four to eight inches long by one inch broad, having a hole made throughout; and which, with their implements, was the work of many years. Mr. Markham remarks of a tribe of the Amazon: "A cylindrical white stone of quartz is invariably carried on the breast as a charm, suspended by a chain of black seeds." Such is the practice of the Australians, as it is of the women of India, and of the women of Southern Italy; in the case of the latter it is horn-shaped.

The amulets of the Tasmanians consist of sacred stones suspended from the neck, to prevent witchcraft and a host of evils. A girdle of human hair, with the netted string from the root of the bulrush, is also an efficacious charm. A jawbone, or skull, is a protection; the scrapings from a bone are especially valuable; even the water in which the relics have been steeped have healing properties. A dried human skin, having the ears and also the finger-nails, healed sickness.

Among the traditions of the Icelanders is one in which two prominent characters, Bersi and Steinar, contest a swimming-match; the latter perceiving that his competitor wore an amulet, called a *life-stone*, round his neck, swam up to him, and tearing it off, threw it into the sea. It was, however, found at ebb-tide by Thord, who being at enmity with Bersi, kept possession of it. Being informed of a dangerous wound received by the latter, Thord gave Bersi his amulet, which effected a perfect cure, and the two were reconciled to each other.

In the Javan mythology, a famous personage, who was superior in abilities to all other created beings, being grown up, was sent by his father to do penance in the ocean, who gave him at the same time a precious stone, fraught with the wonderful power of rendering its possessor insensible to hunger, cold, thirst, etc., and which completely fortified him against the effects of water, fire, etc.

In the "Panorama" (vol. vii.) we find an instance of the *loadstone* being used as an amulet against the gout: "Henry Hinde Pelly, Esq., of Upton, in the county of Essex, wears constantly a piece of loadstone, sewed in a little flannel case, suspended by a black ribbon round his neck, next the skin. It is about two inches long, about an inch and a half broad, and of the thickness of two-tenths of an inch. Mr. Pelly, who is a gentleman advanced in years, says that he used to be laid up annually for three or four months with a violent fit of the gout. He read in some old book that the wearing of a magnet next the skin was a sure preservative. He knew some of the most

powerful magnets in the world were found in the province of Golconda, and employed an agent to procure him one from thence. The cure appears to have been effectual."

Among the great naval officers of Elizabeth's reign must be ranked Sir George Sommers, who was wrecked on the Bermudas, on his voyage to Virginia in 1609. The descendants of this worthy possess a magnet, or loadstone, which belonged to him; and the tradition in the family is that the old admiral, before going to sea, used to touch his needle with it. The stone is dark-coloured, and the precise geological formation is doubtful. The curious stone, with its armature of iron, was probably a talisman.*

The *unicorn's horn* was considered an amulet of singular efficacy. It is now known that the object shown as such in various museums is the horn of the rhinoceros. They were sold at six thousand ducats, and were thought infallible tests of poison, just as Venetian glass and some sorts of jewels were. The Dukes of Burgundy kept pieces of horn in their wine-jugs, and used others to touch all the meat they tasted.

Drinking-cups of this kind were greatly esteemed in former times. In the inventory of jewels and plate in the Tower (1649), with cups and beakers of unicorn's horn, is entered, "A rinoceras cupp, graven with figures, with a golden foot," valued at £12. Decker, in the "Gul's Hornbook," speaks of "the unicorn whose horn is worth a city."

In the National Museum of the Society of Antiquaries of Scotland, in Section L, are some curious charms and amulets, among which may be mentioned (No. 182) a flat oblong stone, four inches long, by two and three-quarters wide, and less than a quarter of an inch in thickness, notched on the sides, and pierced with two holes one and a half inch apart, formerly used

* Bulenger in (*De Ratione Divinationis*) a chapter on Lithomancy shows, from Tzetzes, that Helenus ascertained the fall of Troy by the employment of a magnet; and that if a magnet be washed in spring water, and interrogated, a voice like that of a sucking child will reply.

The Pseudo-Orpheus has related at length this story of Helenus. The mode of applying the stone was to place it near the eyes after the stone was washed, and looking steadily at it, it would be perceived divinely breathing.

as a charm for the cure of diseases in Islay, Argyleshire. No. 183, "Barbreck's Bone," a plate of ivory, seven and a half by four inches, formerly celebrated in Argyleshire as a cure for madness.* No. 185, Four amber beads, formerly used in Argyleshire as charms or amulets for the cure of blindness. No. 186, Four spindle whorls of stone, superstitiously termed "adder-stones," and used in the Lewis as charms against diseases of cattle. No. 187, "Witches' Stone," or holey stone, formerly used as a charm against witchcraft, from Roxburghshire. No. 192, Flat oval-shaped pebble, two and a half inches in diameter, used as an amulet by a farmer in Forfarshire. He wore it suspended by a red string round his neck. No. 196, Perforated stone, which was hung up in a cow-byre at Cumberland, to protect the cattle from being bewitched.

In the north of Hampshire it is believed that carrying suspended round the neck a molar-tooth taken from some grave in the churchyard, is a preservative against tooth-ache.

AMULETS and charms to secure victory in battle, and to render the wearer proof against all evil machinations, were in great request during the middle, and even to later ages.†

* In the "Boston Journal of Chemistry," 1879, is a remarkable instance of the survival of an old superstition. A druggist in Texas lately paid 250 dollars for a "mad" stone. The stone was found in the stomach of a deer several years ago, and is reputed to possess the virtue of curing the bites of mad dogs, snakes, and all other venomous animals and reptiles.

† Bacon, in his "Sylva Sylvarum," arguing on the effects of imagination, observes: "The operations of sympathy, brought by the writers of natural magic into an art; which is in order to superinduce any virtue or disposition in a person, to choose the living creature, *wherein that virtue is most eminent;* of this creature to take the parts wherein that virtue chiefly lies; and again to take these parts in that time and act, where and when the virtue is most exercised, and then apply it to that part of a man wherein the same virtue chiefly consists. Thus, for example, to superinduce courage, take a lion, or a cock, and choose the heart, tooth, or paw of the lion; take these parts immediately after the lion, or the cock, has been in fight *and let them be worn upon a man's heart or wrist.*"

We must consider these remarks as a subject for inquiry only, as the great philosopher, fallible in many points, was not so superstitious as to believe what, probably, he merely suggests for examination.

Among the national manuscripts of Ireland (now in course of publication) is the Psalter, styled Catboch, a fragment ascribed to the hand of St. Columba, and dated about 560 A.D. The bearing of the sacred psalter on the breast of a "sinless cleric," thrice round the troops of the O'Donnels was considered to ensure victory in any just cause.

Devices to procure invulnerability are common in the Indo-Chinese countries. The Burmese sometimes insert pellets of gold under the skin with this view. At a meeting of the Asiatic Society, of Bengal, in 1868, gold and silver coins were shown, which had been extracted from under the skin of a Burmese convict, at the Andaman Islands. Friar Odoric speaks of the practice in one of the Indian Islands (apparently Borneo), and the stones possessing such virtue were, according to him, found in the bamboo, presumably the silicious concretions called *Tabashir*. Conti also describes the practice in Java of inserting such amulets under the skin. The Malays of Sumatra, too, have great faith in the efficacy of certain "stones," which they pretend are extracted from reptiles, birds, animals, etc., in preventing them from being wounded.

An amulet to secure victory in battle was in the museum of Sir Ashton Lever, which had belonged to a king of Brak, in Senegal, who, however, had the misfortune to be killed in battle with the charm upon him. It formed a fine chaplet for the head, to which it was attached with many coloured bands. The rolled paper contained within it the following sentences from the Koran:

"In the name of the Merciful God! Pray to God through our Lord Mohammed. All that exists is so only by his command. He gives life and also calls sinners to account. He deprives us of life by the sole power of his name; these are undeniable truths. He that lives owes his life to the peculiar clemency of his Lord, who, by his providence, takes care of his subsistence. He is a wise prince or governor."

De Barros, the historian, says that the Portuguese in vain attempted to destroy a Malay, so long as he wore a bracelet

containing a bone set in gold, which rendered him proof against their swords. This amulet was afterwards transmitted to the Viceroy Affonso d'Alboquerque, as a valuable present.

Beowulf furnishes us with an apt illustration of the early Teuton belief in amulets: "About the crest of the helm, the defence of the head, it held an amulet fastened without with wires, that the sword, hardened with scouring, might not violently injure him, when the shield-bearing warrior should go amongst his foes." This fancy was handed down to later times, when a quartz-crystal obtained the name of *blut-stein*, and was supposed to prevent effusion of blood. The Kormak Saga also alludes to the amuletic "life-stone."

Marco Polo, alluding to the Tartar expedition to Zipanga (Japan), in 1269, relates that two Tartar chiefs took a number of prisoners in a castle, and because they had refused to surrender, ordered their heads to be cut off; but there were eight among the condemned on whom the sentence could have no effect, because they wore consecrated stones, or amulets, in their arms between the skin and the flesh, "which so enchanted them that they could not die by steel." They were, therefore, beaten to death by clubs, and "the stones being extracted, were held very precious."

We read in the old French Chronicles that Gondebaud, King of Burgundy, in the fifth century sought, as an amulet, the aid of St. Sergius's thumb, which being fastened to the right arm of a certain king in the East, had made him always victorious, and not succeeding in this, he, by force, obtained a piece of the saint's finger.

In the Harleian Collection we find that Robert Tresillian, the Lord Chief Justice of the King's Bench, who was condemned to death for treason, in 1386, "when he came to the place of execution would not climb the ladder until such time as being soundly beaten with bats and staves, he was forced to go up, when he said, 'So long as I do wear anything upon me, I shall not die;' whereupon the executioner stripped him, and found certain images painted like unto the signs of heaven, and

the head of a devil painted, and the names of many of the devils wrote in parchment. The exorcising amulets being taken away, he was hanged up naked."

Scanderbeg, who was defeated by the Turks, and died a fugitive at Lissus, on the Venetian territory (1467), was so renowned for his heroism, that although his sepulchre was violated by the Turks, the janizaries who wore his bones enchased in a bracelet, declared by this superstitious amulet, their involuntary reverence for his valour.

Lilly, the astrologer, in his "Memoirs," tells us that in his youth he was placed out to service with a gentleman in London: "When his mistress died, she had under her arm-hole a small scarlet bag full of many things, which one that was there delivered unto me. There was in this bag several signs; some of Jupiter in Trine, others of the nature of Venus, some of iron, and one of gold, of pure angel-gold of the bigness of a thirty-three shilling piece of King James's coin. In the circumference on one side was engraven *Vicit Leo de tribu Juda Tetragrammaton* ✠, within the middle there was engraven a holy lamb. In the other circumference there was Amraphel and three ✠. In the middle *Sanctus Petrus*, *Alpha* and *Omega*.*

In the account of the Gowrie conspiracy to assassinate King James at St. Johnstown (August 5, 1600), it is stated that in the pockets of the Earl of Gowrie were found, after his death, "a little close parchment bag, full of magical characters, and words of enchantment; wherein, it seemed, he had put his confidence, thinking himself never safe without them, and therefore ever carried them about with him."

A pocket-book, which the unfortunate Duke of Monmouth kept carefully as an amulet, was taken from him at the time of

* Lilly intimates that there was something supernatural in the progress he made in astrology. "He prayed," he says, "for several weeks to those angels who were thought and believed by wise men to teach and instruct in all the several liberal sciences." He adds, "that the angels very rarely speak to any operator, or master; and when they do speak, it is like the Irish, *much in the throat*."

his arrest, and is now in the British Museum. It contains spells, charms, and conjurations, written by the duke, partly in an abbreviated form, accompanied by cabalistic figures, with astrological rules in French, for finding out anything required, together with an explanatory wheel, dated 1680, to show life or death in case of illness; also happiness and adversity; directions "*pour savoir si une person sera fidelle ou non*," etc. It was a popular belief in Scotland, that the Duke of Monmouth was spell-bound to Lady Henrietta Wentworth, the charm being lodged in the gold toothpick case which he sent to her from the scaffold.

In the account of the remarkable trial of the Gordons in 1814, for the abduction of Mrs. Lee, the plaintiff was asked whether, when this occurred, she had not on a steel necklace to which was suspended a camphor bag, and whether it was customary for some people to wear such a bag as an amulet to stifle passion; which she admitted.

On the death of Tippoo Saib in the assault on his capital by the English troops, an officer who was present at the discovery of his body among the slain, by permission of General Baird, took from off the Sultan's right arm the talisman which contained, sewed upon pieces of fine flowered silk, an amulet of a brittle metallic substance of the colour of silver, and some manuscripts or magic in Arabic and Persian characters; the purport of which, had there been any doubt, would have sufficiently identified the body of the Sultan.

MANY were the charms, amulets, and talismans employed in our own and other countries against that fearful malady the *Plague*,

A "plague-spoon" in the possession of Sir P. M. Threspland, was once believed to possess amuletive virtues. It is formed of a cowry-shell, set in silver, with a curiously-wrought handle of the same metal, inscribed "G. T., Aug. 1603." Medicine taken from this spoon was supposed to be an infallible remedy against the plague, and so highly were its virtues esteemed, that per

sons flocked from all parts of the country to test its healing powers.

There is a charm given against the plague in a letter dated 1665: "Friend, get a piece of angell gold; if you can, of Elizabeth coine (yt is ye best), w^{ch} is phyllosopphicall gold, and keepe it allways in yo^{r} mouth when you walke out, or any sicke persons come to you . . . . you will find strange effects of it for good in freedome of breathing, etc., as I have done: if you lye wth it in your mouth wthout yo^{r} teeth, as I doe, viz. in one side betweene yo^{r} cheeke and gummes, and so turning it sometimes on one side, sometimes on y^{e} other."

During the severe visitation of the plague in London, amulets composed of arsenic were very commonly worn in the region of the heart, upon the principle that one poison would drive out or prevent the entry of another. Large quantities of arsenic were imported into London for this purpose. Dr. Henry, in his "Preservatives against the Pestilence" (1625), wrote against them as "dangerous and hurtful, if not pernitious to those who weare them."*

Quills of quicksilver were commonly worn about the neck as a preservative against the plague. The powder of toad was employed in a similar way. Pope Adrian is reported never to have been without it. The ingredients forming his amulet were dried toad, arsenic, tormenil, pearl, coral, hyacinth, smarag, and tragacanth.

Among the Harleian MSS. is a letter from Lord Chancellor Hatton to Sir Thomas Smith, written at the time of an alarming epidemic. He writes thus: "I am likewise bold to recommend my most humble duty to our dear mistress (Queen Elizabeth) by this letter and ring, which hath the virtue to expell

* Bacon, in his "Sylva Sylvarum," remarks: "It has been anciently received (for Pericles used it), and is still practised, to wear little bladders of quicksilver, or tablets of arsenic, as preservatives against the plague: not from any assistance they yield the spirits, but because, being poisons, they attract malignity."

The wearing of arsenic in the way of amulet, common in olden times, is said to have arisen chiefly from ignorance of Arabic; the word in the Arabian authors which is rendered *arsenic*, properly signifying *cinnamon*.

infectious airs, and is to be worn between the *sweet dugges*, the chaste nest of pure constancy. I trust, sir, when the virtue is known, it shall not be refused for the value."

Taylor, in his "Account of the Rebellion in Wexford," relates a curious story of the amuletive properties of *red tape*, as a protection against the plague : "Before the rebellion broke out in Wexford, all the red tape in the country was bought up, and more ordered from Dublin. It was generally bought in half-yards, and all the Roman Catholic children, boys and girls, wore it round their necks. This was so general, and so remarkable, as to occasion some inquiry, and the reason given was this : a priest had dreamt there would be a great plague among all the children of their Church, under fifteen years of age ; that their brains were to boil out at the back of their heads. He dreamt also that there was a charm to prevent it, which was, to get some red tape, have it blessed and sprinkled with holy water, and tie it round the children's necks till the month of May, when the season of danger would be past. The Protestants had good cause to suspect that it was, in reality, intended as a mark to distinguish their own children, like the blood of the Paschal Lamb, when the Egyptian first-born were to be cut off."

In the *Japan Daily Herald* (November 26, 1877) is a curious account of the use of amulets or charms : "In order to escape cholera, the dogs in the Matsushima and neighbourhood, the cats and birds in Horiye, the monkeys and bears in Nambajinchi, the rabbits in the Temma Temple, and the deer in the Sakuranomiya Temple, are wearing charms."

GUTIERREZ, a Spanish physician, who wrote a work on "Fascination" (1653), states that the children of that country wore *amulets against the "evil eye,"* somewhat resembling those in use among the Romans. His own son wore one of these, a cross of jet, and it was believed that it would split if regarded by evil eyes, thus transferring their venom from the child upon itself. In fact, the amulet worn by

young Gutierrez did so split one day while a person was stedfastly looking at him; but the learned physician wisely attributed the occurrence to some accidental cause, and expressed his conviction that the same thing would have happened under any other circumstances.*

Among the many remedies recorded against the evil eye, we find the skin of a hyæna's forehead; the kernel of the fruit of the palm-tree; "Alyssum" (madwort), hung up anywhere in the house; the stone "Catochites;" spitting on the right shoe before it is put on; necklaces of jacinth, sapphire, or carbuncle; sweeping a child's face with the bough of a pine-tree; laying turf dug from a boy's grave under a boy's pillow; from a girl's, under a girl's; giving in a drink the ashes of a rope with which a man has been hanged; hanging up the key of the house over a child's cradle; laying thereon crumbs of bread, a lock with the bolt shot, a looking-glass or some coral steeped in the font in which it was baptised; hanging round its neck fennel-seeds, or bread and cheese.

Vairus states that huntsmen, as a protection against fascination, were used to split an oak-plant, and pass themselves and their dogs between it. As amulets against love-fascination, he recommends sprinkling with the dust in which a mule has rolled itself; a bone which may be found in the right side of a toad; or the liver of a chameleon.

The use of nuts, among other superstitions, as amulets against fascination, were employed by the inhabitants of the western islands of Scotland. Hobhouse, in his "Travels," gives a curious account of this practice in Turkey, among both Mohammedans and Christians: "When a child is born it is immediately laid in the cradle and loaded with amulets, and a small bit of soft mud, well steeped in a jar of water, properly prepared by previous charms, is stuck upon its forehead, to

* "The objects that are fastened up as means to keep off witchcraft," says Plutarch, in a remarkable passage ("Sympos.," v. 7), where he is attempting to explain everything by natural causes, "derive their efficacy from the fact that they act through the strangeness and ridiculousness of their forms, which fix the mischief-working evil eye upon themselves."

obviate the effects of the evil eye. This fascination is feared at all times, and is supposed to affect people of all ages, who by their prosperity may be the objects of envy.* Not only a Greek, but a Turkish woman, on seeing a stranger look eagerly at her child, will spit in its face; and sometimes, if at herself, in her own bosom; but the use of garlic, or even of the word which signifies that herb, is considered a sovereign preventive. New-built houses and the sterns of the Greek vessels have long bunches of it depending from them to intercept the fatal envy of any ill-disposed beholder; the ships of the Turks have the same appendages.

In driving through Kandy (Ceylon), observes Sir Emmerson Tennant, many of the houses will be seen to have an earthen vase, painted white, placed in a conspicuous position on the roof. These are evidences of the prevalence in Ceylon of that most ancient of all superstitions, the belief in the "evil eye," which exists in every country in the universe, from China to Peru. The Greeks of the present day entertain the same horror of it as their ancestors did; and the *mal occhie* of modern Italy is the traditional *fascinatio* of the Romans. The Malabars and Hindoos, like the Arabians and Turks, apologise for the profusion of jewels with which they decorate their children, on the plea that they are intended to draw aside the evil eye. The Mohammedans suspend objects from the ceiling of their apartments for the same purpose; and the object of the Singhalese in placing some whitened chatties on their gables, is to divert the mysterious influence from their dwellings. Among the Tamuls at Jaffna the same belief prevails, as amongst the Irish and Scotch, that their cattle are liable to injury from the blight of an evil eye.

In Roumania it is believed that a child, or adult, or an animal, decorated with red ribbons, is impervious to the "evil

* "Envy," observes Bacon in his "Sylva Sylvarum," "which is called an 'evil eye,' seems to emit some malignant and poisonous spirits, that take hold of the spirits of another; and is said likewise to be of greatest force, *when the cast of the eye is oblique.*"

eye," and hence most people wear something scarlet about them, and oxen have generally a red rag about their horns."*

BARTHOLINUS states that the Danish women before they put a new-born infant into the cradle, place there, or over the door, as amulets to prevent the evil spirits from hurting the child, garlic, salt, bread, or steel, or some cutting instrument made of that metal.

In "Memorable Things Noted in the Description of the World," we read: "About children's necks the wild Irish hung the beginning of St. John's Gospel, a crooked nail of a horse-shoe, or a piece of a wolf's skin; and both the sucking child and nurse were girt with girdles finely plaited with woman's hair; so far they wandered into the ways of error, in making these arms the strength of their healths."

The well-known toy with bells, etc., and a piece of coral at the end, sometimes suspended from the necks of infants to assist them in cutting their teeth, had probably its origin in an ancient superstition, which regarded coral as an amulet against fascination. It was thought to change its colour and look pale when the wearer was sick, and to regain its original appearance as the person recovered health.

The Esthonians hang around the neck of a new-born child a piece of Asa Fœtida, which is looked upon as an amulet against evil influences.

Amulets for the relief of teething are of very old date; charmed necklaces were in great request. Among the many remains of heathen superstition enumerated by St. Eloi, early in the seventh century, is the use of amber necklaces by the

* *Red* seems to be a peculiar colour for charms or amulets. In China, pieces of red cloth are worn in the pockets, and red silk braided in the hair of children. Mr. N. B. Dennis, in his "Folk Lore of China," gives a translation of a powerful charm, which was written on red paper, "that colour being supposed to be peculiarly obnoxious to evil spirits." Charms on yellow paper are also very numerous, a picture or Chinese characters being drawn on the paper with red or black ink.

women. This species of amulet appears to have extended to very remote countries. At the ceremony of leave-taking, the Lama of Thibet presented to the English ambassador, Mr. George Bogle, three charmed necklaces, and told him that the ladies on whom he bestowed them would be protected from harm. The beads of the necklaces were of red colour and opaque, and supposed to be of pebbles which had been submitted to the action of fire.

The famous anodyne necklace of Dr. Gardiner was thus pathetically recommended by its quack originator and proprietor: "What mother can forgive herself who suffers her child to die without an anodyne necklace!'

Among the Roman Catholic saints to whom have been appropriated powers against special disorders, may be noticed St. Nicaise, who (in a MS. in the Harleian Collection) is addressed in a prayer for the consecration of an amulet against the small-pox. It is in barbarous Latin, but may be rendered thus: "In the name of our Lord Jesus Christ, may the Lord protect these persons, and may the wish of these virgins ward off the small-pox." St. Nicaise had the small-pox, and he asked the Lord (to preserve) whoever carried his name inscribed, "O St. Nicaise! thou illustrious bishop and martyr, pray for me, a sinner, and defend me by thy intercession from this disease. Amen."

An interesting part of the ceremonial, formerly practised by our sovereigns who claimed *the power of healing by the royal touch*, was the distribution of the golden angels to those who were presumed to be cured; making a charge on the exchequer of not less than three thousand pounds yearly. One side of the coin represented an angel standing with both feet on a dragon, with the inscription *Soli Deo gloria;* the other exhibited a ship in full sail, but there was some variety in them. The touch-pieces were generally preserved with great care, and worn as amulets.

In "Macbeth," answering a question of Macduff, Malcolm says:

"'Tis called the evil;
A most miraculous work in this good king,
Which often, since my here-remain in England,
I've seen him do. How he solicits heaven,
Himself best knows; but strangely-visited people,
All swoll'n and ulcerous, pitiful to the eye,
The mere despair of surgery, he cures;
Hanging a golden stamp about their necks,
Put on with holy prayers."

Herrick sings:

"Oh lay that hand on me,
Adored Cæsar! and my faith is such,
I shall be heal'd if that my king but touch.
The evil is not yours; my sorrow sings,
Mine is the evil, but the cure the king's."

"The curing of the king's-evil," remarks Aubrey, in his "Miscellanies," "by the touch of the king, does much puzzle our philosophers; for whether our kings were of the House of York, or Lancaster, it did the cure (*i.e.*) for the most part. 'Tis true, indeed, at the touching there are prayers read; but, perhaps, neither the king attends them nor his chaplains. In Somersetshire 'tis confidently reported, that some were cured of the king's-evil by the touch of the Duke of Monmouth. The Lord Chancellor Bacon saith, 'that imagination is next kin to miracle-working faith.'"

Among the singular incidents connected with the wanderings of the young King Charles after the Battle of Worcester, it is recorded that his nose bled more than once during this period, and that the tattered and dirty handkerchief, which he used on such occasions, was long preserved by a Mrs. Brathwayt, as a charm against the king's-evil!

Among other instances of superstitious tendency in Queen Elizabeth, Lady Southwell relates, "that the Queen, not being in very good health one day, Sir John Stanhope, vice-chamberlain, and Sir Robert Cecil's dependent and familiar, came and presented her Majesty with a piece of gold of the bigness of an angel, *full of characters*, which he said an old woman in Wales had bequeathed to her (the Queen) on her deathbed; and, thereupon, he discoursed how the said testatrix, by virtue of that

piece of gold, had lived to the age of one hundred and twenty years, and at that age having all her body withered and consumed, she died, commanding the said piece of gold to be sent to her Majesty; alledging, further, that so long as she wore it on her body, she could not die. The Queen, in confidence, took the gold and hung it round her neck."

Burton, in the "Anatomy of Melancholy," observes: "Amulets, and things to be borne about, I find prescribed, taxed by some, approved by others; look for them in Mizaldus, Porta, Albertus, etc. A ring made of the hoofe of an asse's right foot carried about, etc., I say with Renodeus, they are not altogether to be rejected. Pœony doth helpe epilepsies. Precious stones most diseases; a wolf's dung carried about helps the cholick. A spider, an ague, etc.*

"Such medicines are to be exploded that consist of words, characters, spells, and charms, which do no good at all, but out of a strong conceit, as Pomponatius proves, or the Divel's policy, that is the first founder and teacher of them."

Bourne cites a passage of Bingham, from St. Austin, on these superstitious observances. "To this kind," he says, "belong all ligatures and remedies which the school of physicians reject and condemn, whether in enchantments, or in certain marks which they call characters, or in some other things which are to be hanged and bound about the body, and kept in a dancing posture. Such are ear-rings hanged upon each ear, and rings made of an ostritche's bones for the finger; or when you are

* Elias Ashmole, in his "Diary," says, "I took early in the morning a good dose of an elixir, *and hung three spiders about my neck*, and they drove my ague away. Deo gratias!"

Burton writes, "Being in the country in the vacation time, not many years since, at Lindley, in Leicestershire, my father's house, I first observed this amulet of a spider in a nut-shell, wrapped in silk, so applied for an ague by my mother. . . This, methought, was most absurd and ridiculous. I could see no warrant for it—Quid aranea cum febre? for what antipathy?—till at length, rambling amongst authors (as I often do), I found this very medicine in Dioscorides, approved by Matthiolus, etc. . . I began to have a better opinion of it, and to give more credit to amulets, when I saw it in some parties answer to experience."

told, in a fit of convulsions, or shortness of breath, to hold your left thumb with your right hand."

In the "Anatomie of the Elder" (published 1651), an amulet against the *erysipelas*, made of the elder, growing on a sallow, is thus described: "If in the month of October, a little before the full moon, you pluck a twig of the elder, and cut the cane that is betwixt two of its knees, in nine pieces, and these pieces being bound in a piece of linen, be in a thread so hung about the neck that they touch the spoon of the heart, or the sword-formed cartilage; and that they may stay more firmly in that place, they are to be bound thereon with a linnen or silken roller, wrapped about the body, till the thread break of itself. The thread being broken, and the roller removed, the amulet is not at all to be touched with bare hands, but it ought to be taken hold on by some instrument, and buried in a place that nobody may touch it."

Dr. Sigmond mentions the case of an old woman who applied for a remedy for an affection of the breast. A prescription was given her, and a few days after she returned to offer her grateful thanks for the cure it had effected. It will scarcely be believed that she had actually tied the prescription round her neck!

It appears that rue was hung about the neck as an amulet against witchcraft in Aristotle's time. Tiberius Cæsar is said to have worn a chaplet of laurel as an amulet against lightning. Augustus employed a seal's skin for the same purpose.

Aubrey, in his "Miscellanies," mentions the practice for preventing nightmare in horses: "To hang in a string a flint with a hole in it (naturally) by the manger; but best of all, they say, hung about their necks, and a flint will do it that hath not a hole in it. It is to prevent the nightmare (*viz.*), the hag, from riding their horses, who will sometimes sweat all night. The flint thus hung does hinder it."

Herrick says:

> "Hang up hooks and shears to scare
> Hence the hag that rides the mare,

Till they be all over wet
With the mire and the sweat ;
This observed, the manes shall be
Of your horses all knot-free."

THE use of amulets and charms, as I have observed, is still in force in Eastern countries, and not altogether disowned in our own land; cases of gross superstition occasionally cropping up amidst our boasted notions of civilisation, showing a lingering faith, more especially, in the medical virtues of amulets. The belief which the peasantry in many parts of Ireland, for instance, still entertain of the efficacy of amulets and charms, in preserving them from spiritual or bodily danger is unbounded. To enumerate the different kinds of protective rubbish which knavery has invented to impose on the credulity of the superstitious, would fill a volume ; every parish once had its "fairy doctor," as he or she was called, whose business it was to prepare charms and counter-charms for all manner of uses : to preserve cattle from murrain, and children from the *good people*, to bring back lost affection or stolen butter, to keep a household from plague, pestilence, and famine, or to guard the cows from being sucked by an old woman under the form of a hare. Scapulars—pieces of brown cloth in which were stitched certain verses from the Gospel of St. John, written on paper or parchment, still continue to be a favourite preservative against all perils by flood and field to the wearer.

The amulets used by the Mohammedans have the name of "invocations." They are to be had for all kind of good, as well as evil service. There are amulets against the plague, diseases, fire, etc. Soldiers wear them as preservatives against the enemy ; women employ them to protect their children ; they are used to obtain rain or fair weather ; to discover hidden treasures ; to protect horses, mules, and other valuable beasts, as well as the fruits of trees ; and to prevent the croaking of frogs, and the sting of flies in the summer. The common Moslems are contented with a formula, or scrap of paper ; but those who are more particular have sentences, generally from

the Koran, engraved on stones, metal plates, etc. Application is generally made to procure these amulets from the sheikhs or superiors of the Mussulmen convents, and of dervishes.*

In the old Arabian rite of prayer, at the end of each, the following verse from the second chapter of the Koran was recited. It is said to have great beauty in the original Arabic, and is engraved on gold and silver ornaments, and on precious stones worn as amulets. "God! There is no God but He, the living, the ever-living. He sleepeth not, neither doth He slumber. To Him belongeth the heavens and the earth, with all that they contain. Who shall intercede with Him, unless by His permission? He knoweth the past and the future, but no one can comprehend anything of His knowledge but that which He revealeth. His sway extendeth over the heavens and the earth, and to sustain them both is no burden to Him. He is the High, the Mighty!"

Mr. A. J. Evans, in his "Bosnia and Herzegovina," mentions the traffic in amulets that goes on in those countries. "Many of the stones were simply signets for rings, and derived their virtue merely from the material, red carnelian or bloodstone. These signets, however, were not unfrequently engraved with stars, or a branch of mystic import, besides the Arabic name of the bearer."

The talismans, pure and simple, are generally to be distinguished from simple seals from the writing not being reversed. To obtain such stones was naturally difficult, but I

* Park, in his "Travels in the Interior of Africa," speaking of certain amulets, called "Saphies," which the negroes wear constantly about them, says: "these saphies are prayers or sentences from the Koran, which the Mohammedan priests write on scraps of paper, and sell them to the natives, who suppose they possess extraordinary virtues. Some wear them to guard against the attacks of snakes and alligators. On such an occasion, the saphie is inclosed in a snake or alligator's skin, and tied round the ankle. Others have recourse to them in time of war, to protect their persons from hostile attacks; but the general use of these amulets is to prevent or cure bodily diseases, to preserve from hunger and thirst, and to conciliate the favour of superior powers." He mentions that his landlord requested him to give him a lock of his hair to make a saphie, as he had been told it would give the possessor all the knowledge of white men.

secured one, a red carnelian, engraved with the cabalistic words, "Excellence belongs to God;" and another mysterious charm arranged in a Solomon's seal. Ami Boué, who was struck with the number of charms used by the Mohammedans of these parts, notices among the inscriptions on them, "The servant of God," "I trust in God."

It is interesting to notice the repute in which the blood-stone is held here for these sigils and talismans: "The prince of the Isles of the children of Khaledan was not more troubled when the bird of ill-omen snatched the blood-red carnelian of Badoura from his grasp, than is a Bosniac who has lost or broken his talisman. At Jablanica, in the valley of the Narenta, we heard of a Turk, who, a few days before had broken his amulet ring. The poor man's terror was piteous to see; and fearing that the injury to his charm portended that some terrible misfortune would overtake him, or that, at least, his hours were numbered, he immediately set out on a ten-hours' journey to Mostar, that the injury might be repaired by cunning artificers. And what is extremely curious, this belief in charms is not by any means confined to the Moslems of Bosnia. The Christians are equally given to talismans, and I saw some with crosses and inscriptions in Cyrillian characters." Ami Boué mentions Herzegovinian rayahs wearing about their persons texts written on scrolls of paper, in the same manner as verses of the Koran with the Moslems. The latter on their part return the compliment, and it is not the least curious trace of the lurking *penchant* for the faith of their fathers, betrayed by some of the descendants of the Bosnian renegades, that at times Mohammedans have been known to send their amulets to the Franciscan monks, that their blessing might lend an additional potency to the charm. The scrolls containing verses from the Koran are a very favourite amulet here; sometimes they are sewn into the dress, or hung round the neck, or attached to the arm. There is a regular traffic in certain necklaces or amulets, from which were suspended carnelian arrow-heads. Large bunches of these are hung up for sale, and are

considered a most valuable and potent charm against skin diseases; they are also proof against warts. These are said to be imported from India. Amulets to ward off the evil-eye, made of lead, are worn by children; some represent various animals, such as a hare, a fish, a crested serpent, a tortoise, etc. These are fixed on the child's fez, or elsewhere about the person, and the object served is to avert the first stroke, this being alone considered fatal.

PICTURES of religious subjects are considered as amulets or talismans throughout Russia. In the "Travels of Macarius" we read that "they neither regard the beauty of the painting nor the skill of the painter, for with them a beautiful or an ugly painting are all one, and they honour and bow to them perpetually, though the picture be only a daub of children, or a sketch upon a leaf of paper; so that of a whole army there is not a single man but carries in his knapsack a gaudy picture within a simple cover, with which he never parts, and wherever he halts he sets it up on a piece of wood and worships it."

The Russian Nonconformists (Raskolnics) are in the habit of carrying about with them in rings or amulets, parings of an owl's claws, and of their own nails. Such relics are supposed by the peasantry in many parts of Russia to be of the greatest use to a man after his death, for by their means his soul will be able to clamber up the steep sides of the hill leading to heaven.

Mr. Ralston, on the subject of sorcery and witchcraft in Russia, observes that "to a wizard who dealt in amulets was given in old times the names of *Náuznik*, or *Uzol'nik*. These amulets generally consisted of various materials, such as herbs, roots, embers, salt, bats' wings, heads and skins of snakes, etc., which were tied up in small packets, and hung round the neck. Sometimes a spell was written on a piece of paper which was attached to the pectoral cross worn by the Russians. After the introduction of Christianity, incense entered so largely into the composition of these amulets that they received from it the

general designation of *ladonki*. These amulets are still in great request among the peasants, especially among those who have to undertake long and hazardous journeys. In olden days it seems to have been customary to take young children to a witch, who provided them with suitable amulets. The efficacy of these tied or knotted amulets depended to a great extent upon the magical force of their knots. To these knots frequent reference is made in the spells. Here is one, for instance, intended to guarantee its employer against all risk of being shot: "I attach five knots to each hostile, infidel shooter, over arquebuses, bows, and all manner of warlike weapons. Do ye, O knots, bar the shooter from every road and way, lock fast every arquebuse, entangle every bow, involve all warlike weapons, so that the shooters may not reach me with their arquebuses, nor may their arrows attain unto me, nor their warlike weapons do me hurt. In my knots lies hid the mighty strength of snakes—from the twelve-headed snake." With such a spell as this, it was supposed that the insurgent chief, Stenka Razin, had rendered himself proof against shot and steel. Sometimes the amulet is merely a knotted thread. A skein of red wool wound round the arms and legs is supposed to ward off agues and fevers; and nine skeins fastened round a child's neck are deemed a preservative against scarlatina.

"In the Tver Government, a bag is fastened round the neck of a cow, which walks before the rest of a herd, in order to keep off wolves. Its force binds the maw of the wild beast."

The "bear cure" is a favourite with the peasants of Roumania, especially for rheumatism and fevers. When attacked by these illnesses the peasants send for the gipsies, who are always moving about with bears half tamed and led by chains. On the arrival of the bear, the sick man lies down on the ground, and the bear is made to tread upon and over him, the man, as the bear passes, pulling out a hair from the fur of the animal. This hair is worn in the bosom of the patient.

Mr. Ford, in his amusing "Gatherings from Spain," mentions the faith, prevalent throughout that country, in talismans.

One considered most efficacious is wearing a relic, a medal of the Virgin, her rosary, or scapulary. Thus, in 1846, the Duchesse d'Abrantés hung the *Virgen del Pilar* round the neck of her favourite bull-fighter, who escaped in consequence. In the romantic days of Spain no duel or tournament could be fought without a declaration from the combatants that they had no relic, no *engano*, or cheat about their persons. The native districts of the lower classes in Spain may be generally known by their religious ornaments. These talismanic amulets are selected from the saint or relic most honoured, and esteemed most efficacious, in their immediate vicinity. Thus the "Santo Rostro," or of the Holy Countenance, is worn all over the kingdom of Granada, as the Cross of Caravaca is over Murcia. The Rosary of the Virgin is common to all Spain.

When a man has dreamed a bad dream in China, he need not despair, for an interpreter of dreams is ready to supply him with a mystic scroll, which will avert the impending calamity. It is written on red or yellow paper, and the interpreter rolls it up in the form of a triangle, and attaches it to the dress of his client. The dreamer is then made to look towards the east, with a sword in his right hand and his mouth full of spring water. In this position he ejects the water from his mouth, and beats the air with the sword, repeating in an imperative tone certain words, of which the following is a translation: "As quickly and with as much strength as rises the sun in the east, do thou, charm or mystic scroll, avert all the evil influences which are likely to result from my bad dream. As quickly as lightning passes through the air, O charm, cause impending evils to disappear."

The charms which are given vary according to the days of the month on which the dreams are dreamed. One charm is given for a bad dream, dreamed on the day of the month called Tsze, or snake; another for one dreamed on the day of the month called Mow, or rabbit, and so on.

In cases of sickness, an enchanter seeks to restore the patient to health by inscribing a mystic scroll with a new vermilion

pencil upon two pieces of yellow paper. One of the charms is burnt, and the ashes having been placed in a cup of cold water, are given to the sufferer to swallow. The other is eventually placed above the door of the patient's dwelling-house. The enchanter then takes in his hand five yellow cash, and, having walked forty paces in a south-easterly direction, commits them as an offering to the imps to the flames of a sacred fire, saying in imperative tones, "Begone! begone! begone!"

The ordinary amulets of the Siamese are composed of gold and silver beads, strung on a thread which has been blessed by the bonzes, or of small metallic plates, on which mysterious characters are engraved. The necklaces of the women have been almost all steeped in holy water. Magicians are called in when invalids are supposed to be in a dangerous state, who make images of clay, which they convey to the woods and bury, promising by their incantations that the disease shall be transferred to the image.

Such is the supposed influence of charms and talismans that if it can be proved that either a plaintiff or defendant has worn one during the proceedings of actions at law, he is condemned to lose his suit.*

In Japan, amulets and other charms are numerous, and the entrance-gates of private residences, or the fronts of the townspeople's houses are covered with numerous specimens. Each family has its patron saints and favourite *kami*, for whom labels are periodically provided for a trifling fee; but the members of the family who make pilgrimages, which are, as a matter of fact, mere excuses for holiday excursions, return provided with tickets from the places they have visited. A piece of paper bearing the impression of a black hand, is employed to ward off

* The oath of champions, according to the form of duel in the marshal's court, set forth by the Duke of Gloucester, in the reign of Richard II., shows the reliance that was placed in charms. The parties are to swear that they have no other weapons about them, save those assigned by the court, "nec lapidem potentem, nec herbam, nec carmen, nec experimentum, nec characterem, nec ullum aliam incantationem juxta te aut pro te, per quam speres quod facilius vincas C. de B. adversarium tuum."

an attack of small-pox. This is the hand of an efficacious deity. A piece of red paper with three of the characters for "horse" serves a similar purpose. A rice-spoon is also used. Garlic is hung up to protect sufferers from chills and colds.

The most prized amulet among the natives of New Zealand is an uncouth image of a man, formed of green-stone; and worn round the neck is an "Hectiki" (Tiki, the creator of man) image.

The Indian tribes of Guiana attribute great power to relics and scraps of rubbish, such as hairs, feathers, blood, animals' teeth, bones and dirt from graves, etc. A man shot while committing burglary had human bones bound on his arm as an amulet, to render him invulnerable. Other human bones which had been charred were found on him, and had been used by him as amulets, and by his accomplices.

Hakluyt, in his "History of the West Indies," alluding to the natives of Hispaniola, states that they paid homage to certain little idols called Zemes, a superstition which still exists in some parts of the West Indies. He observes: "Whereof the cast made to the likeness of young Deuilles, they bind to their foreheads when they go to the wars against their enemies, and for that purpose they have strings hanging to them. Of these they believe to obtain rain, if rain be lacking; likewise fine weather."

WHAT were formerly called *Charact*s, were amulets, or charms, in the form of inscriptions, already mentioned as worn on the person to do any service. There was an endless variety of form or material in which they appeared, and to the characters, words, texts, or other devices engraved or written upon them. We meet with them in the customs of almost all of the nations of antiquity, and they are believed to have been introduced into Europe with the Arabian learning, in the eleventh century. The word *charact* appears in old writings. There is mention of a proscription in Dugdale's "Orig. Jurid.,"

"that he use ne hide, ne charme, ne *characte.*" In Gower, "De Confessione Amantis," we read of one who

"With his carrecte would him enchaunt."

In the dialogue of "Dives and Pauper" (1493), among superstitious practices then in use, we find the following censured: "or use any charmes in gadering of herbes, or hangynge of scrowes about man, or woman, or childe, or beest, for any sicknesse, with any Scripture or figures, and *carectes;* but if it be pater-noster, ave, or the crede, or holy wordes of the Gospel, or of holy wryt, for devocion, not for curiositie, and only with the tokene of the holy crosse."

Lord Northampton, in his "Defensative against the poyson of supposed prophecies" (1583), says: "One of the Reysters which served under the Frenche admirall, at the siege of Poicters, was founde after he was deade, to have about his necke a purse of taffata, and within the same, a piece of parchment full of *characters* in Hebrew; beside many cycles, semicircles, tryangles, etc., with sundrie shorte cuttes and shreddings of the psalms. Deus misereatur nostri, etc. Angelis suis mandavet de te, etc. Super aspidem et Basiliscum, etc.; as if the prophecies which properly belong to Christe, might be wrested to the safeguard and defence of every private man."

The following was found in a linen purse, on the body of one Jackson, a murderer and smuggler, who died in Chichester Gaol, February, 1749. He was struck with such horror on being measured for his irons, that he soon afterwards expired.

"Ye three holy kings,
Gaspar, Melchior, Balthasar,
Pray for us now, and at the hour of death."

These papers have touched the three heads of the holy kings of Cologne, they are to preserve travellers, from accidents on the road, headaches, falling sickness, fevers, witchcraft, all kinds of mischief, and sudden death.

In Pilkington's "Burnynge of Paule's Church" (1561), we read: "What wicked blindness is this than, to thinke that

wearing prayers written in rolles about with theym, as St. John's Gospell, the length of our Lord, the measure of our Lady, or other like, thei shall die no sodain death, nor be hanged, or yf he be hanged, he shall not die. There is to manye suche, though ye laugh, and beleve it not, and not hard to shewe them with a wet finger." He adds, that our devotion ought "to stande in depe sighes and groninges, with a full consideration of our miserable state, and Goddes majestye in the heart, and not in ynke or paper; *not in hangyng written scrolles about the necke*, but lamentinge unfeignedlye our synnes from the hart."

Lodge, in his "Incarnate Devils" (1596), speaking of curiosity, says: "If you long to know this slave, you shall never take him *without a book of characters* in his bosome."

Blagrave, in his "Astrological Practice of Physick," prescribes a cure of agues by a certain writing which the patient weareth, as follows: "When Jesus went up to the cross to be crucified, the Jews asked him, saying, 'Art thou afraid? or hast thou the ague?' Jesus answered and said, 'I am not afraid, neither have I the ague. *All those who bear the name of Jesus about them shall not be afraid, nor yet have the ague.*' Amen, sweet Jesus, amen! sweet Jehovah, amen." He adds, "I have known many who have been cured of the ague by this writing only worn about them."

Waldron, in his "Description of the Isle of Man," mentions a *charect*, a copy of an inscription found under a cross, which was carefully preserved and carried to the vicar, who wrote copies of it and dispersed them over the island. "They tell you they are of such wonderful virtue to such as wear them, that on whatever business they go, they are certain of success. They also defend from witchcraft, evil tongues, and all efforts of the devil and his agents." The tenor of the inscription was, "Fear God, obey the priesthood, and do by your neighbour as you would have him to do to you."

"It is recorded in divers authors," says Andrews, in his "Continuation of Dr. Henry's History of England," that in the

image of Diana, which was worshipped at Ephesus, there were certain obscure words or sentences, not agreeing together, nor depending together, nor depending one upon another; much like to riddles written upon the feete, girdle, and crowne of the said Diana; the which, if a man did use, having written them out, and carrying them about him, he should have good-lucke in all his businesses; and hereof sprang the proverbe *Ephecæs literæ*, where one useth anything that bringeth good success.

Mason, in his "Anatomie of Sorcerie" (1612), mentions the superstition of "curing diseases with certaine words or characters."*

Cotta, in his "Short Discoverie," inserts "a merrie historie of an approved famous spell for sore eyes." It was worn as a jewel round the neck, written on paper, and enclosed in silk. While a patient who wore this, slept, the bag was opened, and the following inscription found: "Diabolus effodiat tibi oculas, impleat foramini stercoribus."

In Ashmole's "Theatrum Chemicum," we read: "What I have further to say shall only be to show what Naturall powers Sigills, etc., graved or imprest with proper characters and figures, and made under certaine peculiar constellations, may have. Albumazar, Zahel, Haly, Albategnus, and divers other Arabians give us severall examples of such as have been cured of the biting of serpents, scorpions, mad dogs, etc., by Talismanicall Figures."

In old French, *caracte* meant a mark, sign; also a written charm rendering the wearer of it invulnerable; also a magic rite.

* In Barnaby Googe's translation of Naogeorgus's "Popish Kingdom," we read:

"About these Catholikes necks and hands are always hanging charmes,
That serve against all miseries, and all unhappie harmes;
Amongst the which the threatening writ of Michael maketh one,
And also the beginning of the Gospell of Saint John;
But these alone they do not trust, but with the same they have
Theyr barbrous wordes and crosses drawne, with blood, or painted brave."

TALISMAN (Arabic, but supposed to be derived from the Greek *Telesma*, in the sense of celebration of religious ceremonies) was a species of charm consisting of a figure engraved on metal or stone when two planets are in conjunction, or when a star is in its culminating point, and supposed to exert some protective influence over the wearer of it. The terms talisman and amulet are often considered synonymous, but the proper distinctive peculiarity of the former is its astrological character. Fosbrooke, in his "Encyclopædia of Antiquities," has arranged talismans into five divisions: 1. The astronomical, with celestial signs and intelligible characters. 2. The magical, with extraordinary figures, superstitious words, and names of unknown angels. 3. The mixed, of celestial signs and barbarous words, but not superstitious, or with names of angels. 4. The sigilla planetarium, composed of Hebrew numeral letters, used by astrologers and fortune-tellers. 5. Hebrew names and characters. These were formed according to the cabalistic art.

Among the Egyptians, the image of Harpocrites, an astronomical divinity, who seems to have personified the return of the sun at the winter solstice, and was represented in the form of a young infant, was hung from the neck, or worn in a ring upon the finger, as a talisman.

The Hebrew word for talisman (*magan*) signifies a paper or other material drawn or engraved with the letters composing the sacred name Jehovah, or with other characters, and improperly applied to astrological representations, because, like the letters composing "the incommunicable Name," they were supposed to serve as a defence against sickness, lightning, and tempest. It was a common practice with magicians, in seasons of calamity, to make a supposed image of the destroyer, either in gold, silver, clay, wax, etc., under a certain configuration of the heavens, and to set it up in some particular place that the evil might be stayed.

The virtues of the talisman were positive; the astrological figure of Mercury engraved upon silver, which is the correspond-

ing metal, and according to the prescribed rites, gave success in merchandize; that of Mars gave victory to the soldiers; that of Venus, beauty, and so on of the rest.

The signs of the zodiac, engraved upon precious stones, were worn by the Greeks and Romans as talismans for protection from disease and accident to those portions of the body under their especial influence; for each member was under a particular sign, a belief of the highest antiquity, and scarcely yet extinct.

An old Jewish proverb, "when the sun rises the disease will abate," has its origin in the tradition that there was a precious stone that hung about the neck of Abraham, which, when the sick man looked on, he was healed, and that when Abraham died, God placed this stone in the sun.

During the horrible persecutions of the primitive Christians at Rome, the blood of the martyrs was esteemed a talisman of especial power. A sponge saturated therewith was sometimes worn as a sacred relic, and it may be as a supernatural amulet, by their friends and relatives. Prudentius describes the spectators of the martyrdom of St. Vincent as dipping their clothes in his blood, that they might keep it as a sort of palladium for successive generations.

> "Crowds haste the linen vest to stain
> With gore distill'd from martyr's vein,
> And thus a holy safeguard place
> At home, to shield a future race."

The mere contact with the *brandea*, or handkerchief from the martyr's tomb, the filings of his chains, or the oil from the lamp before his shrine, communicated spiritual as well as physical benefit. These sacred relics possessed a talismanic power to protect from evil. They were borne into battle to avert death, and to blunt the edge of the sword. They were affixed to towers as a safeguard against the thunderbolt. They were inlaid in the crowns and regalia of kings, and worn as amulets against poison and disease.

Among the various objects found in the catacombs of Rome

were small caskets of gold or other metal for containing a portion of the Gospels, generally part of the first chapter of John, which were worn on the neck. They seem to have been introduced in the decline of primitive piety, in imitation of the Jewish phylactery or pagan amulet, and were probably worn for the same superstitious purpose, to avert danger, or to cure disease. They were condemned by Irenæus, Augustine, Chrysostom, and by the Council of Laodicea, as a relic of heathenism. On the carved figure of a fish, with a hole drilled through for suspending it from the neck, and probably intended as an amulet, is engraved in Greek, "Mayst thou save us."

In a sermon of St. Eloy (*circa* 640) he says: "Let none presume to hang amulets on the neck of man or *beast;* even though they be made by the clergy, and called holy things, and contain the words of Scripture, for they are fraught, not with the remedy of Christ, but with the poison of the Devil."

Mr. O. Morgan, late Vice-President of the Society of Antiquaries, exhibited at a meeting of the Society (May 21, 1857), a silver disc of the seventeenth century, inscribed with talismanic characters. It is about two inches in diameter. On one side, in the centre, is a group of cabalistic astrological characters, and among them are the symbols of Venus, the Moon, and Libra. Around these run the following inscription, partly in Latin and partly in English, in three lines: "Accipe mihi petitionem, O Domine. Keep me as the apple of an eye; hide me under the shadow of thy wings from all evel. Up, Lord, and help us, for thou art my strong rock and my castle. Amen." On the other side is rudely engraved in the centre, the table magic square of forty-nine smaller squares, each filled with Hebrew figures, which just corresponds with the square given in the engraving of an amulet of Venus in Reichelt's work. At the top is a hole for its suspension, on one side of which, in common figures, is the number 1225. This may be called the mystic number of the amulet, for all these amulets seem to have been made with curious and ingenious calculations and computations according to the numerical value of the

Hebrew letters, each letter having a peculiar numerical value. In this, each of the seven lines of the square, when added up, make the total 175, and the seven sums of 175, when added together, make the grand total of 1225, which is therefore the entire value of the whole square. On the other side of the suspension-hole is engraved in Hebrew the Tetragrammaton, or ineffable name of God. On the right side of the square is engraved the Hebrew name of the planet Venus, which signifies mighty and beautiful. The characters which form this word have a numerical value of 139. At the bottom and on the other side are other Hebrew letters, having a numerical value of the number of the planets.

Mr. Morgan judges from the metal of which this talisman is made, and the astrological characters engraved on it, that it may be considered a talisman of Venus, made under the influence of the Moon and Libra, whilst the other mystic characters indicate an invocation of good from the combination of those heavenly bodies, and the Hebrew inscription may convey a prayer, that by the power of God, the planet Venus may, under the influence of all the planets, be favourable to the petition engraved on the amulet, and propitious to the wearer.

An extraordinary belief in astrology and talismans prevailed in Europe during the sixteenth and seventeenth centuries, but especially during the period from 1550 to 1650. The talismans of that time were usually made under the special influence either of the constellation, the fixed stars, or the planets. Those made under the influence and, as it was termed, in the Seal of the Planets (and they were sometimes called Seals of the Planets) were either made under the influence of them altogether, of one single planet, or of two or more combined. They were made of the metals, each of the seven planets. The symbol, therefore, of the planet became also the symbol of the metal; thus there was a close connection between astrology and alchemy. The metals employed were all purified and used in a particular manner, and also at particular seasons. They were usually formed into circular or multangular plates or

laminæ, and were engraved with the necessary mystic characters.

The *pentalpha*, pentacle, or pentangle, consisting of three triangles intersected, has always had mysterious talismanic powers ascribed to it. Aubrey says the pentacle was "heretofore used by the Greek Christians (as the sign of the cross is now) at the beginning of letters or books, for good-luck's sake. The Jews informed Dr. Bathurst "that the women did make this mark on their chrysome clothes." Rennet, Bishop of Peterborough (*Lansdowne MS.* 231), says: "The figure of three triangles intersected and made of five lines, is called the Pentangle of Solomon, and when it is delineated on the body of a man, it is pretended to touch and point out the five places wherein the Saviour was wounded, and therefore the devils were afraid of it. It is the *druden fus* of the German writers on magic, and is still regarded in Germany as a talisman against the power of witches, and is said to have its origin in the doctrines of Pythagoras, and thence transferred to Druidism. Göthe makes Faust avail himself of its influence; and John Evelyn, in many of his books, after inserting his name in monogram, was wont with the pen to draw the pentacle between the words "Dominus providebit."

The pentacle of Solomon was looked upon in the middle ages as a sign of immense power, and it is worthy of remark that at the present time the magical pentalpha in the western window of the southern aisle of Westminister Abbey, is one of the emblems which still exist, and tell to the initiated that the black monks who once chanted in the choir were deeply read in occult science.

Barrett, in his "Magus," says: "It is always necessary to have this pentacle in readiness to bind with, in case the spirits should refuse to be obedient, as they can have no power over the exorcist while provided with and fortified by the pentacle, the virtue of the holy names therein written presiding with wonderful influence over the spirits. It should be made in the day and hour of Mercury, upon parchment made of a kid-skin,

or virgin, or pure clean white paper, and the figures and letters wrote in pure gold; and ought to be consecrated and sprinkled with holy water."

It has been a superstitious belief from very remote times, that the pentacle of Solomon, or five-pointed figure, was derived from his seal wherewith he ruled the genii. It was a sapphire, and it contained a hand alive, which grasped a small serpent, also alive. Through the bright gem both were visible, the hand, and the 'worm,' as they called it. When invoked by the king, the fingers moved and the serpent writhed, and miracles were wrought by spirits who were vassals of the gem. Because of this mystic hand, the pentacle, or five-pointed (fingered) figure, became the sigil of signomancy in the early ages.

Scott, in "Marmion," describing the wizard in the Host's Tale, says:

> "His shoes were marked with cross and spell,
> Upon his breast a pentacle."

The late Emperor Napoleon III., when Prince Louis Napoleon, was stated to be in possession of the talisman of Charlemagne, to which allusion is frequently made in traditionary history. This curious object of vertu is mentioned in the Parisian journals as *la plus belle relique de l'Europe*, and it has certainly excited considerable interest in the archæological and religious circles on the Continent. The talisman is of fine gold, of a round form, set with gems, and in the centre are two rough sapphires and a portion of the Holy Cross; besides other relics brought from the Holy Land.

This was found round the neck of Charlemagne on the opening of his tomb, and given by the town of Aachen (Aix-la-Chapelle) to Bonaparte, and by him to his favourite Hortense, *ci-devant* Queen of Holland, at whose death it descended to her son Prince Louis, the late Emperor of the French.

The Germans have a curious legend connected with this talisman. It was framed by some of the magi in the train of the ambassadors of Aaroun-al-Raschid to the mighty Emperor

of the West, at the instance of his spouse Fastrada, with the virtue that her husband would be always fascinated towards the person or thing on which it was. The constant love of Charles to this his spouse was the consequence; but as it was not taken from her finger after death, the affection of the emperor was continued unchanging to the corpse, which he would on no account allow to be interred, even when it became offensive. His confessor, having some knowledge of the occult sciences, at last drew off the amulet from the inanimate body, which was then permitted to be buried; but he retained possession of it himself, and thence became Charles's chief favourite and prime minister, till he had been promoted to the highest ecclesiastical dignity, as Archbishop of Mainz and Chancellor of the Empire. At this pitch of power, whether he thought he could rise no higher, or scruples of conscience were awakened by the hierarchical vows, he would hold the heathen charm no longer, and he threw it into a lake not far from his metropolitan seat, where the town of Aachen now stands. The regard and affection of the monarch were immediately diverted from the monk and all men, to the country surrounding the lake; and he determined on building there a magnificent palace for his constant residence, and robbed all the ancient and imperial residences, even to the distance of Ravenna, in Italy, to adorn it. Here he subsequently resided and died; but it seems the charm had a passive as well as an active power; his throes of death were long and violent; and though dissolution seemed every moment impending, still he lingered in ceaseless agony, until the archbishop, who was called to his bedside to administer the last sacred rites, perceiving the cause, had the lake dragged, and obtaining the talisman, he restored it to the person of the dying monarch, when his struggling soul parted quietly away. The grave was opened by Otto III. in 997, and possibly the town of Aachen may have been thought the proper depository.

I have alluded to the strange and absurd credulities respecting amulets and talismans in past times; but superstitions

equally ridiculous still prevail at the present time; thus we have a most extraordinary talisman revealed in the case of a burglar. I give the account in the words of Mr. James Greenwood, a writer who has studied closely the peculiarities of the lower strata of society, especially those of the criminal classes. He remarks (in the *Graphic*, June 14, 1879) that—"Quite recently, and by accident, there was discovered at a house in the Mile End Road, London, several van-loads of valuable articles, one and all of which are suspected of being of burglarious origin. The person holding the premises, as was *naïvely* admitted by the police, was not regarded as a man of unimpeachable character. For the last twelve years the constables of the locality had an eye on him, but he was too shrewd for them. It was not easy to reconcile this statement with our unquestioning faith in the efficiency of the metropolitan police. Read, however, by the light of a revelation made a few days ago at the Bow Street Police Office, it is all made plain enough. Policemen, despite stripes, buttons, and *bâtons*, are, after all, but human, and consequently no match for the machinations of the master of mischief. It appears that every burglar *who carries in his pocket a bit of charmed coal* may defy the authorities. How the peculiar sort is obtained—for it can hardly be supposed that any ordinary 'nobble' from the coal-vase will answer the purpose—has not at present been made public. All we know is that the professional burglar invariably carries in his pocket a small lump of coal 'for luck.' The fact is vouched for by an experienced detective attached to the Criminal Investigation Department. He (the officer in question) discovered the tell-tale on the person of an individual suspected of burglarious designs, and that, coupled with the fact that the midnight prowler carried a sack and a crowbar, made it quite clear to the constable's mind that it was proper to arrest him, in order that he might give some account of himself. 'For what purpose is the piece of coal used?' asked the magistrate. '*They carry it to bring them luck*—they all do it,' replied the officer. For luck generally, it may be assumed.

For a handsome 'swag' from the job they are about to engage in; for an easy and profitable quittance of the same; and last, though by no means least, for the good luck of escaping detection on the part of their natural enemy, the policeman. In what way the mystic properties of the morsel of combustible mineral demonstrates its wonderful powers is not told. Perhaps, as was the ancient belief as regards fern-seed, it renders those possessed with it invisible. Anyhow it is exceedingly gratifying that the important discovery has been made. Mr. Peace no doubt carried a piece of coal in his pocket, and being a robber of the first order, he may perhaps have been favoured with a lump of special potency. It may be said that since according to the police-officer's testimony, all those who engage in this particular branch of predatory commerce, pin their faith to the safeguard in question, that if it possesses the virtues claimed for it, the wonder should be, not that so many burglars escape, but that any should be taken. Possibly, however, could one but sift the mystery to the bottom, the explanation is simple enough. A robber may grow careless and mislay or lose his coal, or, made reckless by a long season of success, he may leave the precious talisman at home at the very time he is most in need of it. Indeed, this view of the matter is justified by the fact, that to the knowledge of the court, a burglar was never before taken, and a bit of coal found on him. The accused man in the present instance may have been imposed on, and had a counterfeit charm put off on him. Perhaps it is only the genuine Wallsend sort of coal that will serve. If so, it is not difficult to understand that the burglar's charm, genuine and warranted, should fetch a high figure."

CHAPTER IV.

RINGS.

THE present chapter may be considered as a continuation of the last, although under a distinctive title, the subject being in a great measure connected with amuletive and talismanic attributes.

From the earliest ages we find that rings, enriched with certain precious stones of occult virtue, were supposed to influence the conduct and character of individuals. Many are the legends and superstitions on the wonderful effects produced by these potent charms. The ring of the High Priest of the Jews possessed celestial virtues; that of Solomon conferred upon him divine powers by which he acquired universal knowledge, and triumphed over all obstacles. The wedding-ring of Joseph and the Virgin Mary was for ages an object of adoration; the miracles performed by it are related in a book published at the commencement of the seventeenth century, "De Annulo Pronubo Deipare Virginis:" autore, J. Bapt. Lamo (Colon, 1626). This nuptial ring is shown in the cathedral of Perugia as its greatest treasure, but it seems that other places claim a similar privilege. This particular ring is, however, described as a plain gold circlet, large enough, apparently, for any man's thumb, and about six times as thick as any ordinary marriage-ring.

Legends connected with rings were introduced into Greece from Asia, though the classical derivation ascribes the invention of the ring to Prometheus, who was condemned by Jupiter to

wear an iron one, to which was attached a fragment of the rock of the Caucasus.

A power of *invisibility* was ascribed to a ring worn by Gyges, King of Lydia, whose story is well known.* It is remarkable that this fable is revived in the Welsh romance of "Morte d'Arthur." One is there said to have a ring which possessed the virtue of rendering its wearer invisible, and, from its transcendent properties, was reckoned among the thirteen wonders of Britain. A ring, with a similar gift, was presented to Otnet, King of Lombardy, by the queen-mother, when he went to gain in marriage the Soldan's daughter; and it had another invaluable virtue of directing the wearer the right road to take in travelling. We may add, *en passant*, that fern-seed was supposed to confer invisibility; thus Fletcher, in his "Maid of the Inn," says:

"Had you Gyges' ring,
Or the herb that gives invisibility?"

ASTROLOGICAL RINGS in connection with mythological representations were worn by the ancients. The talismanic rings of the Samothracians, according to Artemidorus, were of iron, and bore characters of the constellations. Petronius, alluding to the rings worn by Trimalcion, says: "That which he had on his little finger was of gold, sprinkled with iron stars."

Planetary rings were formed of the gems assigned to the several planets, each set in its appropriate metal; thus, the Sun, diamond or sapphire in a ring of gold; the Moon, crystal in silver; Mercury, magnet in quicksilver; Venus, amethyst in

* Of this ring it is judiciously observed in the *Tatler* (No. 138): "How might a man furnished with Gyges' secret, employ it in bringing together distant friends; laying snares for creating good-will in the room of groundless hatred; in removing the fangs of an unjust jealousy; the shyness of an imperfect reconciliation; and the tremor of an awful love. Such a one could give confidence to bashful merit, and confusion to overbearing impudence.

"Certain it is that secret kindnesses done to mankind are as beautiful as secret injuries are detestable. To be invisibly good is as godlike, as to be invisibly ill, diabolical."

copper; Mars, emerald in iron; Jupiter, cornelian in tin; Saturn, turquoise in lead.

In the enchanted rings of the Greeks the position of the celestial bodies was most important. Pliny states that all the Orientals preferred the emerald jasper, and considered it an infallible panacea. Its power was strengthened when combined with silver instead of gold. Galen recommends a ring with jasper set in it, and engraved with the figure of a man wearing a bunch of herbs round his neck. Apollonius of Tyana, in Cappadocia, who flourished in the first age of the Christian era, and who fixed his residence in the temple of Æsculapius, considered the use of charmed rings so essential to quackery, that he wore a different ring on each day of the week, marked with the planet of the day. He had received a present of the seven rings from Jarchus, the Indian philosopher. It appears from the legend that Jarchus was deeply versed in the occult sciences, and was a magician of such power that he is said to have constructed a gold chair for himself, in which he could elevate his body to the highest sphere, and hold converse with the planets. In one of these excursions he received from a spirit seven rings of talismanic properties. The first displayed a *diamond*, denoting brilliancy of mind and purity of heart. The second, a *ruby*, expressive of the warm glow of benevolence. The third, an *emerald*, emblem of eternal spring. The fourth, a *sapphire*, testifying truth, being the tints of the heavens. The fifth, a *topaz*, betokening caution and sagacity. The sixth, a *chrysolite*, depicting a mind receiving its colours from the influence of the times and seasons. The seventh, an *amethyst*, emblem of piety and dignity. These rings Jarchus was commanded to take to earth, and by bestowing them on the most worthy, thus disseminate the seeds of virtue among mankind.*

* The "Navigium" of Eustathius contains some curious allusions to different points of popular belief. One of the parties wishes for a set of rings to endow him with the following qualities and advantages: a never-failing store of health; a person invulnerable, invisible, of irresistible charms, and having the concentrated strength of ten thousand men; a power of flying through the air; of entering every dwelling-house, even

Colonel Tod (author of "The Annals and Antiquities of Rajast-han), mentions a remarkable gold ring, of Hindu fabrication, found on the Fort Hill, near Montrose, in Scotland, a few years ago, on the site of an engagement in the reign of Mary, Queen of Scots. This mystic amulet has at once an astrological and mythological import. It represents the symbol of the sun-god Bal-nat'h, around which is wreathed a serpent *guardant*, with two bulls as supporters; or the powers of creative nature in unison, typified in the miniature Lingam and Noni—in short, a graven image of that primeval worship which prevailed among the nations of antiquity. This is "the pillar and the calf," worshipped on the 15th of the month (the sacred *Amavus* of the Hindus) by the Israelites, when they adopted the rites of the Syro-Phœnician adorers of Bal, the sun. This, the pillar of Belenus (whose rites were introduced by those early navigators into Gaul and Britain), to whom were raised those rude unchiselled columns scattered over Europe, wherever the Celtic name was known.

In Hindu mythology, the bull, Nanda, is at once the guardian of one of the *two* gates of the heaven of Iswara, or Bal-Siva and his steed. The astronomic allusion thus blended with mythology is evident, *i.e.*, the entrance of the sun into the sign Taurus, the equinoctial festival of remote antiquity, and regarded as a jubilee by the Indo-Scythic nations hemming the shores of the Mediterranean to the Indian Ocean.

It is imagined that the relic belonged to some pious devotee, who wore it as a talisman on his thumb. The figures of the bulls have the hump on the shoulder, which characterises the kine within the Indus.

---

if strongly secured; and of casting a deep sleep on whom he chooses. Bacon, remarking on the effects of imagination, says: "If a man wear a planet-seal, or a bone-ring, believing strongly that it will help him to obtain his mistress, preserve him unhurt in fight, or the like, it may make him more active and industrious, more confident and persisting, than otherwise he would be.

"If a man believe in astrology, and find a figure prosperous, or believe in natural magic—as that a ring worn with such a stone will do good—this may help his imagination."

It was a belief among the Poles that each month of the year was under the influence of precious stones. These were set in rings and trinkets.

AMONG the arts of *divination* practised in old times, those with rings were numerous. They were performed in different ways. One method was to suspend the ring (a wedding one being generally preferred) by a thread or a hair, either within a glass tumbler, or within reach of it by swinging, and it struck the glass—once for "yes," twice for "no," etc., as previously determined. Suspended over a gold coin it indicated certain persons among those sitting round the table, and if a hair was used taken from one of the company, it swung towards that individual only. Another mode of practising dactylomancy was putting rings on the finger nails when the sun entered Leo, and the moon Gemini; or the Sun and Mercury were in Gemini, and the moon in Cancer, etc. These rings were made of gold, silver, copper, iron, or lead, and magical characters were attached to them, but how they operated we are not informed.

About 372—373, an imperial decree was issued by Valentinian and Valens against the practisers of magical arts, or possessors even of magical books. Persecutions were carried on, particularly at Antioch, where it had been provoked by the detection of a treasonable act of divination. The twenty-four letters of the alphabet were ranged at intervals round the rim of a kind of charger, which was placed on a tripod, consecrated by magic songs and frequent ceremonies. The diviner, habited as a heathen priest, in linen robes, sandals, and with a fillet wreathed about his head, chaunted a hymn to Apollo, the god of prophecy; while a *ring* in the centre of the charger was slipped rapidly round a slender thread. The letters in front of which the ring stopped indicated the character of the oracle. The ring on this occasion was supposed to have pointed to the first four letters in the name of the future emperor, ΘΕΟΔ.

Theodorus, and probably many others who had the misfortune to own the fatal syllables, were executed.*

Baring Gould observes: "I remember having been much perplexed by reading a series of experiments made with a pendulous ring over metals, by a Mr. Mayo; he ascertained that it oscillated in various directions under peculiar circumstances, when suspended by a thread over the ball of the thumb. I instituted a series of experiments, and was surprised to find the ring vibrate in an unaccountable manner in opposite directions over different metals. On consideration, I closed my eyes whilst the ring was oscillating over gold, and on opening them I found it had become stationary. I got a friend to change the metals while I was blindfolded—the ring no longer vibrated. I was thus enabled to judge of the involuntary action of muscles, quite sufficient to have deceived an eminent medical man like Mr. Mayo, and to have perplexed me until I succeeded in solving the mystery."

RINGS formerly constituted the principal means for the prevention or cure of *cramp*. They were of various kinds, and were sometimes considered more efficacious if formed out of the screws or nails taken from coffins.† Andrew Boorde,

* Rings have also formed the subject of omens good or unlucky. Plutarch relates that a contention having arisen among the officers of Timoleon, on the eve of a battle, Timoleon settled the controversy by lot, and taking a ring from each of the disputants, he cast them into his own robe, and having shaken them together, the first he drew out and exposed to view had, by good fortune, the figure of a trophy engraved upon it, which, when the younger captains saw, they shouted with joy at the good omen, and, without waiting any longer to see how chance would determine it for the rest, they pressed forward and gained the victory.

† The rings and screws of coffins have been supposed to possess certain virtues from the time of Pliny to our own. He tells us that "prodest præfixisse in limine è sepulchro avulsos clavos adversus nocturnas lymphationes." Bacon observes, "There are two things in use to prevent the cramp, viz., ring, of sea-horse teeth, worn upon the fingers, and fillets of green periwinkle, tied about the calf of the leg, the thigh, etc., where the cramp usually comes. This seems the more strange, because neither of them has any relaxing virtue, but rather the contrary; whence they appear to operate rather upon the spirits in the nerves, than upon the substance in the nerves themselves."

who lived in the time of Henry VIII., alluding to the cramp, says: "The Kynge's Majestie hath a great helpe in this matter in hallowynge crampe rynges, and so given without money or petition." Also, "The Kynges of Englande doth halowe every yere cramp rynges, ye which rynges worne on one's fynger doth helpe them whych hath the crampe." This ceremonial was practised by previous sovereigns, and discontinued by Edward VI. Queen Mary intended to revive it. At a meeting of the Archæological Institute (June 6, 1851), a manuscript was exhibited, belonging to the late Cardinal Wiseman, containing both the ceremony for the blessing of the cramp-rings, and that for the touching for the king's evil. At the commencement of the manuscript are emblazoned the arms of Philip and Mary. The first ceremony is headed "Certain prayers to be used by the Quene's Heighnes in the consecration of the Crampe-rynges." Accompanying it is an illumination, representing the queen kneeling, with a dish containing the rings to be blessed on each side of her. Mr. Edmund Waterton thinks that this manuscript is the same from which Bishop Burnet printed the formula used at this ceremony. In Pegge's "Curialia Miscellanea" is also the form of prayer and consecration. After a psalm, the sovereign reads a prayer for the communication of the divine gift of healing; after which a prayer is said over the rings lying in one basin or more: "O God, the Maker of heavenly and earthly creatures, and the most gracious Restorer of mankind, the Dispenser of spiritual grace, and the Origin of all blessings; send down from Heaven thy Holy Spirit the Comforter upon these rings artificially framed by the workmen, and by Thy great power, purify them so that all the malice of the fowle and venomous Serpent be driven out: and so the metal, which by Thee was created, may remain pure and free from all dregs of the enemy, through Christ our Lord."

Another form of prayer for the blessing of the rings is as follows: "O God of Abraham, God of Isaac, God of Jacob, hear mercifully our prayers. Spare those who feare Thee. Be propitious to Thy suppliants, and graciously be pleased to send

down from Heaven Thy holy Angel, that he may sanctify and bless these rings, to the end that they may prove a healthy remedy to such as implore Thy name with humility," etc. After the blessing and other prayers, "the King's Highnes rubbeth the rings between his hands, saying: 'Sanctify, O Lord, these rings, and graciously bedew them with the dew of Thy benediction, and consecrate them by the rubbing of our hands, which Thou hast been pleased, according to our ministry, to sanctify by an external effusion of holy oil upon them, to the end that what the nature of the metal is not able to perform, may be wrought by the greatness of Thy grace.'" Then must holy water be cast on the rings, saying: "In the name of the Father, the Son, and of the Holy Ghost. Amen."

MEDICATED RINGS were in great request by the empirics of old for the cure of diseases, and the practice was common among the medical professors of the middle and lower Roman Empire. Marcellus, a physician who lived in the reign of Marcus Aurelius, directs the patient who is afflicted with a pain in the side, to wear a ring of pure gold, inscribed with some Greek letters, on a Thursday, at the decrease of the moon. It was to be worn on the right hand if the pain was on the left side, and *vice versâ*. Trallian, another physician, living in the fourth century, cured the colic and all bilious complaints by means of an octangular ring of iron, on which eight words were to be engraved, commanding the bile to enter the body of a lark! A magic diagram was to be added. He tells us that he had great experience in the remedy. He recommends also a cure for the stone by wearing a copper ring with the figure of a lion, a crescent, and a star, to be placed on the fourth finger; and for the colic in general a ring with Hercules strangling the Nemæan lion.

Rings on which the names of the Three Kings of Cologne were inscribed, were considered in olden times exceedingly efficacious in the cure of various disorders: one, in the Londes-

borough collection has, in addition to the names, the inscription : "in. God. is. a. r.," probably implying "God is a remedy."

In Mr. Oswald Cockayne's "Leechdoms, Wortcunning, and Starcraft of Early England," we find a gold ring thus associated with the cure of *sore eyes* : "*Knotgrass* (Polygonum Aviculare) . . . . For sore of eyes, before sunrise, or shortly after it begins fully to set, go to the same wort proserpinæ, and scratch it round about with *a golden ring*, and say that thou wilt take it for leechdom of eyes ; and after three days go again thereto before rising of sun, and take it, and hang it about the man's severe (*neck*) ; it will profit well."

Superstitions connected with supposed cures of *epilepsy*, etc., by charmed rings, exist in various parts of the country at the present day. In the West country, a young woman subject to fits was seen to wear a broad silver ring on her wedding finger. It was made of a half-crown, got in exchange for thirty pence, begged of thirty young men of her own age.

In the South of England a young man who had epileptic seizures was recommended to try a ring made of twenty sixpences collected from maidens, not necessarily of his own age. He has outlived the fits, and attributes it to the magic power of the ring.

Mr. Hunt relates a case of a paralysed woman in Cornwall, about fifty years of age, who, one Sunday morning, presented her outstretched withered arm and open palm to the congregation as they left the house of God after morning service. Penny after penny fell into her hand, though she never opened her lips. All appeared to know the purpose, and thirty pennies were speedily collected. Presently the parson came with his family, and then she spoke for the first time, soliciting the clergyman to change the copper coins into one silver one. This wish was readily acceded to, and the paralysed woman hobbled into the church, and up the aisle, to the Communion rails. A few words passed between her and the clerk, she was admitted within the rails, and the clerk moved the Communion table from against the wall that she might walk round it, which

she did three times. "Now," said she, "with God's blessing, I shall be cured; my blessed bit of silver must be made into a *ring*, and within three weeks after it is on my finger, I shall get the use of my limbs again."

Aubrey, in his "Miscellanies," relates a prophecy in connection with the ring of James VI. of Scotland:

> "'O thou sixth King to God due honours pay,
> Remember, Prince, soon after thou'lt expire,
> When thou behold'st thy carbuncle display,
> Blaze against blaze amidst the red'ning fire.'

These verses were made by George Buchanan, but (perhaps) the prediction was made by some second-sighted person. King James of Scotland, the Sixth, was taken with an ague at Trinity College in Cambridge. He removed to Theobald's (where he died) sitting by the fire; the carbuncle fell out of his ring into the fire, according to the prediction."

THE superstitions connected with the *marriage-ring* in the middle ages were various in France. To secure protection against diabolical arts, a ring of cane or of straw, or one made from the nail of a horse-shoe, was placed on the finger of the *fiancée;* sometimes a ring passed three times in water with the words "in nomine Patris" was employed. Some had as many as five rings blessed, and placed them on the ring-finger of the bride. It was also the practice to place a ring under the feet of the marriage couple during the ceremony. A barrel of white wine was broached, and the first drops of it were poured over the marriage-ring.

On which finger the wedding-ring should be worn was long the subject of learned dissertations; an old writer remarks that a ring worn on the fore-finger indicates a haughty, bold, and overbearing spirit; on the long finger, prudence, dignity, and discretion; on the marriage-finger, love and affection; on the little finger, a masterful spirit.*

* Bacon, in his "Sylva Sylvarum," in the chapter on *Sympathy and Antipathy*, suggests that a trial should be made by two persons of the

Captain Burnaby, in his "Ride to Khiva," says that a favourite amusement in Russia, when several girls are congregated under the same roof, is to divine by aid of a cock, which maiden will be married first. Each girl, taking some corn, makes a small heap on the floor, and there conceals a ring. The bird is then introduced and let loose beside the corn. Presently he begins to peck at the heaps of grain. At last one of the rings is exposed to view, when its owner, according to popular belief, will outstrip her companions in the race for matrimony.

At Nova, in Sweden, young girls place under their separate pots a ring, a coin, and a piece of black ribbon. If the ring is turned up the girl will be married; if the money, she will get a rich husband; and if the black ribbon, she will die an old maid.

Pegge, in his "Curialia," alludes to the superstition that a wedding-ring of gold, rubbed on a stye upon the eyelid, was considered a sovereign remedy, but it required to be rubbed nine times. In Beaumont and Fletcher's "Mad Lovers," there is an allusion to this popular belief.

In the West Indies the explanation of the merits of the *gold* wedding-ring used for this purpose, is, that it is something which once given can never be taken back; and the Barbadians believe if you give anything away and take it back again, you are sure of a stye, or "cat-boil," as they call it.

From marriage to death, the practice of wearing "In Memoriam" rings, with representations on them of the skull and crossed bones, is well commented on in a sermon by Robinson, Bishop of Bangor: "Many carry Death on their fingers, when he is never nigh their hearts."

On the same subject a writer in the *Connoisseur* (No. 39)

---

effect of compact and agreement, that a ring should be put on for each other's sake; to try whether, if one should break his promise, the other would have any feeling of it in his absence.

"It is supposed a help to the continuance of love to wear a ring or bracelet of the person beloved; but this may proceed from exciting the imagination, which, perhaps, a glove, or other the like favour, might do as well."

suggests: "If I should not be thought to lay too much stress on the lesser formalities observed in mourning, I might mention the admirable method of qualifying the melancholy hue of the mourning-ring, by enlivening it with the brilliancy of a diamond. I knew a young lady who wore on the same finger a ring set round with death's heads and cross marrow bones for the loss of her father, and another prettily embellished with burning hearts pierced through with darts in respect to her lover."

A SINGULAR interest is attached to the *Coronation ring* of our earlier kings, by the miraculous history of the ring of Edward the Confessor. This is given in the "Golden Legende" (Julyan Notary, 1503). The king being one day asked for alms by a certain "fayre olde man," he found nothing to give him but his ring, with which the poor man thankfully departed. Some time after, two English pilgrims in the Holy Land, having lost their road as they travelled at the close of day, "there came to them a fayr auncyent man wyth whyte heer for age. Thenne y^e^ olde man axed theym what they were, and of what regyon. And they answerde that they were pylgryms of Englond, and hadde lost theyr felyshyp and way also. Thenne thys olde man comforted theym goodly, and brought theym into a fayre cytee; and whan they had well refresshyd theym, and rested there alle nyhte, on the morne this fayr olde man wente with thyem, and broughte theym in the ryghte waye agayne. And he was gladde to here theym talke of the welfare and holynesse of theyr kynge Saynt Edward. And whan he shold departe fro theym thenne he tolde theym what he was, and sayd, I AM JOHAN THEUANGELYST, and saye ye vnto Edward your kyng that I grete hym well by the token that he gaaf to me, thys Rynge with his one hondes, whych rynge ye shalle delyuer to hym againe: and whan he had delyuerde to theym the ryng he departed fro theym sodenly."

This command, as may be supposed, was punctually obeyed by the messengers, who were furnished with ample powers for

authenticating their mission. The ring was received by the Royal Confessor, and in after times was preserved with due care at his shrine in Westminster Abbey. In the Confessor's Chapel are represented fourteen subjects in *relievi*, on the frieze of the western side, of incidents in the king's life, in which the legend of the "Pilgrim" is curiously displayed. The whole length of this sculpture is thirty-eight feet six inches, by three in height. The relief is very bold, the irregular concave ground being much hollowed out behind. The compartment relating to the ring represents St. John, in the garb of a pilgrim, asking alms of the king. The figures are much injured. The monarch occupies the centre of the compartment, and a pilgrim, or beggar, is before him on the spectator's right hand. Behind the king is a figure holding a pastoral staff—probably an ecclesiastic—and in front of whom, between the king and himself, is an object not easily defined, but which appears like a basket. This design is interesting, from the background being entirely filled in by a large and handsome church. This refers to the subject mentioned in the chronicle written by Ælred, a monk, and, later, Abbot of Rievaulx, who died in 1106, of the king being engaged in the construction of a church in honour of St. John, when the pilgrim appeared and asked alms.

It is curious to notice that amongst the documents and papers belonging to Westminster Abbey (a catalogue or inventory of which was prepared by Widmore, in the last century), is a grant by Richard II., in the twelfth year of his reign, to the Abbot, etc., of Westminster, of a certain ring, with a precious ruby inserted therein, for the shrine of the Confessor, with the condition that he might use the said ring when in England, but that it was to be placed on the shrine when the king went abroad, and to be used for the coronation of the king's successors.

There is a portion of a letter, apparently from the Abbot of Westminster to the king, in reference to the "noble relic," the ring of St. Edward, of which he was the keeper. In the letter he begs pardon for some trespass in respect of sending the

ring to the king, and prays him to save the rights of the Church.

In the Harleian MS. (No. 2165), a crest is given to St. Edward, viz., out of a ducal coronet or, a hand erect, proper, holding a gem-ring of the first, jewelled sapphire, evidently in allusion to the heavenly vision.

THE origin of St. Mark's ring is thus given in the old chronicles of Venice. Two centuries after the translation of the remains of the saint to Venice, when the Emperor Henry III. made an express pilgrimage to his shrine, the body had very strangely disappeared. The priests had recourse to prayers and fasting for its recovery, and the whole city was afflicted to tears, to abstinence, and to supplications. At length the saint relented. One morning the sacristan, whose turn it was to attend the church in which the body *ought* to have been found, perceived on entering a fragrant odour, and a brilliant light which issued from a particular column. The simple priest imagined that there was a fire, and ran up in a fright to extinguish it; nor was his alarm diminished when he saw a human arm protruding from the column. He hastened to the Doge and announced this marvel, and the Bishop of Olivolo and the other clergy having been summoned, repaired with profound devotion to the church. There, as they knelt before the pillar, the arm dropped a *ring* from one of the fingers of its hand into the bishop's bosom, and at the same time the column opened, and displayed an iron coffin, enclosing the remains of the Evangelist.

THE famous legend by which Venice was preserved on a critical occasion is told in the old Venetian chronicles, to the following effect: "On February 25, 1340, there fell out a wonderful thing in this land; for during three days the water rose continually, and in the night there was fearful rain and tempest, such as had never been heard of. So great was the storm that the waters rose three cubits higher than had ever

been known in Venice; and an old fisherman being in his little boat in the canal of St. Mark, reached with difficulty the Riva di San Marco, and there he fastened his boat, and waited the ceasing of the storm. And it is related that, at the time this storm was at its highest, there came an unknown man, and besought him that he would row him over to San Giorgio Maggiore, promising to pay him well; and the fisherman replied, 'How is it possible to go to San Giorgio? we shall sink by the way.' But the man only besought him the more that he should set forth. So, seeing that it was the will of God, he arose and rowed over to San Giorgio Maggiore; and the man landed there, and desired the boatman to wait. In a short time he returned with a young man; and they said, 'Now row towards San Nicolo di Lido.' And the fisherman said, 'How can one possibly go so far with one oar?' And they said, 'Row boldly, for it shall be possible to thee, and thou shalt be well paid.' And he went; and it appeared to him as if the waters were smooth. Being arrived at San Nicolo di Lido, the two men landed, and returned with a third, and having entered into the boat, they commanded the fisherman that he should row between the two castles. And the tempest raged continually. Being come to the open sea, they beheld approaching, with such terrific speed that it appeared to fly over the waters, an enormous galley full of demons (as it is written in the Chronicles, and Marco Sabellino also makes mention of this miracle): the said bark approached the castles to overwhelm Venice, and to destroy it utterly: anon the sea, which had hitherto been tumultuous, became calm; and these three men, having made the sign of the cross, exorcised the demons, and commanded them to depart, and immediately the galley or the ship vanished. Then these three men commanded the fisherman to land them, the one at San Nicolo di Lido, the other at San Giorgio Maggiore, and the third at San Marco. And when he had landed the third, the fisherman, notwithstanding the miracle he had witnessed, desired that he would pay him; and he replied, 'Thou art right; go now to

the Doge, and to the Procuratori (who had the charge of the church and the treasury of St. Mark), and tell them what thou hast seen, for Venice would have been overwhelmed had it not been for us three. I am St. Mark the Evangelist, the protector of this city; the other is the brave knight St. George; and he whom thou didst take up at the Lido is the holy bishop St. Nicholas. Say to the Doge and the Procuratori that they are to pay you; and tell them likewise that this tempest arose because of a certain schoolmaster dwelling at San Felice, who did sell his soul to the devil, and afterwards hanged himself.' And the fisherman replied, 'If I should tell them this they will not believe me.' Then St. Mark took off a ring from his finger, which ring was worth five ducats; and he said, 'Show them this, and tell them when they look in the sanctuary, they will not find it,' and thereupon he disappeared. The next morning the said fisherman appeared before the Doge, and related all he had seen the night before, and showed him the ring for a sign. And the Procuratori having sent for the ring, and sought in the usual place, found it not; by reason of which miracle the fisherman was paid, and a solemn procession was ordained, giving thanks to God, and to the relics of the three holy saints who rest in our land, and delivered us from this great danger. The ring was given to Signor Marco Loredano, and to Signor Andrea, the Procuratori, who placed it in the sanctuary; and, moreover, a perpetual provision was made for the aged fisherman above named."

This legend is the subject of two celebrated pictures; one, attributed to Giorgione, represents the storm; the other, by Paris Bordone, illustrates the fisherman presenting the miraculous ring of St. Mark to the Doge Gradenigo.

It is said that the Evangelist's ring was stolen in 1585, and that although his body was deposited in a mysterious receptacle known only to the Doge and the Proveditori, it long ago disappeared. Eustace, in his "Classical Tour in Italy," accuses the Doge Carossio of having sold the precious relic. At all events its present depository is unknown.

BECMAN, in a German work, "History of the Principality of Anhalt" (published 1722), relates an old tradition generally believed in that country. A princess used to shake every day her napkin out of the window immediately after dinner; and a large toad constantly received what fell from it. The princess, being near her *accouchement*, saw one night a maid coming to her bedside with a candle in her hand, who told her that the toad was very thankful for the care she took to feed it, and sent her a gold ring with instructions that it should be kept very carefully, as the safety of Anhalt depended upon it. The toad likewise recommended that every year, on Christmas Eve, great care should be taken of the fire, lest the house should be burnt that night. The ring (observes Beeman) is not only kept at Dessau to this present time (1722), but also great care is taken each Christmas Eve to put out the fires all over the palace about the dusk of the evening, and in the rooms of the princes about eight o'clock, and several watchmen go round all the night to prevent a fire.

IN the "Gesta Romanorum" are frequent allusions to rings. One relates to the story of Pompey, a wise and powerful king, with an only daughter, who, notwithstanding his precautions for her welfare, became the victim of a seducer eventually punished with death. Deeply impressed with her wickedness, she became reconciled to her indignant parent, and was betrothed to a powerful nobleman. After this she received many gifts from her father. The champion who had fought and killed her seducer presented her with a ring, on which was engraved, "I have loved thee, learn thou to love." The person who had mediated between herself and her father gave another, inscribed, "What have I done? how much? why?" A ring was presented by the king's son, with the inscription, "Thou art noble, despise not thy nobility." Her own brother gave a similar gift, of which the motto was, "Approach, fear not—I am thy brother." Her husband likewise added a golden signet, which confirmed his wife in the

inheritance of his goods, and bore this superscription, "Now thou art espoused, sin no more." The lady succeeded in regaining the favour of all, and died in peace. The application* of this story runs thus: Christ is our champion, who gave us a ring—that is the hole in His right hand, and we ourselves may perceive how faithfully it is written: "I have loved thee, learn thou to love," Rev. i. He gave us another ring, which is the puncture in His left hand, where we see written: "What have I done? I have despoiled myself, receiving the form of a servant. How much? I have made God man. Why? To redeem the lost. Concerning these three—Zachary xiii.; "What are the wounds in the middle of thy hands?" And He answered, saying: "I am wounded by these men in their house, who loved me." Christ is our brother, and son of the Eternal King. He gave us a third ring, to wit, the hole in His right foot, and what can be understood by it except, "Thou art noble, despise not thy nobility." He gave us another ring, the puncture in His left foot, on which is written: "Approach, fear not—I am thy brother." Christ is also our spouse; He gave us a signet with which He confirms our inheritance: that is, the wound made in His side by the spear, on account of the great love with which He loved us, and what can this signify but—"Thou art now joined to me through mercy; sin no more."

In the same work, the Emperor Leo is said to have had three images made. On one of the fingers of the first image was placed a golden ring bearing the device, "My finger is generous, behold this ring." On the other images were a beard, and a golden cloak and tunic. It was ordained that anyone stealing these objects should be put to death. A thief being taken in the attempt, excused himself to the emperor by saying: "When I entered the temple, the first image extended towards me its finger with the golden ring—as if it had said: 'Here, take the ring.' Yet not merely because the ring was

* Attempts like these to strain everything into an allegory are very frequent in these "mystical and moral applications."

held forth to me would I have received it; but, by-and-by, I read the superscription, which said: 'My finger is generous—take the ring.' At once I understood it was the statue's pleasure to bestow it upon me, and therefore I took it."

This special pleading was, however, in vain, and the man was hanged.

IN Busk's "Folk-lore of Rome" there is a pretty fairy story in connection with a ring:

A king had an only daughter, whom he ardently wished to see married before he died. His queen, on her death-bed, gave him a ring, with the advice to listen to no one on Maria's behalf, but his whose finger the gold ring should fit, and who would then be a noble and a worthy husband indeed. Time went by, and no one who came to court Maria had a finger which the ring would fit. At length a prince arrived, with a brilliant retinue, who, after some hesitation, consented to try his fate; but the ring could not be found. The prince proposed, instead of the ordeal, to submit to three tests of his sincerity, which Maria should impose. The young lady had a teacher gifted with fairy powers, to whom she confided her dislike to the prince, and asked her advice. The wise woman knew that the wooer was an evil spirit, but that it was useless to tell this to the father of Maria, who would only laugh at such a notion; and she also concealed it from the young lady, simply telling her to ask the prince for a dress woven from the stars of heaven. Evincing much displeasure and vexation at hearing this test, the wooer, however, said: "You shall receive it to-morrow morning; and at the same time, name your second test." On consulting her teacher, she was advised to ask for a dress woven of moonbeams.

The next morning the dress woven of the stars of heaven was brought in by six pages, and it was all they could do to carry it, for the dazzling of the rays of the stars in their eyes. When the dress of moonbeams was required, the prince promised it on the morrow, and required then the third test.

The teacher told her to ask for a dress woven of sunbeams. The moonbeam robe was duly brought, but it required twelve pages to bring it, for it was so dazzling they could only hold it for a few minutes, and had to carry it in relays, six at a time.

On hearing the third test, the prince was exceedingly angry, but while consenting, he said in a threatening tone: "And remember, when it comes to-morrow morning, you will have no more tests to prefer, but you will belong to me for ever, and must be prepared to go away with me." Maria was in great trouble, and her father finding her in that state, reproved her for disliking the prince. However, she is told by her teacher the truth about him, and that if she declines to marry him, she will have to undergo many trials and privations, which she must be prepared to encounter. The teacher goes on to say that she will have to go with the disguised evil spirit, but when they reach a wood, she must endeavour to obtain possession of her ring, which he had stolen, and would wear on a feather in his cap. This obtained, he would have no power over her against her will. The teacher had made a wooden figure of an old woman, in which she placed the dresses that had been given to Maria, and set it under a tree in a wood.

The prince and princess arrived in the evening close to this spot, and the latter, pretending to see a firefly, tried to run after it, the prince following, but far behind. Maria, taking another route, reaches the wooden figure; and following her teacher's instructions, gets into it. The prince returns, and not finding Maria, asks (what he takes for an old woman) which way the lady had taken; and is directed by Maria, in a feigned voice, to some recesses in the wood, where he gets lost, and wanders about all night, while Maria slips away. She goes through numerous adventures, and at length marries a king, to whom, when prince, she had given a ring at a ball, and who was lying sick at heart to find out the owner. While engaged as kitchen-maid at the king's palace, Maria makes

a cake, which she gave out would relieve the king, and places the ring, which she had obtained by some means, which, on being recognised by the king, she is discovered, and marries him.

A STORY, in which a ring is also dropped into a cake, is related in Perrault's rimed fable of "Peau d'Ane," which is somewhat in the "Cinderella" vein. A princess has a fairy godmother, who provides her with sumptuous dresses, which she is only to wear on holidays. In quest of a princely lover, she becomes hen-wife in a king's farm-yard. One day, arraying herself in a brilliant dress in her room, the son of the king sees her through a keyhole, and falls ill because his parents object to their union. Peau d'Ane makes him a cake, into which she drops one of her rings. The prince is charmed with the idea of the hand it suggests to him; his malady increases, and this softens his parents. He says he will marry no one but her whom the ring fits, and thus, of course, Peau d'Ane marries him.

HORACE MARRYAT, in his "One Year in Sweden," mentions an old Swedish rhyme, said to have been once carved on a rune-stone:

> "Between Fur and Fla,
> Within stone coffins twa,
> Lie gold ring and gold ring,
> A hundred thousand gold rings.
> By twins born in Ed,
> Three feet under ground,
> Shall this golden treasure,
> When digging, be found."

Every twin who sees light in Ed, it appears, fancies himself born with a gold ring.

The first goldsmith mentioned in the Sagas is one Wölund, a Smálander, who emigrated with his two brothers to Upland, and dwelt at Ulfdal, near the sea: he espoused a nymph of Odin, whom he found clad in a dress of swansdown, spinning

her flax by the sea-shore. Seven winters they dwelt together; the eighth she became discontented, and the ninth she flew away. Wölund remained in Ulfdal forging gold, setting it round with precious stones, waiting the nymph's return, but she came not. The King of Nerike, who had heard the fame of this great worker of metals, sent spies to the land. Wölund was out hunting when they came to his cottage. On entering, they found seven hundred golden rings hanging to the rafters. Removing one, they hid themselves. When the smith returned he counted the rings, and missing one, fancied that his swan-bride had returned. Greatly rejoiced, he sat down waiting her coming and fell asleep. The men seized the smith, and binding him, brought him to King Ridung's court. "My liege lord," said the queen, "'tis best to hamstring the gold-worker that he may not run away." Her advice was followed, and Wölund, placed in a smithy on an island, wrought rich ornaments. The king's daughter, Bothwilda, broke her ring—the very ring stolen by the spies—and going to Wölund, begged him to mend it. He did so. Bothwilda then led Wölund to the green grove, and there married him. The king's sons one day coming to the island, the goldsmith in revenge slew them. Having disposed of their bodies, he mounted their skulls into drinking-cups, adorned with gold and pearls, and gave them to their father. Wölund now made himself wings. The king in his grief asked him about his sons' deaths. The goldsmith stood on a rock, and answered, "First, swear by the deck of your long ship, by the border of your shield, by the back of your horse, and the edge of your sword, that no injury shall come to Wölund's bride, or to his son, and then I will tell thee." King Ridung took the oath. "Go to the smithy you built for me; there will you find a flooring stained with blood; there I cut off the heads of your sons and laid their bones beneath." Then he told him how Bothwilda had borne him a son, committed her to the king's care, and flew away on his wings. Now Ridung regrets his violence; he cries, "I wake and I sleep ever joyless. Oh, my sons, my sons!"

THERE is a story in Sweden of a lady, living at Brunskog, who was very rich, but so uncharitable as to deny bread to a poor famishing sister. One day, in crossing the Mangen lake, she lost a gold ring. Friends remarked, "You are sure to find it;" but she, in her pride, answered, "It is as impossible for that ring to be found as for me to become poor." Both came to pass; a fish brought up the ring. Her house was burnt, and her flocks and herds were carried off by robbers. Other disasters followed, and she ended by begging her bread and receiving aid from the sister she despised.

IN the traditions of the heathen epoch of Swedish history, mention is made of a famous ring called *Swiagris*, the greatest treasure which King Adil possessed. This, with other valuable things, was given by Queen Yrsa to her son, King Rolf, who was in antagonism with Adil, and meeting him, cast the precious ring Swiagris out on the road, which, when Adil saw, he said, "Kinder has been to him than to me, who gave King Rolfe this ring," then bowed himself and stretched forth his lance at the same time towards the ground, to recover the ring. Then said King Rolf, "Now I have made the richest man in Sweden bow his back," and in the meanwhile he struck a blow at King Adil while he was thus stooping, and gave him an ignominious wound behind, saying: "Keep this shame-scar for a time, and may you learn to know King Rolf whom you have so sought for."

King Rolf again took up the ring *Swiagris*, and with his followers hewed down the Swedes, and pursued their way in peace.

HJALMAR THE BOLD, the champion of King Ane's court at Upsala, after wonderful adventures, sings his death-song, and in his last moments desires a ring of red gold to be taken off his finger, and given to Ingeborg, the daughter of King Ane of Sweden, as a confirmation of the words she had spoken herself at their parting, that they should never

meet again. Odd, his foster-brother, promised to fulfil his wish. He took the body of Hjalmar to the palace of Upsala, and laid it without the hall-door. He then entered, carrying his friend's helmet and cuirass in his hand. These he laid down before Ane, and related the fall of Hjalmar. Afterwards he went to Ingeborg, who was seated in her chair, embroidering a mantle for Hjalmar. Odd presented himself before her, and said: "Hjalmar saluteth thee, and sent thee this ring in his dying moment." Ingeborg took the ring, looked at him, answered nothing, and sank down dead at his feet. Then Odd took her up, and bore her forth, and laid her in Hjalmar's arms, saying, "Now may the dead enjoy that bliss which fate denied the living."

This tradition dates from the heathen epoch of the history of Sweden.

IN Carlyle's "Early Kings of Norway," a story is told that King Sigurd, after Harold Gille, or the "serving-man," had undergone the fearful ordeal of walking over red-hot ploughshares successfully, acknowledged him as his brother. Magnus, the king's son, however, spoke scornfully of Harold, and once, when the latter asserted that there were men in Iceland so swift of foot that they could outstrip a horse at full speed, Magnus exclaimed, "It is a lie;" and they had a bet about it for a gold ring against Harold's head, but Harold won the wager with flying colours.

NATIVE historians of Turkey relate a dream of Othman, or Osman (from whom the designation of Ottomans is derived), which prefigured the future greatness of his race. He fancied that he saw a tree sprouting from his own person, which rapidly grew in size and foliage until it covered with its branches the three continents of Europe, Asia, and Africa. Beneath the tree four enormous mountains raised their snowy summits—Caucasus, Atlas, Taurus, and Hæmus—apparently supporting like four columns the vast leafy tent. From the

sides of these mountains issued four rivers, the Tigris, the Euphrates, the Danube, and the Nile. Suddenly the branches and leaves of the tree assumed a glittering sabre-like aspect, and moved together by the breeze they turned towards Constantinople. That capital—placed at the juncture of two seas and two continents—*seemed like a noble diamond set in a ring between two sapphires and emeralds.*

Othman was about to celebrate his nuptials with the Byzantine city, the capital of the world, by placing the ring on his finger, when he awoke.

By dint of the Koran and the sword, the dream of Othman was realised by his successors

CHAPTER V.

WORD AND LETTER DIVINATION.

DIVINATION by words or characters is of very ancient origin. What were called *Sortes Viales*, or street and road "lots," were used both in Greece and Rome. The person desirous to learn his fortune carried with him a certain number of lots, distinguished by several characters or inscriptions, and walking to and fro by the public ways, desired the first boy he met to draw, and the inscription on the lot thus drawn was received as an infallible prophecy. Plutarch declares that this form of divination was derived from the Egyptians, by whom the actions and words of boys were carefully observed as containing in them something prophetical. Another form of the *Sortes Viales* was exhibited by a boy, sometimes by a man, who posted himself in a public place to give responses to all comers. He was provided with a tablet on which certain verses were written; when consulted, he cast dice on the tablet, and the verses on which they fell were supposed to contain the proper direction. Sometimes instead of tablets they had urns, in which the verses were thrown, written upon slips of parchment. The verse drawn out was received as a sure guide and direction. To this custom Tibullus alludes:

> "Thrice in the streets the sacred lots she threw,
> And thrice the boy a happy omen drew."

This form of divining was often practised with the Sibylline oracles.

Among the ancients there was also a divination by opening some poems at hazard, and accepting the passage which first turned up as an answer. This practice probably arose from the esteem in which poets were held as divine and inspired persons. Among the Greeks the works of Homer had the most credit, but the tragedies of Euripides, and other celebrated poems, were used for the same purpose. The Latins chiefly consulted Virgil,* and many curious coincidents are related by grave his-

* Dr. Ferrand, in his "Love Melancholy" (1640), mentions the "kinde of divination by the opening of a booke, at all adventures, and this was called the Valentinian chance, and by some *Sortes Virgilianæ*, of which the Emperor Adrian was wont to make much use."

Aubrey relates, that "in December, 1648, King Charles the First, being in great trouble, and prisoner at Caersbroke, or to be brought to London to his triall; Charles, Prince of Wales, being then in Paris, and in profound sorrow for his father, Mr. Abraham Cowley went to wayte on him. His Highness asked him whether he would play at cards to divert his sad thoughts. Mr. Cowley replied he did not care to play at cards, but if his Highnesse pleased they would use *Sortes Virgilianæ*. Mr. Cowley alwaies had a Virgil in his pocket. The Prince accepted the proposal, and prickt his pinne in the fourth booke of the Æneid, at this place —— (iv. 615, *et seq.*).

"The Prince understood not Latin well, and desired Mr. Cowley to translate the verses, which he did admirably well, and Mr. George Ent (who lived in his house at Chertsey, in the great plague, 1665) showed me Mr. Cowley's own handwriting.

> "By a bold people's stubborn arms opprest,
> Forced to forsake the land he once possesst,
> Torn from his dearest sonne, let him in vain
> Seeke help, and see his friends unjustly slain.
> Let him to base unequal terms submit,
> In hope to save his crown, yet loose both it
> And life at once, untimely let him dy,
> And on an open stage unburied ly."

A very different account of this relation is given by Welwood, in his "Memoirs," where it is stated that it was the king himself, who, being at Oxford, and viewing the public library, was shown a magnificent Virgil, and induced by Lord Falkland to make a trial of his fortune by the *Sortes Virgilianæ*, and opened the book at the passage referred to. Welwood adds: "It is said King Charles seemed concerned at the accident, and that the Lord Falkland observing it, would also try his own fortune in the same manner, hoping he might fall upon some passage that could have no relation to his case, and thereby divert the king's thoughts from any impression that the other had made on him; but the place that Falkland stumbled upon was yet more suited to his destiny than the other had been to the king's, being the following expression of Evander upon the untimely death of his son Pallas, as they are translated by Dryden:

torians, between the prediction and the event; thus the elevation of Severus to the empire is supposed to have been foretold by his opening at this:

> "Remember, Roman, with imperial sway
> To rule the nations."

Even Socrates himself was not proof against this superstition; as we learn from the following passage of Diogenes Laertius, in the "Life of Socrates." It shows in a strong point of view the inconsistency of human wisdom in the wisest. He had his mind affected by a *Sors Homerica*, communicated in a dream.

Brutus drew a presage from the coincidence of his opening on the passage in the Iliad, where Patroclus remarks that Fate and the son of Latona had caused his death, and "Apollo" being the watchword on the day of the battle of Pharsalia.

The *bath kol* of the Hebrews was much of the same kind with the *Sortes Homericæ* and *Sortes Virgilianæ*, practised by the Greeks and Romans especially after their other oracles ceased on the coming of Christ. The difference was, the Jews took their oracle from the first words they heard anybody pronounce.*

This species of word divination was among the ancients called *Cledonismantia*, the good or evil presage of certain words

---

> "O Pallas! thou hast fail'd thy plighted word,
> To fight with caution, nor to tempt the sword;
> I warned thee, but in vain; for well I knew
> What perils youthful ardour would pursue;
> That boiling blood would carry thee too far,
> Young as thou wert in dangers, raw to war!
> O curst essay of arms, disastrous doom,
> Prelude of bloody fields, and fights to come!"

Dr. Johnson, in his "Life of Cowley," suspects the poet to have been tinctured with the divination mania, and to have consulted the Virgilian lots on the occasion of the Scottish treaty.

* Bacon, treating on the effects of imagination, says: "And, for words; there have been always, either barbarous ones, and of no signification, lest they should disturb the imagination; or words of similitude, to second and feed it; and this as well in heathen charms, as those of later times. They also use Scripture words; for the belief that religious texts and words have power, and may strengthen the imagination. And for the same reason, Hebrew words, which with us, are accounted more holy and mystical, are often used for this purpose."

uttered without premeditation when persons came together in any way; it also regulated the words to be used on particular occasions. Cicero says the Pythagoreans were very attentive to these presages; and, according to Pausanius, it was a favourite method of divination at Smyrna, where the oracles of Apollo were thus interpreted.

Among the Greeks it was an ancient custom to refer misfortunes to the signification of proper names. The Scholiast upon Sophocles, as cited by Jodrell in his "Euripides," observes that this ludicrous custom of analysing the proper names of persons, and deriving ominous inferences from their different significations in their state of analysis, appears to have prevailed among the Greek poets of the first reputation. "Shakspeare," he adds, "was much addicted to it." He instances "Richard II.," Act ii. sc. 1: "How is't with aged Gaunt?"

UNDER the first race of the French kings a most profane practice (though called the *Sortes Sanctorum*) was substituted for the Homeric or Virgilian lots.* Three different books of the Bible were taken, for instance, the Prophecies, the Gospels, and the Epistles of St. Paul. Having laid them on the altar of some saint by way of enhancing the piety of

* The Christians, when their religion came to be corrupted, adopted this trick of divination from the heathens, only using the Bible, however. The practice appears to have been as ancient as Austin, who lived in the fourth century. He mentions it in his 109th epistle to Januarius, and though he disallows it in secular, he seems to approve of it in spiritual affairs.

From the fourth to the fourteenth century, the *Sortes Sanctorum*, or divinations by the Bible, were repeatedly condemned by the decrees of councils, and repeatedly practised by kings, bishops and saints. Thus, when Clovis went on his march against the Visigoths, A.D. 507, his anxiety tempted him to consult the shrine of St. Martin, the sanctuary and the oracle of Gaul. His messengers were instructed to remark the words of the psalm which should happen to be chanted at the precise moment they entered the church. These words fortunately expressed the valour and victory of the champions of heaven, and the application was easily transferred to the new Joshua, the new Gideon, who went to battle against the enemies of God.

"It appears," says Bingham, "that some of the inferior clergy, out of a base spirit and love of filthy lucre, encouraged this practice, and made a trade of it in the French Church; whence the Gallican Councils are very frequent in the condemnation of it."

the proceeding, the consulters opened the book at hazard, and entered into a solemn examination of the texts, to ascertain in what respects they were applicable to the points they wished to ascertain. It is obvious that this would not always end in mere folly, but that the cunning contrivers of the accidental opening would take care that the book would open at such leaves as should contain some fact or sentiment which they might wrest to the purposes they designed to promote. Louis le Débonnaire had the merit of abolishing this custom. In the Ordinances of that sovereign the law to such effect is found in the following terms: "Ut nullus in Psalterio, vel Evangelio, vel aliis rebus sortiri præsumat, nec divinationes aliquas observare."

On this subject some curious superstitions are related by Gregory of Tours. When Chramm, who revolted against his father Clothaire, went to Dijon, "the priest of the cathedral," says Gregory, "having placed on the altar three books, the Prophets, the Acts of the Apostles, and the Evangelists, prayed to God that He would enlighten them to know what would happen to Chramm, and to declare by His divine power, if he would be successful, and if he might hope to reign. It was agreed that each one should read at the service that which he found on opening the book," etc.

Gregory also relates that Mérovée, flying from the anger of his father Chilperic, and from Frédégonde, placed upon the tomb of St. Martin, at Tours, three books, the Psalter, Kings, and the Evangelists: "And watching all night, he beseeched his confessor to discover whether he would reign or not. He passed three days fasting, watching, and praying, and then approaching the sacred tomb, he opened one of the books, which happened to be that of 'Kings.' Frightened at the words he found there, he shed tears at the sepulchre of the holy bishop, and then left the temple."

St. Augustine censured the *Sortes Apostolorum* and *Sortes Sanctorum* among the Christians in these terms: "Hi qui de paginis Evangelicis sortes legunt, etsi optandum est ut hoc

potius faciant quam ut ad dæmonia consulenda concurrant, tamen etiam ista mihi displicet consuetudo, ad negotia sæcularia et ad vitæ hujus vanitatem propter aliam vitam loquentia oracula divini velle convertere." (*Ep.* 119, ad Januar., c. 20.)

The Councils of the Church endeavoured vainly to put down this superstition. The sixteenth canon of the Council of Vannes, in 465, warned the clergy under pain of excommunication from this practice. The prohibition extended to the laity by the forty-second canon of the Council of Agda, in 506, and by the thirtieth of Orleans, in 511, was renewed in several subsequent councils. But, notwithstanding, divination by the Bible was in common usage. On some occasions it constituted part of the liturgy; thus, at the consecration of a bishop, at the moment the book of the Evangelists was placed on his head, it was the custom to open the book at hazard, and to seek in the first verse of the page a prognostic for the future destiny of the prelate. In old chronicles and biographies mention is frequently made of these divinations and their subsequent verification. "Landri, bishop-elect of Laon, received," says Guibert de Nogent, "episcopal unction in the Church of St. Ruffin, but the words of the Evangelist read that day, 'Thy soul shall be pierced by a sword,' was a terrible prognostic. After committing several crimes, he was assassinated." He had for successor an ecclesiastic of Orleans, whose name has not transpired. "The new bishop presenting himself to be consecrated, search was made for a particular page in the Bible, but it was found entirely blank. It was as if God had said, 'I have nothing to predict of this man, for anything he may do will reduce itself to nothing.' The bishop died at the end of a month."

"The day of my entrance into the monastery," writes Guibert, "a monk who had studied the sacred books, offered to read in them my future. At the moment he prepared to join the procession which was to meet me at the church, he placed on the altar a book of the Evangelists, with the intention of draw-

ing a prognostic, when my eyes were fixed on one or the other chapter. The book was written, not in pages, but in columns. The monk fixed his glance on the middle of a third column, where he found the following passage : 'The eye is the candle of the body.' Then he ordered the priest who had to present me the book, to take care after I had kissed the silver image attached to the cover, to place his hand on the passage he indicated, and to look attentively when he gave me the book on what part of the same page my eyes would be fixed. The priest opened the book after I had, according to custom, pressed my lips upon the cover, and while he remarked curiously where I should look, my glance was directed neither to the top nor to the bottom of the page, but precisely upon the words which had been intended beforehand. The monk seeing that my action had accorded, without premeditation on my part, with his own, came to me some days after, and told me what he had done."

In Touraine, at the installation of a canon, the book of the Evangelists was opened, after being sprinkled with holy water, and great care was taken in making out the title of the newly-elected, that the words first seen should be inserted. This custom actually existed in the last century at the church of Boulogne, and the bishop of the town, De Langle, who died in 1722, had vainly attempted to abolish it.

The same divination was practised in the Greek Church. At the consecration of Athanasius, made Patriarch of Constantinople by Constantine Porphyrogenitus, "Caracalla, Bishop of Nicomedia, having brought the Evangelists," says the Byzantine historian, Pachymere, "the people were curious to hear the purport of the oracle on opening the book, although such means are not infallible. The Bishop of Nicœa, who perceived that he had fallen upon the words, 'To the devil and his angels,' sighed from the bottom of his heart. Placing his hand on the words to hide them, he turned the leaves of the book, and found these words, 'The birds of the sky shall repose there,' the meaning of which seemed to have no allusion to the

ceremony they were inaugurating. An attempt was made to hide these oracles, but it did not prevent the truth from being known. It was said that the words did not imply any condemnation of the consecration, but they were, nevertheless, the effect of chance, because there was no chance in the celebration of mysteries."

An idea of the importance attached, in similar circumstances, to the signification of passages from the Evangelists, may be formed from the following incident. In 1115, discussions having arisen with regard to the elevation of Hugues de Montaign to the bishopric of Auxerre, the matter was left to the decision of Pope Paschal II., who himself consecrated the prelate. A remark that was made by those who were in his favour was, that at the opening of the book from whence they drew the oracle, they found the words of the angel to the Virgin, "Hail, Mary, full of grace." This was considered a good augury.

The same kind of divination took place at the installation of abbots and canons.

DIVINATION by the Bible and Key was long popular, and is even still practised. A writer in Hone's "Year Book" (under date January, 1831) says: "A few evenings ago a neighbour's daughter came to request of me the loan of a Bible. As I knew they had one of their own, I inquired why mine was wanted. She said that one of their lodgers, a disagreeable woman, had lost one of her husband's shirts, and, suspecting the thief to be in the house, was going to find it out by the Bible and key; and for this purpose, neither a Bible nor key belonging to any person living in the house would do. 'Find a thief by the Bible and key,' thought I; 'I'll even go and be a spectator of this ceremony.' So I gave the child a Bible and went with her. I found the people of the house assembled together, and a young boy and girl to hold the apparatus; for it seems it can only be done properly by a bachelor and maid. The key was bound into the Bible against the first

chapter of Ruth, and part of the seventeenth verse, 'The Lord do so to me and more also,' and strict silence and gravity were then enjoined, and the ceremony began. First, the boy and girl placed their left hands behind their backs, and the key balanced on the middle fingers of their right hands; then the woman who had lost the above-mentioned article named a person, and said, 'The Lord do so to me and more also, has he (or she) got my husband's shirt?' Nearly all the names of the people in the house had been repeated when, upon the name of an old crony of the loser being mentioned, the urchin who held the Bible suspended from the key gave his hand a slight motion. Down went the Bible, and the scene of pro-ing and con-ing which ensued would beggar description. During the disturbance I thought it better to look on and laugh, and retired to a corner of the room, expecting every instant to see them do battle. At the height of the disturbance the loser's husband came home, and upon learning the cause of the disturbance, said he had removed the shirt himself, and put it into his chest. Indignation was now turned upon the person who had devised the mode of discovery by the borrowed Bible and key; but she boldly defended it, and said it never failed before, nor would it have failed then had not the man in the corner—meaning me laughed: and she added, with malicious solemnity, that the Bible would not be laughed at. I retreated from a gathering storm, and returned home to note down the proceedings, and forward them to the 'Year Book.'"

The extracts from newspapers of various dates respecting divination by the Bible and key are very curious. A case tried before Mr. Ballantine, the well-known police magistrate (June 10, 1832), is thus related: "A person named Eleanor Blucher, a tall, muscular native of Prussia, and said to be distantly related to the late Marshal Blucher, was charged with an assault on Mary White. Both live in the same court at Ratclif, and Mrs. White having lost several articles from the yard, suspected the defendant. She and her neighbours, after a consultation, agreed to have recourse to the key and Bible to

discover the thief. They placed the street-door key on the fiftieth Psalm, closed the sacred volume, and fastened it very tightly with the garter of a female. The Bible and key were then suspended to a nail; the prisoner's name was then repeated three times by one of the women, while another recited the following words:

> "'If it turns to thee thou art the thief,
> And we all are free.'

The incantation being concluded, the key turned, or the women thought it did, and it was unanimously agreed upon in the neighbourhood that she had stolen two pairs of inexpressibles belonging to Mrs. White's husband, and severely beat her.

"Mr. F. Wegener, Vestry Clerk, of St. John's, Wapping, said he discovered his servant trying the faith of her sweetheart, now at sea, by turning the key in the Bible at the midnight hour, a few weeks ago. Mr. Ballantine said he should have the key turned on her without the Bible, and ordered her to be locked up until some person would come forward and be responsible for her future good-conduct."

In a number of the *Pall Mall Gazette* (1879) we find that "at Southampton, a boy working on a collier was charged with theft; the only evidence against him being such as was afforded by the ancient ordeal of Bible and key. The mate and some others swung a Bible attached to a key, with a piece of yarn, the key being placed on the first chapter of Ruth. While the Bible was turning, several persons suspected were called over, and on the mention of the prisoner's name, the book fell on the floor. The Bench, of course, discharged the prisoner."

The following is an extract from the *Birmingham Daily Post* (January 10, 1879): "A singular case of superstition revealed itself at the Borough Petty Sessions at Ludlow, on January 7th. A married woman named Mary Anne Collier was charged with using abusive and insulting language to her neighbour Eliza Oliver; and the complainant, in her statement to the

magistrate, said that on December 27 she was engaged in carrying water, when Mrs. Collier stopped her, and stated that another neighbour had had a sheet stolen, and had 'turned the key on the Bible' *near several houses;* that when it came to her (Oliver's) house, the key moved of itself, and that when complainant's name was mentioned, the key and the book turned completely round, and fell out of their hands. She also stated that the owner of the sheet then inquired from the key and the Book whether the theft was committed at dark or at daylight, and the reply was 'Daylight.' Defendant then called complainant a —— daylight thief, and charged her with stealing the sheet. The Bench dismissed the case, the chief magistrate expressing his astonishment that such superstition and ignorance should exist in the borough. It has been explained by one who professed to believe in this mode of detecting thieves, that the key is placed over the open Bible at the words, 'Whither thou goest I will go,' Ruth. i. 16; that the fingers of the persons were held so as to form a cross, and the text being repeated, and the suspected person named, the key begins to jump and dance about with great violence, *in such a way that no one can keep it still.*"

It appears that although the book of Ruth seems to be chiefly employed in this divination, the fifth verse of the nineteenth chapter of Proverbs has its advocates. In Brand's "Popular Antiquities" it is stated that the key is placed on the fiftieth Psalm.

It was considered necessary in former times that the trial of the Bible and key should be exercised when the sun or moon was in Virgo; the name was to be written on a key, which was then tied to a Bible, and both were hung upon the nail of the ring-finger of a virgin, who repeated thrice, softly, *Exurge Domine, adjuva nos et redime nos propter nomen sanctum tuum.* According as the key and Book turned, or was stationary, the name was considered right or wrong. Some others added the seven Psalms, with litanies and sacred prayers, that more fearful effect should be produced upon the guilty; for not only

the key and Book turned, but either the impression of the key was found upon him, or he lost an eye; whence came the proverb, *Ex oculo quoque excusso hodie fur cognoscitur.*

In Pope's "Memoirs of P. P., Clerk of the Parish," is the following: "The next chapter relates how he discovered a thief with the Bible and key, and experimented verses of the Psalms *that had cured agues.*"

Divination by Bible and key seems not merely confined to this country, but to have extended to Asia. In the "Pérégrinations en Orient," by Eusabe de Salle (1840), the author, in speaking of his sojourn at Antioch, in the house of the English Consul, observes: "En rentrant dans le salon, je trouvai Mistress B. assise sur son divan, près d'un natif Syrien Chrétien. Ils tenaient à eux deux une Bible, suspendue à une grosse clé par un mouchoir fin. Mistress B. ne se rappelait pas avoir reçu un bijou qu'un Aleppin affirmait lui avoir remis. Le Syrien disait une prière, puis prononçait alternativement les noms de la dame et de l'Aleppin. La Bible pivota au nom de la dame déclarée par là en erreur. Elle se leva à l'instant, et ayant fait des récherches plus exactes, finit par trouver le bijou."

A method was formerly practised in Russia to discover the place of hidden treasures. A key was placed on the first page of the Gospel of St. John, taking care that the ring of the key was passed over the pages; the book was then closed, and a cord attached to it. The person trying this mode of divination placed the index-finger of his left hand in the ring, and pronounced the names of different places in which the treasures might be found. If the key moved on the finger that held it, the omen was considered favourable, and a search in the place indicated was made.

A singular mode of divination in which the Bible was also employed was that by "sieve and shears." In the detection of a thief by this mode, Grose tells us: "You must stick the points of the shears in the wood of the sieve, and let two persons support it, balanced upright with their two fingers;

then read a certain chapter in the Bible, and afterwards ask St. Peter and St. Paul if A. or B. is the thief, naming all the persons you suspect. On naming the real thief, the sieve will suddenly turn round about."

Reginald Scot, in his "Discovery of Witchcraft," tells us that "Popish priests, as the Chaldeans used the divination by sieve and shears for the detection of theft, do practise with a psalter and key fastened upon the forty-ninth Psalm to discover a thief; and when the names of the suspected persons are orderly put into the pipe of the key, at the reading of these words of the Psalm, 'If thou sawest a thief thou didst consent unto him,' the book will wagg, and fall out of the fingers of them that hold it, and he whose name remaineth in the key must be the thief." Brand observes on this, that Scot has mistaken the Psalm; it is the fiftieth, and not the forty-ninth, in which the passage he has cited is found.

In 1553 Edwin Sandys, then Protestant Vice-Chancellor of Cambridge, and afterwards Archbishop of York, was appointed to preach a special sermon in connection with the revolt of the fleet and army, and the presence of mutinous troops in the town. He arose at three o'clock in the summer twilight, took his Bible, and prayed with closed eyes that he might open at a fitting text. His eyes, when he lifted them, were resting on the 16th and 17th of the first of Joshua. "And they answered Joshua, saying, all thou commandest us we will do; and whithersoever thou sendest us we will go; according as we hearkened unto Moses in all things, so will we hearken unto thee, only the Lord thy God be with thee as He was with Moses."

The application was obvious. Edward VI. was Moses, the Duke of Northumberland was Joshua, and if a sermon could have saved the cause of Protestantism against Queen Mary, Lady Jane Grey would have been secure upon her throne.

When Darnley, the consort of Mary Queen of Scots, was at Kirk-a-Field (February 9, 1567), the shadow of death was creeping over him. Sorrow, suffering, disease and fear had

done their work. Bothwell had prepared his infernal scheme for his murder. The king opened the prayer-book, and read over the fifty-fifth Psalm, which, by a strange coincidence, was in the English service for the day that was dawning. These are the last words which are known to have passed the lips of Mary Stuart's husband: "Hear my prayer, O Lord, and hide not Thyself from my petition. My heart is disquieted within me, and the fear of death is fallen upon me. Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me. It is not an open enemy that hath done me this dishonour, for then I could have borne it. It was even thou, my companion, my guide, and my own familiar friend."

A few hours after, Darnley was foully murdered.

It appears from a work called "Echoes to the Voice from Heaven" (1652), that the fanatic Arise Evans, in the time of the Commonwealth used the divination by the Bible. It seems also from Lord Berkeley's "Historical Applications" (1670), that the earl being sick and in dejection had recourse to this then prevailing superstition. His words are, "I being sick and under some dejection of spirit, opening my Bible to see what place I could first light upon, casually I fixed upon the sixth of Hosea; the three first verses. I am willing to decline superstition upon all occasions, yet think myself obliged to make this use of such a providential place of Scripture: first, by hearty repenting me of my sins past: secondly, by sincere reformation for the time to come."

In the "Domestic Annals of Scotland," we read a curious account of Bible divination under date 1682. It concerned a servant lass in the burgh of Irvine. Her mistress, the wife of the Hon. Major Montgomery, having had some silver articles stolen, blamed the lass, who, taking the matter much amiss, and protesting her innocence, said she would learn who took those things, though she should raise the devil for it. The master and mistress let this pass as a rash speech; but the girl, being resolute, on a certain day "goes down to a laigh cellar,

takes a Bible with her, and draws a circle about her, and turns a riddle on end, twice from north to south, or from the right hand to the left hand, having in her hand nine feathers, which she pulled out of a black cock, and having read the twenty-first (Psalm) forward, she reads backward chapter ix., verse 19, of the Book of Revelation: he appears in a seaman's clothing, in a blue cap, and asks what she would. She puts one question to him, and he answers it; and she casts three of the feathers at him, charging him to his place again; then he disappears. He seemed to her to rise out of the earth to the middle of his body. She reads the same verse backward the second time, and he appears the second time, rising out of the ground, with one leg above the ground; she asks him a second question, and she casts other three feathers at him, charging him to his place; he again disappears. She reads again the third time the verse backward, and he appears the third time with his body above ground (the last two times in the shape of a black grim man in black clothing, and the last time with a long tail); she asks a third question at him, and casts the three last feathers at him, charging him to his place, and he disappears. The major-general and his lady, being above stairs, though not knowing what was a-working, were sore afraid, and could give no reason for it; the dogs in the city making a hideous barking round about. This done, the woman, aghast, and pale as death, comes and tells her lady who had stolen the things she missed, and they were in such a chest in her house, belonging to some of the servants, which, being searched, was found accordingly. Some of the servants, suspecting her to be about this work, tells the major of it, and tells him they saw her go down into the cellar; he lays her up in prison, and she confesses as has been before related, telling them that she learned it in Dr. Colvin's house in Ireland, who used to practise this." Fountainhall relates this story (by Law) more briefly as a "strange accident," and remarks that the divination *per cibrum* (by the sieve) is very ancient, having been practised by the Greeks. He is puzzled about her confession, as it may be from frenzy, or hatred of

life; but if the fact of the consultation can be proved, he is clear that it infers death.

A very singular mode of divination practised at the period of the harvest-moon is thus described in an old chap-book. "When you go to bed, place under your pillow a prayer-book, opened at the part of the matrimonial service, 'with this ring I thee wed;' place on it a key, a ring, a flower, and a sprig of willow; a small heart-cake, a crust of bread, and the following cards—the ten of clubs, nine of hearts, ace of spades, and the ace of diamonds. Wrap all these in a thin handkerchief of gauze or muslin, and on getting into bed, cross your hands and say:

> "'Luna, every woman's friend,
> To me thy goodness condescend;
> Let me this night in visions see
> Emblems of my destiny.'"

In some parts of England a custom is practised on New Year's Day called "Dipping." A Bible is laid on the table at breakfast-time, and those who wish to consult it, open it at random, and it is supposed that the events of the ensuing year will be in some way described by the contents of the chapter contained in the two open pages.

A writer in "Notes and Queries" (2nd series, vol. xii.) mentions a species of divination (sent him from Northamptonshire) of the leading events in a man's life, or rather of future employment drawn from the last chapter of the Book of Proverbs. This consists of thirty-one verses, each of which is supposed to have a mystical reference to each of the corresponding days of the month. Thus, a person born on the 14th, will be prognosticated "to get their food from far." My correspondent says: "This is so fully believed in by some, that a boy has actually been apprenticed to a *linen*-draper, for no other reason than because he was born on the 24th of the month; whilst those born on the 13th would be sent to a *woollen*-draper. The twenty-fourth verse speaks of 'fine linen,' and the thirteenth of 'wool.'"

Another contributor to the same journal remarks, in regard to the Book of Proverbs, "I can vouch for this superstitious use of Scripture being by no means extinct, and this in the 'higher classes.' As a kindred bit of folk-lore, I may add that the words of King Lemuel's mother, the last chapter of Proverbs, are often made to do duty in the divining line. The chapter is divided into thirty-one verses, one of which is appropriated to each day of the month; the response depends on what is the consulter's birthday."

Cotton Mather tried one of the New Englanders said to be possessed with a spirit, by "the Bible, the Assembly's Catechism, his grandfather's 'Milk for Babes,' his father's 'Remarkable Providence,' and a book to prove that there were witches," and whenever any of these were for the possessed woman to read in, she would be struck dead and fall into hideous convulsions. These good books, he says, were mortal to her. To make the case more manifest both ways, he tried her with other books, as Quakers' books, Popish books, the Cambridge and Oxford Jests, a Prayer-book, a book written to prove that there were no witches; and the devil would let her read these as long as she would, and she treated the Prayer-book with particular respect.

De Foe makes Robinson Crusoe practise the Bible divination. He knew the manners of the early Anchorets, and was probably indebted to this source for some of his materials.

THE word *Abracadabra*, or *Abrasadabra*, of magical import, is attributed by Baronious, in his "Annals" (An. 120) to Serenus, a celebrated physician in the third century, who was also a follower of the heretic Basilides. It was described in the following verses:

"Inscribis chartæ quod dicitur ABRACADABRA
Sæpius et subter repetis sed detrahe summam;
Ut magis atque magis desecent elementa figuris,
Singula quæ semper rapies et cætera figes,
Donec in augustum redigatur littera conum.
His lino nexis collum redimire memento,
Talia languentis conducent vincula collo,
Lethalesque abigent, miranda potentia, morbos."

Sir Henry Ellis, in a note in his edition of Brand's "Popular Antiquities" (1842, vol. iii. p. 151), states that this word is curiously illustrated in p. 19 of an "Academical Dissertation," published in 1710, at Halle, in Saxony, by Mart. Fr. Blumles, "accompanied by two or three etymologies of the word," but which are not quoted.

An extract from Add. MS. Brit. Mus., No. 5008, shows the belief in the wonderful virtues of this mystical word as a physical charm: "Mr. Banester sayth that he healed 200 in one yer of an ague, by hanging *Abracadabra* about the necks, and wold stanch blood, or heal the tooth ake, although the parties were 10 mile off."*

The letters comprising the word are to be so written, that reading from the apex on the right, and up the left side, the same word will be given as at the top:

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

The modern Jews, according to Buxtorfe the Son, in his "Synagogue," say that "to drive away the ague it is only necessary to speak the word *Abracalan*, dropping each time a letter. Julius Africanus, in his great work entitled 'Kestoi,' which is

* Similar superstitions existed in later times. The manuscripts in the Sloane Collection supply much information in regard to the use of written charms or amulets. The Stockholm manuscript, apparently of the latter part of the fourteenth century, states that the mystic word *Anamzaptas*, was an amulet against epilepsy if pronounced in a man's ear, "when he is fallen in the evil," and for a woman the prescribed formula is *Anamzapta*.

in MS. in the library of the King of Spain, and Serenus Samonicus, in his poem 'De Medicina,' attribute the same effect to the word *Abracadabra*, if spoken in the same manner."—("Mélanges Historiques," 1675.)

The superstitious notions and practices of the Jews in the middle ages, concerning the names of God, were singular. Of these they reckoned seventy-two, from which by different arrangements in sevens, they produced seven hundred and twenty. The principal of them was "Agla," and when disposed of in two triangles, intersecting one another, was called "the shield of David;" supposed to be an amulet against wounds, and to have the power of extinguishing fire, etc. Agla, or Alga, arranged thus $\frac{A \mid L}{G \mid A}$ became a mediæval exorcism. The custom of wearing some phrase, or cabalistic* combination of letters, either inscribed on parchment, or paper, or more indelibly affixed to rings, and other personal ornaments, is of considerable antiquity. Its origin may, probably, be traced to the Gnostics (from the Greek *gnosis*, knowledge), the collective term for a number of early Christian sects, which were known by especial names derived from their founders, and to the legends in the strange devices under the name "Abraxas," a species of amulet so called from having that word, in which heathen and Christian allusions are strangely confounded together. The Abraxas, or Abrasax stones are cut in various forms, and bear a variety of capricious symbols, mostly composed of human limbs, a fowl's head, or a serpent's body.

In the "Archæologia" (vol. xxx. p. 427), an instance is mentioned in which the Abracadabra was not only directed to be

* The Cabalists were a sort of mystical doctors among the Jews, who discovered a world of mystery in the *letters* of the sacred text, either by considering their *numeral* number, or by changing and transposing them in different ways according to the rules of their art. By these means they extracted senses from the sacred oracles, very different from those which the expression seemed naturally to impart or which were ever intended by the authors. Under the sanction of ancient names, many fictitious writings were produced, which greatly contributed to the spread of this mystical system.

[An account of the Cabalistic art, as practised not only by Jews, but by heathens and Christians, is in Basnage's "History of the Jews."]

written, but *eaten*. It is met with in a very scarce book, published in 1588, by W. Clowes, Sergeant-Surgeon to Queen Elizabeth: "It is not long since that a subtile deluder, verie craftely having upon set purpose his brokers or espials abroade, using sundry secret drifts to allure many, as did the Syrens by their sweet sonnets and melody seduce mariners to make them their pray, so did his brokers, or espials, deceive many in proclayming and sounding out his fame abroade from house to house, as those used to do which crye, Mistresse, have you any work for the tincker? At the length they heard of one that was tormented with a quartaine; then in all post haste this bad man was brought unto the sicke patient by their craftie meanes, and so forth, without any tariance, he did compound for fifteene pound to rid him within three fits of his agew, and to make him as whole as a fish of all diseases; so, a little afore his fit was at hand, he called unto the wife of the patient to bring him an apple of the biggest size, and then with a pinne writte in the rinde of the apple ABRACADABRA, and such like, and persuaded him to take it presently in the beginning of his fit, for there was (sayeth he) a secret in those words. To be short, the patient being hungry of his health, followed his counsell, and devoured all and every peece of the apple. So soone as it was receyved, nature left the disease to digest the apple, which was too hard to do; for at length he fell to vomitting, then the corre kept such a sturre in his throate, that wherefore his fever was ill now much worse, *a malo ad pejus*, out of the frying-pan into the fire; presently there were physitions sent for unto the sick patient, or else his fifteene pound had been gone, with a more pretious jewell; but this lewde fellow is better knowne at Newgate than I will heere declare."

[The reader will find much curious information respecting the word "Abracadabra" in Dr. Jeremie's "History of the Christian Church in the Second and Third Centuries."

RICHELIEU one day boasted among his courtiers that out of any four indifferent words he could extract matter to

send any man to a dungeon. One of his attendants immediately wrote upon a card: "*One and two make three.*" "*Three* make only *One!*" exclaimed the cardinal; "to the Bastile with him. It is a blasphemy against our holy Trinity."

The word *bedooh* is very often used as a talisman or charm amongst the Arabs, the Turks, and the Persians, inscribed on seals, gems, or engraved stones, sabres, helmets, and everything which incurs risk by land or water: "Whoever carries this word engraved on a ruby mounted in gold," says Albuni, "is sure of constant good fortune."

The interpretation of this word lies in an Arab-root, which signifies "he has walked well."

In a curious and scarce folio, apparently published in parts, by Richard Blome, in the reign of William III., it is stated "that it is a common assertion among the Cabalists, that there is a great Vertue in Words; upon pronouncing the words *Osy*, *Osya*, Serpents stop their motion, and lie as if they were dead."

In Hoare's "Giraldus" we find mention of the Bardic use of the letters O, J, W. These represent the unutterable name of the Deity: they therefore make use of another term, known only to themselves, just as the Jews, who always make use of Adonai, when the name of Jehovah occurs. Each of the letters in the Bardic name is also a name of itself, the first is the word when uttered, that the world burst into existence: the second is the word, the sound of which continues by which all things remain in existence; and the third is that by which the consummation of all things will be in happiness, or the state of renovated intellect, for ever approaching to the immediate presence of the Deity.

The employment of letters in the case of sympathetical cures—which found many believers in old times—is curious. With regard to the compositions prepared by the professors of that art, their vitriol was to be subjected to exposure for 365 days to the sun; their unguents were of human fat and blood, mummy, moss of dead man's skull, bull's blood and fat, and other disgusting ingredients: it may, however, be told as

characteristic of the ignorance, superstition, and barbarity of the age, that a serious discussion was long maintained, in consequence of a schism in the sympathetical school, "whether it was necessary that the moss should grow absolutely in the skull of a thief who had hung on the gallows, and whether the ointment, while compounding, was to be stirred with a murderer's knife?" "You smile," says Van Helmont, "because Goclenius chooses for an ingredient into the unguent, that moss only which is gathered off the skull of a man of *three letters* (F, U, R).

Among the religious observances of the Butans is the employment in their temples of a kind of whirligig, or barrel, fixed upon a spindle. The inside is fitted with a roll of paper, printed all over with the word *omanipeemchong*, the meaning of which is said to be, to implore a blessing, and they mutter it over, slipping a bead of the chaplet at each repetition. The instrument, thus equipped, is so placed that each pious passenger may give it a twirl. A specimen of this praying cylinder, or *Muni*, is preserved in the museum of the Royal Asiatic Society.

The inhabitants of Tibet employ certain divinatory words to control the elements; these are in the Sanscrit language, and are never translated, but merely transcribed in Tibetan, Chinese, or Mongol characters, and are consequently incomprehensible to those who recite them. The parties who employ these deprecations must observe a great purity of body and mind. A continual reading of certain of these prayers for several days, in the opinion of the Tibetans, exerts a surprising influence on the body, rendering it capable of resisting the action of fire, bullets, and the sword. If the words prove inefficacious, they think that the body has not been sufficiently purified.

THERE was a certain degree of mystery in the numeral operations of the *Masorets* or *Masorites*, a lower sort of Scribes among the ancient Jews, whose profession was to write out copies of the Hebrew Scriptures, to teach the true reading of them, and criticise upon them. Their work regards merely

the *letter* of the Hebrew text; they numbered not only the chapters and sections, but the verses, words, and letters of the text. Father Simon asserts that he had seen a MS. Masora which numbered in the Book of Genesis 12 great sections, 43 sedarim, or orders, 1,534 verses, 20,713 words, and 78,100 letters. They marked whatever irregularities were found in any of the letters of the Hebrew text; as that in some words, one letter is of a larger (Deut. iv. 4), in others of a less (Gen. ii. 4) size than the rest. Of the former sort they discovered 31 instances, of the latter 33. They observed four words in which one letter was suspended, or placed somewhat higher than the rest (Judges xviii. 30); nine places in which the letter *nun* is inverted (Numb. x. 35), and several places where the final letters are not used at the end of words; and others, where they are used in the middle. They were very fruitful in finding out reasons for these irregularities and mysteries in them.

What were called the *Prenestine lots* were used in Italy. *The letters of the alphabet* were placed in an urn and shaken; they were then turned out on the floor, and the words which they accidentally formed were received as omens.

This superstitious use of letters is still common in Eastern nations. The Mussulmans have a divining table, which they say was invented by the prophet Edris, or Enoch. It is divided into a hundred little squares, each of which contains a letter of the Arabic alphabet. The person who consults it repeats three times the opening chapter of the Koran, and the fifty-eighth verse of the sixth chapter, "With Him are the keys of the secret things; none knoweth them but Him. He knoweth whatever is on the dry ground, or on the sea; there falleth no leaf but He knoweth; neither is there a single dry grain in the dark parts of the earth, nor a green thing, nor a dry thing, but it is written in a perspicuous book." Having concluded this recitation, he averts his head from the tablet and places his finger upon it; he then looks to see on what letter his finger is placed, writes that letter, the fifth following it, the fifth fol-

lowing that again, and so on until he comes back to the first he had touched; the letters thus collected form the answer.

A curious method of divination with a cock was practised under the term "Alectromancy," or "Alectoromantia." In effecting this a circle was made in a good close place, and this was divided equally into as many parts as there were letters in the alphabet. A wheat-corn was then placed on every letter beginning with A, during which the depositor repeated this verse, "*Ecce enim veritatem*," etc. This was done when the sun and moon were in Aries or Leo. A young white cock was then taken, his claws cut off, and these he was forced to swallow with a little scroll of parchment made of lambskin, upon which was an inscription. The diviner, holding the cock, repeated, "O Deus Creator omnium, qui firmamentum pulchritudine stellarum formâsti, constituens eas in signa et tempora, infunde virtutem tuam operibus nostris, ut per opus in eis consequamur effectum." Next, on placing the cock within the circle, two verses of the Psalms were repeated: "Domine, dilexi decorem domûs tuæ et locum habitationis tuæ. Domine Deus virtutum, converte nos et ostende faciem tuam, et salvi erimus." These are exactly the midmost of the seventy-two verses mentioned in the practice of Onimancy, or the observation of the Angel Uriel; and it is to be noted on the authority of an ancient rabbi, that there is nothing in these seventy-two which is not of some use in the cabalistical secret. The cock being within the circle, it was requisite to observe from what letters he pecked the grains, and upon those others were placed, because some names and words contained the same letters twice or thrice. These letters were written down and put together, and these were supposed to reveal the name of the person concerning whom inquiry had been made. It is said, though the story is doubted, that the magician Jamblicus used this art to discover the person who should succeed Valens Cæsar in the empire, but the bird picking up but four of the grains, those which lay on the letters left it uncertain whether Theodosius, Theodotus, Theodorus, or Theodectes were the

person designed. Valens, however, learning what had been done, put to death several individuals whose names, unhappily, began with those letters, and the magician, to avoid the effect of his anger, took a dose of poison.

SOME curious instances of *divination by letters*, during the fearful days of the French Revolution, are related by M. Christian in his "Histoire de Magie." The following (which I have abridged), were told to him by an old man named Jean Roibin, who had been librarian to the Convention, and who had been personally acquainted with Pierre le Clerc, the professor of divination to whom these anecdotes refer.

From 1790 to 1805 there lived in an obscure quarter of Paris an old man believed by some to be a sorcerer, while others, more reasonable, considered that his intellects were impaired. He was called Pierre le Clerc, or more familiarly Father Pierre. He had been a Benedictine monk, but on the suppression of the monasteries in 1790, the poor priest took refuge in Paris, where, at the age of seventy, with no other resources to exist upon but his wits, he availed himself of his knowledge of mathematics and astronomy to draw horoscopes, and foretell the future to those who were connected directly or remotely in the Revolution. As a priest, of which he had the unmistakable appearance, he ran great risk during the sanguinary events of that period; but as he contrived to colour his predictions with praises of the Convention, and with victories to be gained by the French armies, he was considered in the light of a patriot, and escaped the scaffold.

Pierre le Clerc had some notable visitors to his prophetic séances; amongst others Philip of Orleans, Charlotte Corday, Robespierre, and, later, Bonaparte, then general.

The Duke of Orleans had voted for the death of the king. He was bitterly reproached for this cowardice. It seems that previous to the sentence against Louis XVI., Danton had an interview with the duke at the Palais Royal, and declared that if he did not consent to vote with the leaders of the Conven-

tion, he (Danton) would denounce him as an accomplice of the king. A short time after the fearful tragedy of January 21, he heard of the prophecies of Pierre le Clerc, and went privately to consult him as to the future of events. At first the priest refused to satisfy his curiosity, but was at length persuaded to try his art. "Your highness," he said, "received at your birth the title of Duke of Montpensier?" "Yes, and with the names of Louis Philippe Joseph. I became Duke of Orleans by hereditary right." "Your lordship has also publicly received the surname of Égalité?" "Yes; it is an arm of defence in these times." "Then the union of the signs of your individuality past and present, is Louis Philippe Joseph, Duke de Montpensier—Duke of Orleans—Égalité, Deputy to the National Convention of the French Republic."

Pierre le Clerc then revealed to the prince the method he pursued in his divination by words, and then added, in a trembling voice, "This is the lot of your destiny. The scaffold that he voted for the falling king will soon become his fate. God ordains his equality by sharing the same punishment."

At these words the Duke of Orleans turned pale, and shuddered. "There remain," continued Pierre, "upon the circle six mute letters, P, J, P, P, P, A, which signify *Pari Jure, Proscripto, Principi Proscriptus Æquatur;* that is to say, by the law of requital the proscription equals that of the prince proscribed. Ah! my lord, this name of Égalité and this Convention have brought you misfortune; but God, who has thus permitted us to meet, affords you the means of safety. Fly at once."

"No, my friend," replied the duke, "I shall remain. A prince of the House of Orleans is not afraid of peril. Men may kill me, but God only can judge me."

Two months later the judgment was given, and the duke perished on the scaffold.

Charlotte Corday, on her visit to Pierre le Clerc, attracted his sympathy by her interesting manners and appearance. He thought her mission must relate to some love affair, and said,

consolingly, "No maiden leaves my poor apartment without carrying with her a smile of Providence. I do not wish to know anything of your secrets, but I will tell you the result of my researches with strict truth." A number of plain cards were then placed before her, and she was desired to write on each the letters of the Christian name and surname of the person for whom the future was to be consulted. The cards were then mixed together, and after due observation the priest gave the following result: "The 13th of July, 1793, Charlotte de Corday d'Armont will attempt to kill at Paris, with a knife, Jean Paul Marat, Deputy to the National Convention of the French Republic." From these letters, traced on as many cards by Charlotte Corday, and mixed together, the priest, after a careful study of ten minutes, selected six bearing the letters L, Z, C, R, A, A. Suddenly Pierre put all the cards together, as if to render the answer to them impossible, and said, with an air of discouragement, "Are you sure that you have made no error in what you have written?" "None," replied Charlotte Corday. "Then let me give you a lesson in prudence. Tell your friend, whoever it may be, not to go to that powerful minister." "Why?" "I give you," returned the priest, "the best example of prudence by keeping silence."

Indeed, Pierre le Clerc could not have entrusted to a stranger the fearful reply that his divination had evoked, which was "The mortal blow in thy breast ought to kill thee at Paris, in the bath, livid Marat. The scaffold is the pedestal where the martyr, crowned with heroic glory, hovers over the world."

The six mute letters L, Z, C, R, A, A, signified "Lividi Zona Cruoris Rubefacit Amplexantem, Aquam," or, "A circle of livid blood reddens the water that holds the corpse." This had relation to the bath in which Marat was assassinated.

The visit of Robespierre to the priest was of some duration. The result of the divinatory cards ran thus: "A Republican rare, inflexible; he will die on the scaffold, in the name of the nation, by vote of his enemies."

There remained six mute letters, A, I, E, E, O, Q, signifying, "Ab Iniquis Eversus, Extortus, Odio, Quiritum," or, "Overthrown by the league of the wicked, tortured by the hate of the citizens." This was verified by the events of 1794.

It was in 1795 that Bonaparte, deprived of his command by the Council of War, vegetated at Paris, a prey to discouragement and *ennui*. Hearing of Pierre le Clerc, he went one day to see him, merely as a means of passing away his time. He found the philosopher busied on some horoscope, and seeing the table covered with hieroglyphics and mathematical calculations, he determined on trying his chance. On being required to give the date of his birth, he made no objection; but on being asked his name and profession, he thought some jugglery-trick was to be practised, and abruptly rose to leave. "You are wrong," observed the priest, "to doubt my art. I know more than you probably imagine. There was a prophecy of a certain Count de Cagliostro uttered ten years ago, on the French Revolution, which was not then thought of. This announced that a Corsican, voted, or elected, by the people, would finish it, probably by a dictatorship. This would be a fine opening for you, seeing that you are a Corsican, and you might probably learn something of your future career." Bonaparte, however, thought he had to do with an old madman or quack, and throwing some silver on the table, quitted the apartment.

Four years afterwards (November 8, 1799), the eve of the famous day known under the name of the 18th Brumaire, the general set aside under the Convention, had become, under the Directory, the favourite of that fortune he had disdained to consult. Covered with the laurels of Italy and Egypt, and the incarnation of Victory, everything seemed to place itself under his feet. He thought of Pierre le Clerc, and went secretly to have an interview with him. It was evening, and the priest did not recognise him. Nothing was changed in the apartment, except that everything showed that the philosopher who foretold honours and riches to others, had become himself

more miserably poor than ever. His clients had deserted him. Giving him some money, Bonaparte asked him abruptly whether he could resolve an important question at once. "By the horoscope, no, for that requires considerable time; but by word divination, yes; provided the interrogation is complete, and without any equivocation." "But," returned Bonaparte, "if this question is of a secret and delicate character; if, for example, it was asked by a woman, having the desire for it to be unknown, even to her confessor?" "Well," observed the priest, "this woman would keep her secret. The question should contain the names, Christian and surnames, position and qualities of the party seeking the revelation; and, besides, the subject or object, clearly explained, of the inquiry into the oracle. This text contains a certain number of letters, which should be written on so many cards; these are afterwards mixed promiscuously; I then take them; arrange them in a circle, asking only whether it concerns a man or a woman, and by patient study, I find the oracle. Take a pen, and write on no more cards than are necessary.

Bonaparte wrote rapidly the question on 119 cards, each containing a single letter, mixed them together, and gave them to the priest, who arranged them in a circle, and formed the question thus: "What will become of the Corsican Napoleon Bonaparte, general, on account of the *Coup d'État* risked by him at Paris, the 18th Brumaire, 1799?"

"In truth," observed Pierre, after a short interval, "you spoke to me just now of some woman's secret, but I find nothing feminine in what I contemplate. Whatever may be the question, or the person to whom it alludes, I will tell you what I read in these 119 letters: 'En mil huit cent quatre, il montera sur la trône à pique; puis, coupé en dix et un, sera renversé par la canonade du soldat d'Angleterre."

The word *trône*, and the date 1804, appeared to surprise Bonaparte, but he remained unmoved, and it was in a tone of indifference that he asked what might signify the two enigmas, "Trône à pique, et coupé en dix et un?"

"The oracles," replied the priest, "have often a meaning that is not recognised until the event has occurred. However, I see in the image of the *trône à pique* a kind of military display, a power surrounded by Cæsarian standards. The other enigma is a number marking a division of time; ten and one unite in eleven, and eleven added to 1804, fixes on 1815, the dangerous apparition of the English soldier. But this is merely a supposition. Of the 119 letters which your question comprise, thirteen are mute, B, O, P, P, I, A, I, B, I, P, A, U, F, and which, nevertheless, ought to reveal. The ancient augurs would have considered them as the initials of a complementary solution, and, in reality, these initials become thirteen Latin words, which announce equally, elevation and downfall: *Bis Oriens*, *Populi Princeps*, In Altum Incedit; Bis Incidit; Per Anglos Ultima Fata, or, "He rises twice, prince of the people, and hovers over the heights; twice he falls; his last fatality will come from the English."

Bonaparte appeared struck with this result of the oracle, and to prove the further experience of the priest, he requested a second trial of his skill, and wrote upon sixty-nine cards the following letters: 'Josephine—Marie—Rose de Tascher de la Pagerie, wife of the General Napoleon Bonaparte." He then mixed them together, and placed the cards before the priest, saying: "Remember, it concerns a lady in whom a certain person takes a great interest."

Pierre le Clerc arranged the cards according to his usual method, and in a short time interpreted the letters as "too old;—the imperial diadem worn on his second marriage will not bring good fortune." This was too much for the general, who went away greatly disappointed. There remained, however, three mute letters, H, E, A, which the priest made out to signify "Herois Extinctus Amor," that is, "Love extinguishes itself in the heart of a hero." The reader of history will be able to interpret these various oracles by the course of events which followed. Some happy gift of foresight might have inspired the poor Benedictine monk, who earned his daily

pittance by his elastic imagination; but it is no less certain that an ingenious quackery was more productive than all his mathematical and astronomical studies.

The *Echo* published a curious article on the letter M and the Napoleons: "The *Frankforter Journal* of September 21 (1870) remarks, that among other superstitions peculiar to the Napoleons, is that of regarding the letter M as ominous, either of good or of evil, and it is at the pains to make the following catalogue of men, things, and events, the names of which begin with M, with the view of showing that the two Emperors of France have had some cause for considering this letter a red or a black one, according to circumstances. It says, Marbœuf was the first to recognise the genius of Napoleon I. at the Military College. Marengo was the first great battle won by General Bonaparte, and Melas made room for him in Italy. Mortier was one of his best generals, Moreau betrayed him, and Marat was the first martyr to his cause. Marie Louise shared his highest fortunes; Moscow was the abyss of ruin into which he fell. Metternich vanquished him in the field of diplomacy. Six marshals (Massena, Mortier, Marmont, Macdonald, Murat, Moncey) and twenty-six generals of division under Napoleon I. had the letter 'M' for their initial. Marat, Duke of Bassano, was his most trusted counsellor. His first battle was that of Montenotte, his last, Mont St. Jean, as the French term Waterloo. He won the battles of Millesimo, Mondovi, Montmirail, and Montereau; then came the storming of Montmartre. Milan was the first enemy's capital, and Moscow the last, into which he entered victorious. He lost Egypt through Menou, and employed Miellis to take Pius VII. prisoner. Mallet conspired against him; Murat was the first to desert him, then Marmont. Three of his ministers were Maret, Montalivet, and Mallieu; his first chamberlain was Montesquieu. His last halting-place in France was Malmaison. He surrendered to Captain Maitland of the *Bellerophon*, and his companions at St. Helena were Montholon and his valet Marchand."

If we turn to the career of his nephew, Napoleon III., we find the same letter no less prominent, and it is said that the captive of Wilhelmshöhe attached even greater importance to its mystic influence than did his uncle. His empress was a Countess Montijo; his greatest friend was Morny. The taking of the Malakoff and the Mamelon-vert were the exploits of the Crimean war, peculiarly French. He planned his first battle of the Italian campaign at Marengo, although it was not fought until after the engagement at Montebello, at Magenta. MacMahon for his important services in this battle, was named Duke of Magenta, as Pelissier had for a similar merit obtained the title of Duke of Malakoff. Napoleon III. then made his entry into Milan, and drove the Austrians out of Marignano. After the fearful battle on the Mincio of Solferino, he turned back before the walls of Mantua. Thus up to 1859; since when the letter M would seem to have been ominous of evil. Passing over Mexico and Maximilian, we see how vain have been his hopes, founded on the three M's of the present war—Marshal MacMahon, Count Montauban, and Mitrailleuse! Mayence was to have been the basis for the further operations of the French army, but pushed back, first to the Moselle, its doom was sealed on the Mans, at Sedan. The fall of Metz is imminent, and all these late disasters are owing to another M, which is inimical to the third Napoleon, and this is a capital M —Moltke."

THE writing of *Anagrams*, trivial as it may now appear, was once a favourite amusement of men of learning and ingenuity of wit. In some respects by the transposition of letters, it assumed a kind of divination of prophetical import. Camden, in his "Remains," calls the *difficilis que pulchra*, the charming difficulty of making an anagram, "a whetstone of patience to them that shall practise it; for some have been seen to bite their pen, scratch their heads, bend their brows, bite their lips, beat the board, tear their paper, when the names were fair for somewhat, and caught nothing therein."

Addison relates a humorous account of an anagrammatist, who, after shutting himself up for half a year, and taking many liberties with the name of his mistress, discovered, on presenting his anagram, that he had mis-spelt her surname. He was so thunderstruck with his misfortune, that in a little time after he lost his senses.

Camden seems to refer the origin of the anagram to the time of Moses, and conceives that it might have formed some share in the mystical traditions, afterwards called *Cabala*, communicated by that divine lawgiver to the chosen seventy. Another writer on this subject observes that the Cabalists among the Jews were professed anagrammatists; the third part of their art, which they called *themuru*, that is, "changing," being nothing but the art of making anagrams, or of finding the hidden and mystical meaning in names, which they did by transposing, changing, and differently combining the letters of those names. Thus of the letters of Noah's name in Hebrew, they made *grace;* and of the Messiah, they made *He shall rejoice.*

The prophetical character of the anagram found many believers in ancient, and even up to later times; a few instances must suffice. A work on various subjects mentions one on James I. "Charles James Stuart—claims Arthur's seat." "And this," says the author gravely, "shows his undoubted rightful claim to the monarchy of Britain as successor to the valorous King Arthur!" This anagram was the production of Dr. Walter Gwyn, who—as appears from a note to one of Owen's epigrams—published a collection of these *jeux d'esprit.* It further appears from Owen's note that the anagram was written previously to the actual occurrence of the event which it seemed to indicate. Lady Eleanor Davies (wife of the celebrated poet) made great pretensions to be considered a prophetess; as her predictions in the troubled times of Charles I. were usually against the government, she was at length brought into the high court of commission. The prophetess was not a little mad, and fancied the spirit of Daniel was in her, from an anagram she had formed of her name, "Eleanor

Davies: Reveal, O Daniel!" The anagram had too much by an *l*, and too little by an *s*, yet *Daniel* and *Reveal* were in it, and that was sufficient to satisfy her inspirations. The court attempted to expel the spirit from the lady, but the bishops reasoned the point with her out of the Scriptures, to no purpose; she, poising text upon text, "until one of the Deans of the Arches," says Heylin, "shot her through and through with an arrow borrowed from her own quiver." Taking up a pen, he hit upon this excellent anagram, "Dame Eleanor Davies: Never so mad a ladie." This happy thought put the solemn court into good humour, and the prophetess into great dejection.

An amusing instance is mentioned of changing a profession by an "anagram" superstition. Andrew Rudiger, a physician of Leipsic, took it into his head to form an anagram on his name; and in the words Andreas Rudigerus, he found a vocation, namely, "*Arare rus Dei dignus.*" Thereupon he concluded that he was called to the priesthood, and began to study theology. Soon after he became tutor to the children of the learned Thomasius. This philosopher one day told him that he had much better apply himself to medicine. Rudiger admitted his inclination to that profession, but stated that the anagram of his name, which he explained to Thomasius, had seemed to him a divine vocation to the priesthood. "What a simpleton you are!" said Thomasius; "why 'tis the very anagram of your name that calls you to medicine. *Rus Dei*, is not that the burial ground? And who ploughs it better than the doctors?" In effect Rudiger turned doctor, unable to resist the interpretation of his anagram.

THE letter Y is called the letter of Pythagoras, because that philosopher made it the symbol of life. The foot of the letter, he said, represented infancy, and as man gradually rises to the age of reason, he finds two paths set before him, the one leading to good, the other to evil, pourtrayed by the two forks of the letter.

The Pythagorean Y forms part of the symbolic decoration of

a carved mirror frame in the museum at South Kensington, an exquisite specimen of Italian work of the sixteenth century. At the base is a tuft of Acanthus leaves, into which is set a large letter Y, from which, on each side, springs an acanthus scroll running to the top; and at their juncture is the device of a flaming grenade, on one side of which is the recording angel, on the other a human skeleton. Within the scroll are various animals, symbolic of the virtues: others on the left representing the vices of human nature. Each animal is accompanied by a capital letter, picked out in gold, forming the words *Bonum Malum*.

The following letter intended to honour the Virgin Mother, is given in a "Short Relation of the River Nile" (1672). The writer says: "Eating some dates with an old man, but a credulous Christian, he said: 'that the letter O remained on the stone of a date for a remembrance that our Blessed Lady, the Virgin, with her divine Babe in her arms, resting herself at the foot of a palm-tree (which inclined her branches, and offered a cluster of dates to her Creator), our Lady plucked some of the dates, and eating them, satisfied with the taste and flavour, cried out in amazement: "*Oh!* how sweet they are!" This exclamation engraved the letter O, the first word of her speech, upon the date-stone, which, being very hard, preserved it.'"

The following charm was taken from a German soldier during the late war, and brought over to England by an English surgeon. In a lecture which he delivered at Cambridge, he said that the charm was worn and firmly believed in by a large number of German soldiers. The words were copied from a photograph of the original, and a brief account and summary of the German is given in "Notes and Queries."

The charm came down from God in 1724, and hovered about some representation of the Baptism of Mary Magdalene, in Holstein, refusing to be caught, until 1791, when some person had the happy thought to copy it as it hovered. The essence of the charm seems to consist in the letters L, T, L, K, H, B, K, N, K,

pronounced in the name of the Father, the Son, and the Holy Ghost. Whoever wears the charm need have no fear of thieves and murderers, swords, or fire-arms of any sort, neither will he receive injury from storm, fire, water, or any assault of the Evil One, nor will he be taken prisoner. No bullet will strike him, be it of gold, silver, or lead. Whoever doubts this may hang the charm round a dog's neck, and shoot at him; he will find that he cannot hit him. The greater part of the charm, however, consists of pious exhortations couched in Biblical language, threats of evil to those who disbelieve in it, and promises a reward to those who believe in it, and do what it enjoins. It concludes with a tale bearing witness of its efficacy, and well calculated to inspire with confidence a superstitious soldier. A certain count in Schleswig-Holstein had a servant, who had given himself up in his father's stead to have his head cut off. The executioner stood up to perform his office, when lo, and behold, his sword was powerless in his hands! The count seeing this, asked the servant how it was that the sword did him no harm, and the servant showed him the charm with its mystical letters. Whereupon the count gave orders that everyone should wear this charm about him.*

* With regard to the superstition of certain words rendering the body invulnerable, Mr. Thoms remarks that in Grübner's "Bilder der Wunderkunst," it is stated that this amulet, or talisman (commonly known as the Passauish Art), was first communicated to the German soldiers, who were quartered at Passau in 1611, by the hangman of the town, who gave them scraps of paper to *swallow*, inscribed with the mystical words and signs, "*Arios: Beji, Glaigi, Ulpke, nalat, nasala, ori lupie,*" and which, in the belief of the credulous, enabled them, under the command of the Archduke Matthias, to defeat the ill-paid and dispirited forces of his brother, the Emperor Rudolph II.

Grübner mentions that a Jew once presented himself before Duke Albrecht, of Saxony, and offered him a charm (*knop*), engraved with rare signs and characters, which should render him invulnerable. The duke determined to try it, had the Jew led out in the field, with his charm hanging round his neck; he then drew his sword, and at the first thrust *ran the Jew through.*

CHAPTER VI.

NUMBERS.

TO what is called *Arithmonancy* belongs the magical operation of numbers and magical squares, and is derived from the doctrines of the Pythagoreans and Platonists. In estimating these doctrines it must be remembered that all movement, proportion, time, and, indeed, all idea of *quantity* and *harmony* may be represented by numbers: hence, whatever may be attributed to the latter, may also be expressed by numbers, as the signs of occult virtues and laws. It is known to philosophers that the movements of nature are rhythmical; physicians have observed this in the periodicity of diseases; and the appointment of the seventh day as a Sabbath has added a religious obligation to this law of nature. The *three*, the *ten*, and the *twelve*, are also numbers of well-known import, and *one* is the most divine of all, as expressing the unity of God, and the comprehension of all things in perfect harmony.

The use of numbers in divination has assumed many curious forms. It may suffice to mention the *Gematria*, or first division of the Cabala, which teaches how to cast up the letters of particular words, as numerals, and to form conclusions from the portion between the sum of one text and the sum of another. This method converts the Bible into a book written solely by numbers, and some curious results are obtained.

Some singular properties of perfect, amicable, and other numbers have been elucidated by the late Platonist, Thomas Taylor.

The most valuable remains of antiquity connected with the subject are contained in the "Chaldean Oracles of Zoroaster."

The notion that an analogy existed between men's names and their fortunes is supposed to have originated with the Pythagoreans; it furnished some reveries to Plato, and has been the source of much small wit in Ausonius. Two leading rules in what was called *Onomancy* were first, that an even number of vowels in a man's name signified something amiss in his left side; an uneven number a similar affection in the right; so that between the two, perfect sanity was little to be expected. Secondly, of two competitors, that one would prove successful the numeral letters in whose name, when summed up, exceeded the amount of those in the name of his rival; and this was one of the reasons which enabled Achilles to triumph over Hector.

The Gothic king, Theodoric, is said, on the authority of Cælius Rhodoginus, to have practised a peculiar species of Onomancy on the recommendation of a Jew, and the story is alluded to by Camden. The diviner asked the prince, when on the eve of a war with Rome, to shut up thirty hogs in three different sties, having previously given some of them Roman and others Gothic names. On an appointed day, when the sties were opened, all the Romans were found alive, but with half their bristles fallen off—all the Goths, on the other hand, were dead; and from this prognostic the diviner foreboded that the Gothic army would be utterly destroyed by the Romans, who, at the same time, would lose half their forces.

THE Bedui, a people found in the interior of Bantam, Java, have a superstitious notion of the number *one*. It is an established rule among them to allot but one day for each of the different successive operations of husbandry; one day for cutting down the trees and underwood; one day for clearing what has been so cut down; one day for sowing the grain; one for weeding the field; and one for reaping; one

for binding up the grain; one for carrying it home. If any part of what has been reaped cannot be carried home in one day, it is left and neglected.

The most ancient *Trinitarian* doctrine on record is that of the Brahmins. The eternal Supreme Essence, called Parrabrahma, Brehm, Paratma, produced the universe by self-reflection, and first revealed himself as Brahma, the Creating Power, then as Vishnu, the Preserving Power, and lastly as Shiva, the Destroying and Renovating Power. According to the popular belief, Brahma, Vishnu, and Shiva are three distinct deities; whereas the sages who framed the higher doctrines of the Vedas merely regarded them as the three modes in which the Supreme Essence reveals himself in the material universe. Payne Knight remarks that "this tri-form division of the personified attributes, or modes of action of one first cause, seems to have been the first departure from simple theism, and the foundation of religious mythology in every part of the earth."

In ancient mythology Jupiter, Neptune, and Pluto, the Hellenic Trinity, are represented with a *triform* symbol; Jupiter with the *tripartite*, or three-forked lightning; Neptune with the *trident;* and Pluto with the *tricephalic*, or three-headed dog, Cerberus.

In the Scandinavian Eddas we have a Trinitarian doctrine n *Har*, *Jafuhar*, and *Thridi*. Adam of Bremen describes the statues of Odin (Woden), Thor, and Frey (Frico), as being placed in the temple of Upsal on three thrones, one above the other.

"It was" (observes Mr. Max Müller in the "Hibbert Lectures," 1878) "a very old conception of life in India, that each man is born a debtor; that he owes a debt, first, to the sages, the founders, and fathers of his religion; secondly, to the gods; thirdly, to his parents." After having paid these three debts a man is considered free of this world.

The Babylonians attached to each of their gods a special mystic number, which is used as his emblem, and may even stand for his name in an inscription. To the gods of the first

Triad—Anu, Bel, and Hea, or Hoa—were assigned respectively the numbers 60, 50, and 40; to those of the second Triad—the Moon, the Sun, and the Atmosphere—were given the other integers, 30, 20, and 10 (or perhaps six). To Beltis was attached the number 15; to Nergal, 12; to Bar, or Nin (apparently), 40, as to Hoa; but this is perhaps a mistake. It is probable that every god, or at any rate all the principal deities, had in a similar way some numerical emblem.

In "Ceremonies, Customs, Rites, and Traditions of the Jews," etc., by Hyam Isaacs, it is stated that "the Talmud gives the reason why the first man was called Adam. In English, the word is spelt in four letters, but in Hebrew it is spelt in *three* letters, A, D, M. It says, God did ordain that the world should last as long as He sees good. The first man that was created was called Adam; the second man, who was a man after God's own heart, was called David; and the last man that ever will be born will be the Messiah. The first initial stands A for Adam; the second, D for David; and M for Messiah, which they say is the foundation, or reason, why the first man was called Adam."

The Baalim of the Scriptures were the three sons of Noah. As all mankind proceeded from the three families, of which the patriarch was the head, we find this circumstance frequently alluded to by the ancient mythologists. The three persons who first constituted these families were looked upon both as deities and kings. They were the *royal triad.*

The Rosicrucians taught that there were three ascending hierarchies of angels, the Terephim, the Seraphim, and the Cherubim. Three great worlds above, Empyræum, Ætheræum, and the Elementary region. The three most celebrated emblems carried in the Greek mysteries were the Phallus, the Egg, and the Serpent.

According to the Triads, there were three baptismal bards of the Isle of Britain—Taleisin, Merddin Emrys, and Merddin. There were three circles of existence—the all-enclosing circle, which contains the Deity alone; the circle of felicity, the abode

of the good; the circle of evil. All animated beings have three states of existence to pass through—the state of evil, the state of freedom in the human form, and the state of love, which is happiness in heaven. Three things plunged a man back into the changes of evil—pride, falsehood, and cruelty. There have been three languages—the first, that which Adam spoke in Paradise; the second, that of the prophet Moses when he passed through the Red Sea; the third is that of the Cymry, which was that of Enos, son of Seth, son of Adam, who was the first man born after the expulsion of Adam from Paradise.

The peripatetic philosophy, which governed the schools in the time of our old dramatists, assigns to every man three souls —the *vegetative*, the *animal*, and the *rational;* thus in Shakspeare ("Twelfth Night," ii. 3), we read: "Shall we rouse the night owl with a catch, that will draw three souls out of one weaver." And in Ben Jonson ("Poetast.," v. 3): "What, will I turn shark upon my friends or my friends' friends? I scorn it with my three souls."

In Huarte's "Trials of Wit," translated by Carew, there is a curious chapter concerning these three souls. This is mentioned by Dr. Farmer. "After the forty-fifth day of conception," says Howell, "the embryon is animated with *three souls*—with that of *plants*, called the *vegetable* soul; then with a *sensitive*, which all brute animals have; and, lastly, the *rational* soul is infused, and these three in man are like *Trigonus* in *Tetragono*."

There is a curious poem on the subject of the Three Souls in man, which reside respectively in the Brain, the Heart, and the Liver, printed in "Treatises on Popular Science," by Wright.

Many tri-foliated plants have been held sacred from a remote antiquity. The trefoil was eaten by the horses of Jupiter, and a golden, three-leaved, immortal plant, affording riches and protection, is noticed in Homer's *Hymn, in Mercurium*. In the palaces of Nineveh, and on the medals of Rome, representations of triple branches, triple leaves, and triple fruit are to be found. On the temples and pyramids of Gibel-el-Birkel, con-

sidered to be much older than those of Egypt, there are representations of a tri-leaved plant which, in the illustrations of Hoskins's "Travels in Ethiopia," seem to be nothing else than a shamrock. The triad is still a favourite figure in national and heraldic emblems.

Zoroaster remodelled the institute of the Magi, dividing it into three great classes—learners, masters, and perfect scholars. The ancients considered three as "the perfect harmony." Most nations attach some sacred idea to it. If it occupied a high position among the speakers of Sanscrit, it also means something amongst the Ashantees of Africa, where, however, it assumes the form of 3333, this being their sacred number. It is, therefore, the number of the king's wives, or concubines.

Chrysostom says that the three gifts of the three Magi—gold, myrrh, and frankincense—were mystic gifts, signifying that Christ was king, man, and God.

In the "Vision of Piers the Plowman," there is an allusion to the three props betokening the Trinity, evidently derived from the old legend of the Holy Rood, which tells us how the tree of which Christ's cross was made grew up from three stems, one of cedar, one of cypress, and one of pine.

The three wicked winds, according to old writers (alluded to in the "Vision of Piers the Plowman") are the World, the Flesh, and the Devil.

In the Völuspá (meaning a sibyl, or prophetess), mention is made of the three knowing maidens, who engraved or recorded events. Three roots stand on three ways (extend to three regions), under the ash Yggdrasill; Hela dwells under one; another (dwell) the Frost Giants; (under) the third dwell mortal men. The ash is the mundane tree represented as embracing with its three roots the whole universe.

Tacitus says that the Germans, in their verses, celebrated a god born of the earth, Tuisco. This Tuisco had a son named Maunus, whose three sons were the original ancestors of the three principal nations of Germany, viz., the Ingævones, Iscævones, and Hermiones. A tradition received by the Romans,

imported that the Cyclop, Polyphemus, had by Galatea three sons, named Celtus, Illyrius, and Gallus. Hesiod mentions three sons from the marriage of Heaven and Earth—Celtus, Briareus, and Gyges.

It was the custom of the idolatrous Arabs to keep seven divination arrows in the temple of Mecca, but generally they made use of *three* only, on one of which was written, "My Lord hath commanded me," on another, "My Lord hath forbidden me," and the third was blank.

In Buddhism the three causes of demerits are—lust, anger, and ignorance; the first has for its destroying agent fire; anger has water; and ignorance, wind. The three precious things are Buddha, the law, and the assembly. The sacred books consist of three great divisions. Three great obeisances are made in honour of the three precious things.

The images of Buddha are only represented in three positions, viz., sitting cross-legged, standing, as if preparing to advance, and reclining on his side with his head resting on a pillow.

The *tri-rattan* of the Hindoos is the triple-gemmed "Alpha and Omega" symbol of the Buddhists.

The *Trikâya*, in China, means three bodies—the spiritual body, which is permanent and indestructible; the form which belongs to every Buddhist, as a reward for his merits; and the body which has the power of assuming any shape, in order to propagate the doctrines of Buddha. The Hindoos worship, besides their celestial gods and representatives, three classes of divinities—the village god; the household god; and the personal, or patron god. So in ancient Peru were three divinities of similar character.

Niall *Trassach*, one of the ancient kings of Ireland, was so surnamed because it is said the night he was born three showers fell—one of honey, one of silver, one of blood.

The three changes of rings in the Russian marriage ceremony may probably have some reference to a peculiarity of legends in that country, where the ever-predominating number *three*

occurs. Thus, fathers are usually said to have three sons; the heroes and knights-errant of olden fiction ride through three times nine countries; the bravest are always thirty-three years old; they achieve their deeds only on the third attempt. Are these emblematic of the Trinity?

The Pythagoreans used an oath on important occasions, and held it to be most sacred; swearing by the number *four*, which they wrote by ten dots in the form of a triangle, so that each side consisted of four dots, thus ∴ Some have imagined that Pythagoras took the hint of this from the *Nomen Tetragrammaton* of the Jews; and that having acquired some notion of the Trinity, he intended to express it by the triangle, which is called his *Trigonon Mysticum.*

Galen connected the four "humours," or "complexions" of men with the "Four Humours." Those of a *sanguine* temperament have an excess of *blood* due to *air;* those of a phlegmatic temperament, an excess of phlegm, or *water;* those of a melancholy temperament, an excess of the dull *earth;* and, lastly, those of a choleric temperament, an excess of *fire.*

In the "Vision of Piers the Plowman," the *five* sons of Conscience are said to be See-well, Say-Well, Hear-well, Work-well, and Good-faith Go-well. This is a deviation from the original idea, which made the Five Guardians to be the Five Wits, or Five Senses, illustrated in Bunyan's allegory of the Holy War. In the "Ancren Riwle," the heart's wardens are the five wits—sight and hearing, tasting and smelling, and the feeling of every limb.

In the Cabala, the number *six* was considered to be one of potent mystical properties. The rabbinical writers assert that the manna, when it was found, was marked with the Hebrew *vau*, the equivalent of number six; and as the world was created in six days; as a servant had to serve six years (Exodus xxi. 2); as the soil was tilled for six years (Exodus xxiii. 10); as Job endured six tribulations—so this number was typical of labour and suffering. Consequently it was impressed on the

manna, not only to show the Israelites that it fell but on six days, but also to warn them of the miseries they would undergo, if they dared to desecrate the Sabbath day.

The number *six* has been considered at Rome as ominous of misfortune. Tarquinius Sextus was the very worst of the Tarquins, and his brutal conduct led to a revolution in the government; under Urban the Sixth, the great schism of the west broke out; Alexander the Sixth outdid all that his predecessors amongst the Tarquins or the Popes had ventured to do before him; and the presentiment seemed to receive confirmation in the misfortunes of the reign of Pius the Sixth, to whose election was applied this line:

"Semper sub sextis perdita Roma fuit."

Napier, in his "Florence," says: "Superstition observed that Alexander (first Duke of Florence) died in the year 1536 (Florentine style), on the sixth day of the month, on the sixth hour of the night, of six wounds, at twenty-six years of age, in the sixth year of his reign, and therefore six sixes were combined in his death, making up the age of $6 \times 6 = 36$ of the current year of the sixteenth century.

The Prince of Orange (heir-apparent of the King of Holland), who died somewhat suddenly at Paris (June 11, 1879), was, it is said, very superstitious with regard to the numbers six and eleven. As a sporting man, he always withdrew his horses when they were classed under one or the other. By a curious coincidence, the prince died on the eleventh day of the sixth month of the year, and at eleven o'clock.

In "Notes and Queries" (June 5, 1852), we find the following note by the editor: "The number *seven* has been a subject of particular speculation with some old writers; and every department of nature, science, literature, and art, has been ransacked for the purpose of discovering septenary combination." In the year 1502, there was printed at Leipsic a work entitled "Heptalogium Virgilii Salzburgensis," in honour of the number seven. It consists of seven parts, each consisting of

seven divisions. But the most curious work on the subject of numbers is the following, the contents of which, as might be expected, are quite worthy of the title, "The Secrets of Numbers, according to Theological, Arithmetical, Geometrical, and Harmonical Computation; drawn, for the better part, out of those Ancients as well as Neoteriques. Pleasing to read, profitable to understande, opening themselves to the capacities of both learned and unlearned; being no other than a key to lead men to any doctrinal knowledge whatsoever." By William Ingpen, Gent., London, 1624.* In chap. ix., the author has given many notable opinions from learned men to prove the excellency of the number *seven:* "First, it neither begets, nor is begotten, according to the saying of Philo. Some numbers, indeed, within the compass of ten, beget, but are not begotten; and that is the unarie. Others are begotten, but beget not, as the octonarie. Only the septenarie, having a prerogative above them all, neither begetteth nor is begotten. This is its first divinity, or perfection. Secondly, this is an harmonical number, and the well and fountain of that fair and lovely *Digramma*, because it includeth within itself all manner of harmony. Thirdly, it is a theological number, consisting of perfection. Fourthly, because of its compositure; for it is there compounded of one and six; two and five; three and four. Now, every one of these being excellent in themselves (as hath been demonstrated), how can this number be but far more excellent, consisting of them all, and participating, as it were, in all their excellent virtues."

In a manuscript on Witchcraft, by John Bell, a Scottish minister (1705), he says: "Are there not some who cure by observing number? after the example of Balaam, who used magiam geometricam (Numbers xxiii. 1), 'build me here seven altars, and prepare me here seven oxen, and seven rams,' etc.

* The Rev. Richard Clarke wrote a learned treatise on the number seven. Fra Paolo, in his "History of the Council of Trent," indicates all the supposed advantages of the number. Much information on the mystical import of the numbers will be found in Cudworth's "Intellectual System," and in Taylor's "Theoretic Arithmetic."

There are some witches who enjoin the sick to dip their shirt seven times in south-running water. Elisha sends Naaman to wash in Jordan seven times. Elijah, on the top of Carmel, sends his servant seven times to look for rain. When Jericho was taken they compassed the city seven times."

Not only the ancient Jews but the heathens regarded this number of great efficacy in religious actions. Apuleius says: "Desirous of purifying myself, I wash in the sea, and dip my head in the waves seven times, Pythagoras having thought that this number is above all others most proper in the concerns of religion."

According to Macrobius, the Egyptians discovered that the sun was the centre of the orbits of Mercury and Venus. But, as he adds, that these same Egyptians taught that the sphere of the sun was the second, and that it ought to be placed immediately above that of the moon, whilst the Chaldeans maintained that it was the fourth, and occupied the middle of the planetary system, it appears more probable that the latter were the true authors of this discovery. If it be also considered that, according to the same author, the Greeks were in possession from the earliest times of a symbol of Apollo with a lyre with *seven* strings, which represented the orbits of the *seven* planets, and if we compare this symbol with the sacrifice of the *seven* bats to the sun, by the Sabæans, and the funeral dance performed by the *seven* planets round the sun in the temple of Babylon, on the night of the death of Tammuz, we shall have little difficulty in forming our notions.

Seven, as an astronomical period, is known to most nations, and has been from times prior to history. Clemens Alexandrinus says the moon's phases are changed every seven days. Seleucus, the mathematician, he also says distinguishes seven phases of that luminary.* He notices the seven planets,

* The ancients were acquainted with only seven metals: gold, silver, copper, tin, iron, lead, and mercury. These seven metals were originally supposed to be in some way connected with the seven heavenly bodies then known to belong to our system. To bright yellow gold, the name of *Sol*

seven angels, seven stars, in the Pleiades and in the Great Bear; seven tones in music, seventh days in diseases, and gives an elegant elegy of Solon on the changes of every seven years in man's life.

Dr. Brewer, in his "Dictionary of Phrase and Fable," says that according to very ancient teaching, the soul of man, or his "inward holy body," is compounded of the seven properties which are under the influence of the seven planets. Fire animates, earth gives the sense of feeling, water gives speech, air gives taste, mist gives sight, flowers give hearing, the south wind gives smelling. Hence the seven senses are animation, feeling, speech, taste, sight, hearing, and smelling.

Numerous and difficult were the combination of numbers which puzzled the brains of astrologers in former times. The twelve signs of the Zodiac were divided into those called *northern* and *commanding* (the first six), and those called *southern* and *obeying* (the remaining six). The *four triplicities* was another distribution of the twelve signs, into groups of four, denoted as fiery, earthy, airy, and watery. The properties of the *seven planets* exercised a preponderating influence in the occult science. The aspects of the planets were divided into five. Each of the planets, except the sun and moon, had two signs, or houses, called their own—the one diurnal, the other nocturnal. The *Twelve Planetary Houses* comprehended all that could possibly befall any individual.

The seven planets were considered by the Persians the seven gates of heaven; the last of which, the sun, was termed the golden gate. Chaucer says:

> "The bodies sevene eke, to them here anon;
> Sol Gold is, and Luna *Silver* we threpe;
> Mars Iren, Mercurie Quikesilver we clepe;
> Saturnus Lede, and Jupiter is Tin;
> And Venus Coper, by my father's kin."

---

was given; whilst white silver was termed *Luna;* copper, which had chiefly been obtained from the island of Cyprus, and received its common name (*cuprum*) from this source, was likewise called *Venus. Tin* was specially dedicated to *Jupiter;* iron to *Mars*, the god of war; whilst heavy, thick, dull lead was connected with *Saturn;* and the mobile quicksilver was called *Mercury*, after the active messenger of the gods.

A passage containing the words "seven senses," occurs in the poem of Taliesin, called *Y Byd Mawr*, or the Macrocosm, of which a translation may be found in vol. xxi. of the *British Magazine*. The writer of the paper in which it is quoted refers also to the *Mysterium Magnum* of Jacob Bœhmen, which teaches "how the soul of man in his" inward holy body, was compounded of "the *seven properties* under the influence of the seven planets:"

"I will adore my Father,
My God, my Supporter,
Who placed, throughout my head,
The soul of my reason,
And made for my perception
My seven faculties
Of fire, and earth, and water, and air,
And mist, and flowers,
And the southerly wind,
As it were seven senses of reason
For my Father to impel me;
With the first I shall be animated,
With the second I shall touch,
With the third I shall cry out,
With the fourth I shall taste,
With the fifth I shall see,
With the sixth I shall hear,
With the seventh I shall smell;
And I will maintain
That *seven* skies there are
Over the astrologer's head," etc.

The seven heavens of the Koran are, literally, seven *paths*, by which the heavens are meant, because, according to some expositors, they are the paths of the angels and of the celestial bodies; though the original word also signifies things which are folded, or placed like stories one above another, as the Mohammedans suppose the heavens to be.

Among the Russians there is a superstition that a ladder should be placed in the grave of a dead person by which the soul may climb to heaven up the steep sides of the hill leading to it. This ladder has seven bars or rungs, in reference to the "seven" heavens.

In a poem entitled "This World is but a Vanyte," from the

Lambeth MS., 853, about 1430 A.D., is a curious comparison of the life of man to the seven times of the day. The number seven is here determined apparently by the *hours* of the Romish Church. Thus corresponding to matins, prime, tierce, sext, nones, vespers, and compline, we have the following periods of the day and of man's life: "1. Morning. The infant is like the morning, at first born spotless and innocent. 2. Midmorrow. This is the period of childhood. 3. Undern (9 a.m.). The boy is put to school. 4. Midday. He is knighted and fights battles. 5. High-noon (*i.e.*, nones, or 9th hour—3 p.m.). He is crowned a king, and fulfils all his pleasure. 6. Midovernoon (*i.e.*, the middle of the period between high-noon and evensong). The man begins to droop, and cares little for the pleasures of youth. 7. Evensong. The man walks with a staff, and death seeks him.

The *seven penitential psalms*, by constant repetition, had a somniferous influence. "But Gargantua," says Rabelais, "could not sleep by any means, on which side soever he turned himself. Whereupon the monk said to him, 'I never sleep soundly but when I am at sermon or prayers. Let us, therefore, begin, you and I, the seven penitential psalms, to try whether you shall not quickly fall asleep.' The conceit pleased Gargantua very well; and beginning the first of these psalms, as soon as they came to *Beati quorum*, they fell asleep, both one and the other."

In Howell's "Epistolæ Ho-Elianæ," 1688, is the following curious passage: "I thank God I have this fruit of my foreign travels, that I can pray to him *every day in the week in several languages*, and upon Sunday, in *seven*, which, n oraisons of my own, I punctually perform in my private post-meridian devotions. *Et sic æternam contendo attingere vitam.* By these steps I strive to climb to heaven."

Among the Harleian MSS. is a curious old English treatise on the seven deadly sins, which are "lykyned to sevene sundry bestis: as pryde to y^e^ lyon. Covetyse to y^e^ urchon. Wrathe to y^e^ wolfe. Envye to y^e^ hound. Slowthe to y^e^ asse. Glotonye to

a bere, and lecherye to a swyne." In another hand is written at the end, "Explicit tractatus de septem peccatis mortalibus quem composuit Reverendus Magister frater Ricardus Lavynham Ordinis Beatissime Dei genetricis Marie de Monte Carmeli."

Few subjects are more common in our old authors than that of the "Seven Deadly Sins." In the "Ancren Riwle" (published by the Camden Society), we have the names of the "Seven Virtues," which were considered as remedies against the seven sins. They are mentioned in the "Vision of Piers the Plowman"—*Humilitas*, humility; *Caritas*, charity, love; *Patientia*, patience; *Castitas*, chastity; *Eleemosyna*, bounty; *Abstinentio*, abstinence; *Vigilantia*, business. By some of the early theologians, the seven virtues are termed the seven sisters; peace taking the place of business.

In the "Apology for Lollard Doctrines," attributed to Wycliffe, and the MS. of which is in the library of Trinity College, Dublin, there is "Septem peccata capitalia"; a treatise on the seven deadly sins, beginning: "Sith bileue techeth vs that every yuel is other synne, or cometh of synne, synne shulde be fled as almaner of yuel."

In Constable's Sonnets (Decad. 1, S. 6), we have:

"Mine eye with all the deadly sins is fraught,
First *proud*, sith it presum'd to look so hie,
A watchman being made, stoode gazing by,
And *idle*, took no heede till I was caught;
And *envious*, beares envie that by (my) thought
Should in his absence be to her so nie;
To kill my hart, mine eye let in her eye,
And so consent gave to a *murther* wrought;
And *covetous*, it never would remove
From her faire haire, gold doth so please his sight;
Unchast, a bande betweene my heart and love;
A *glutton* eye, with teares drunke every night.
These sinnes procured have a goddesse ire,
Wherefore my hart is damn'd in love's sweet fire."

A curious French manuscript belonging to the latter part of the thirteenth century, has a singular illustration of the number seven. It is a miniature; a wheel cut into seven rays, and com-

posed of seven concentric cordons. The rays form seven compartments, divided into as many cordons, containing in each cordon one of the seven petitions of the Lord's Prayer, one of the seven sacraments, one of the seven spiritual arms of justice, one of the seven works of mercy, one of the seven virtues, one of the seven deadly sins, and one of the seven gifts of the Holy Ghost.

The Duke of Monmouth's pocket-book (now in the British Museum), contains among a number of singular, mystical, and varied subjects, an arithmetical table of the number seven, multiplied from 1 to 37.

The "Cnuphis Serpent" wears on its head a crown of seven points or vowels.

The Bektashi dervishes of Turkey have many superstitious beliefs in connection with their girdle, cap, and cloak. One ceremony with the stone worn in the girdle, is rather striking. The sheikh puts it in and out *seven* times, saying: "I tie up greediness, and unbind generosity. I tie up anger, and unbind weakness. I tie up ignorance, and unbind the fear of God. I tie up passion, and unbind the love of God. I tie up the devilish, and unbind the divine."

In Lane's "Modern Egyptians," mention is made of a ridiculous ceremony for the cure of a pimple on the edge of the eyelid. The person affected with it goes to any seven women of the name of Fa't'meh, in seven different houses, and begs from each of them a morsel of bread; these seven morsels constitute the remedy.

It is remarkable to notice the almost universal reverence in ancient times for the numbers *three*, *seven*, and *forty*. Jacob served *seven* years for each of his wives, and the Arabs of remote periods frequently did the same. Hence the Moors transmitted the custom to the Spaniards, as we perceive in the Spanish ballads. Thus, in that of Calainos:

"Por vos le servi *siete anos*,
Sin interès in soldada;
Ni el tampoco me la diô,
Ni yo la demandaria."

In another, Count Carlos paid his addresses for *seven* years to the Princess Clara; and in that of Prince Baldwin, the bride was brought *seven* times, in different dresses, to the bridal chamber.

The Moors, and after them the Spaniards, applied the number seven to sortilège, precisely in the same manner as the pagan Arabs are stated to have done. Accordingly, when Bertram's father sought his son after the battle of Roncesvalles, his friends cast lots *seven* times:

"Siete veces *echan suerte*
Quien le volverà buscar."

The Moors did the same when they tried to seize the Spanish admiral, Guarinos. Hence, when Count Irlos was forced by the king to leave his young wife, and fight with the Moor Aliarde and his troops, he says:

"*Siete anos*, la Condesa,
Siete anos me esperad
Si à los ocho no vinierè,
A los nueve vos casad."

THE superstition respecting *climacterics*, or critical periods of life, was very strong during the middle ages; and even down to rather recent times, the mystic numbers 7 and 9 so frequently occurring in the Bible, and the combination of these numbers, had their influence with many persons. It was believed that the constitution of man changed every seven years, and that during every septime the whole of the solids and fluids of the body were periodically renewed—the old cast off, and new matter formed. Periods of seven years were looked upon as steps or stages in life. At seven years of age a child had left infancy; at twice seven, or fourteen, he had attained puberty; at three times seven, or twenty-one, he had reached manhood, and so on. But as people advanced in years the more critical points were approached, and the grand climacteric was looked forward to with some anxiety. Combinations of the numbers 3, 7, and 9, were mostly employed, and $3+7=21$; $7+7=49$; $7+9=63$, and $9+9=81$, were important periods.

Levinus Lesmius observes: "Augustus Cæsar, as Gallius saith, was glad and hoped that he was to live long, because he had passed his sixty-third year. For olde men seldom passe that year, but they are in danger of their lives. Now there are two years, the seventh and ninth, that commonly bring great changes in a man's life, and great dangers, wherefore sixty-three, that containes both these numbers multiplied together, comes not without heaps of dangers, for nine times seven, or seven times nine are sixty-three. And thereupon that is called the climacterticall year, because, beginning from seven, it doth as it were by steps, finish a man's life." He adds, "From this observation of years there hath been a long custom in many countries, that the lord of the manor makes new agreements with his tenant every seventh year."*

"There be," says Fabian Withers, "certain evil times and years of a man's life which are at every seven years' end. Wherefore if thou wilt prolong thy days, as often as thou comest to every seventh or ninth year (if thou givest any credit to Marsilius Ficinus), diligently consult with an astronomer, from whence and by what means any peril or danger may happen, or come unto thee; then either go unto a physician, or use discretion and temperance, and by that means thou mayest defer and prolong thy natural life, through the rules of astronomy and the help of the physician."

Drayton, on the death of Lady Clifton, says:

> "Death might have taken such, her end deferr'd,
> Until the time she had been climacter'd
> When she would have been three-score years and three,
> Such as our best at three and twenty be."

In a letter of William Camden, Clarenceux King-at-Arms to Sir Robert Cotton (among the Cottonian MSS. at the British

* In a very curious work on "The Vermiform Origin of Diseases," by Dr. William Ramesey, Physician in Ordinary to Charles II., he attempts to show the seven ages of man, under different circumstances, to be peculiarly liable to different kinds of worms; and in treating of the causes of worms, he enters at large on supernatural causes, making God and His angels one of the hyper-physical causes, and the Devil and his imps, magicians, conjurers, and witches, others of the same description.

Museum), informing him of the queen's restoration to health, he says: "Hir mynde altogether averted from Phisiq, in this hir clymactericall Yeare."

Were this letter dated (it only bears xv Martii) one could know if the queen was then in her sixty-third year.

Grose remarks that sixty-three, styled the grand climacterical year, being composed of the mystical number nine, multiplied by that of seven, is supposed to be fatal to most men; and that, having survived it, they have, to use a vulgar expression, "taken a new lease of their lives."

According to the same authority, all sorts of remedies are directed to be taken three, seven, or nine times. This predilection for odd numbers is very ancient.

THE power of the seventh son of the seventh son to heal diseases is humorously alluded to in the "Tatler" (No. 11). The passage is in a letter signed D. Distaff: "*Tipstaff*, being a seventh son, used to cure the king's evil; but his rascally descendants are so far from having that healing quality, that by a touch upon the shoulder, they gave a man such an ill habit of body that he can never come abroad afterwards."

This superstition is derived from the strange notion that the seventh son of a seventh son was accounted an infallible doctor. Lupton, in his second book of "Notable Things" (edit. 1660), says: "It is manifest, by experience, that the seventh male child, by just order (never a girl or wench being born between) doth heal only with touching (through a natural gift) the king's evil, which is a special gift of God, given to kings and queens, as daily experience doth witnesse."

Thiers, in his "Traité des Superstitions," alluding to this particular cure, and others, adds, that it must be done "après avoir jeûné trois ou neuf jours avant que de toucher les malades." It is recorded as a superstition in Yorkshire (1819), that if any woman has seven boys in succession, the last should be bred to the profession of medicine, in which he would be sure of being successful.

Grose remarks as a popular superstition that the seventh son of a seventh son is born a physician, having an intuitive knowledge of the art of healing all disorders, and sometimes the faculty of performing wonderful cures by touching only.

The Scotch *spaewife* (fortune-teller) generally set up the pretension that she was the seventh daughter of a seventh daughter, and was supposed, in consequence, by the lower orders, to be possessed of second sight.

A writer in "Notes and Queries" (June 12, 1852) observes: "In Saltash Street, Plymouth, my friend copied, on the 10th December, 1851, the following inscription on a board, indicating the profession and claims of the inhabitant: "A. Shepherd, the third seventh daughter, Doctress."

In the "Diary of Walter Yonge" ("Camden Society"), we read: "In January, 1606-7, it is reported from London by credible letters, that a child being the seventh son of his mother, and no woman child born between, healeth deaf, blind, and lame; but the parents of the child are popish, as so many say as are healed by it. The Bishop of London, Doctor Vaughan, caused divers to be brought to the child as aforesaid, who said a short prayer as (he) imposed his hands upon, as 'tis said he did unto others; but no miracle followeth any, so that it appeareth to be a plain lie invented to win grace to the popish faction."

In the "British Apollo" (edit. 1726) we find the following answer given by the oracle to the complaint of a seventh son, etc., that he could not heal as much as the toothache. "Be not discouraged that you can cure no disease, for you are much more happy than those seventh sons who believe they can. Since they, in reality, are so far from being able to cure others, that they are not able to release themselves from the complication of distempers, both of body and mind, they labour under, as the *Hippo vapours*, *vanity*, *affectation*, etc., which are the ingredients that compound their faith."

In Chambers's "Domestic Annals of Scotland" (ii. 396), it is stated that in February, 1682, one Hugh McGie "gave in a

bill to the Privy Council, representing that, by the practice of other nations, any tradesman having seven sons together, without the intervention of a daughter, is declared free of all public burdens and taxes, and has other encouragements bestowed on him, to enable him to bring up the said children for the use and benefit of the commonwealth; and claiming a similar privilege on the strength of his having that qualification. The Council recommended the magistrates (of Edinburgh) to take Hugh's seven sons into consideration when they laid their 'stents' (trade taxes) upon him."

In Lord Caernarvon's "Portugal and Gallicia," we read: "The borderer whispered in my ear that he was one of the dreadful Lobishomens—a devoted race held in mingled horror and commiseration, and never mentioned without emotion by the Portuguese peasantry. They believe that if a woman be delivered of *seven* male infants successively, the seventh, by an inexplicable fatality, becomes subject to the powers of darkness; and is compelled on every Saturday evening to assume the likeness of an ass. So changed, and followed by a horrid train of dogs, he is forced to run an impious race over the moors, and through the villages, nor is allowed an interval of rest until the dawning Sabbath terminates his sufferings, and restores him to human shape." *

* In an article on "Fairy Superstitions in Donegal," published in the *University Magazine* for August, 1879, are the following statements respecting the *seventh son*: "It is not generally known that a particular ceremony must be observed at the moment of the infant's birth, in order to give him his healing power. The woman who receives him in her arms, places in his tiny hand whatever substance she decides that he shall rub with in after-life, and she is very careful not to let him touch anything until this shall have been accomplished. If silver is to be the charm, she has provided a sixpenny or threepenny bit; but as the coinage of the realm may possibly change during his lifetime, and thus render his cure valueless, she has more likely placed meal, or salt, upon the table, within reach. Sometimes it is determined that he is to rub with his own hair, and in this case the father is summoned and requested to kneel down before his new-born son, whose little fingers are guided to his head, and helped to close upon a lock of hair. Whatever substance a seventh son rubs with, must be worn by his patients as long as they live."

IN the Indo-Mohammedan Folklore, Mulik-ghut-shan is the King of the Genii. He has nine evil genii added to his family for every child born among men. To genii are allotted nine different posts in which to exercise their wickedness.

In Egypt, every month was supposed to be under the care of three decans, or directors. There were thirty-six of these, each superintending ten days, and these decans were supposed to exercise the most extensive influence over the human frame. Astrological squares calculated upon this mythology are still in existence. St. Jerome called it the opprobrium of Egypt.

In Hampole's "Prick of Conscience," the ten things that destroy venial sins are holy water, alms deeds, fasting, the sacrament, the Pater Noster, shrift, the bishop's blessing, the priest's blessing, *knocking upon the breast as practised by a meek man*, and extreme unction.

Meursius, in his "Denarius Pythagoricus," points out the antiquity of the *numerus infaustus* of *eleven* at a banquet. The number eleven being the first which transgresses the decad, denotes the wicked who transgress the Decalogue; whilst *twelve*, the number of the apostles, is the proper symbol of the good and just.

The "baker's dozen" is an old saying. In "The Witch," written by Thomas Middleton, about 1620, Firestone says to his mother, the witch:

"May you not have one o'clock in to the dozen, mother?"

Witch, "No."

Firestone, "Your spirits are then more unconscionable than *bakers*."

The number *thirteen* is considered as extremely ominous, it being held that when thirteen persons meet in a room one of them will die in a year. There are several articles on this subject in the *Gentleman's Magazine*, one of which (in 1798) disposes of the question thus: "The superstition that where a company of persons amount to thirteen, one of them will die within the twelvemonth afterwards, seems to be founded on the calculations adhered to by the insurance offices, which pre-

sume that out of thirteen persons, taken indiscriminately, one will die within a year."

Another writer suggests that this superstition may, probably, have risen from the Paschal Supper, where thirteen were present.*

Fuller relates, "That a covetous courtier complained to King Edward VI., of Christ College, in Cambridge, that it was a superstitious foundation, consisting of a master and twelve fellowes, in imitation of Christ and His twelve apostles. He advised the king to take away one or two fellowships, so as to discompose that superstitious number. 'Oh no,' said the king, 'I have a better way than that to mar their conceit; I will add a thirteenth fellowship to them,' which he did accordingly, and so it remaineth to the present day."

Waldron, in his "Description of the Isle of Man" (1731), speaking of a crypt, or subterranean chapel near Peel Castle, says: "Within are thirteen pillars, on which the whole chapel is supported. They have a superstition that whatsoever stranger goes to see this cavern out of curiosity, and omits to count the pillars, shall do something to occasion his being confined there." The Germans derive this superstition from the Northern Mythology. In "Die Urreligion des Deutschen Volkes in Hessischen Sitten," etc., von E. Mülhausse, Cassell, 1860, we read: "Wahrscheinlich hat dieser Glaube in dem Mythus seinen Grund, dass von den 13 Göttern, die ursprünglich unschliesslich des Loki in Walhall tagten, einer sterben musste, nämlich Baldur." The Italians regard thirteen as unlucky, because the thirteenth card of one of the sets of cards used in

* There seems to be no doubt that the notion of thirteen to dinner has reference to the Last Supper, at which thirteen were present. "Some," observes Lord Lyttelton, in "Notes and Queries," "I believe, have carried it to the extent of disliking that number at all times; but the commoner form limits it to Friday. Not that there is any ground for fact in this, for the Last Supper was on the fifth, not the sixth day of the week. Sailors are held somewhat superstitious, and I knew an eminent naval officer, who, though I do not know that he acted on it earlier in life, actually would walk out of the room when the conjunction happened on a Friday, after the death of his wife and eldest daughter, both of which events were preceded by the said conjunction."

playing a game called *Tarochi* bears the figure of death. Addison, in the "Spectator" (No. 7), says : "I remember I was one in a mixed assembly that was full of noise and mirth, when on a sudden an old woman unluckily observed there were *thirteen* of us in company. This remark struck a panic terror into several who were present, insomuch that one or two of the ladies were going to leave the room ; but a friend of mine, taking notice that one of our female companions was big with child, affirmed there were fourteen in the room, and that instead of portending that one in the company should die, it plainly foretold that one of them should be born. Had not my friend found this expedient to break the omen, I question not but half the women in the company would have fallen sick that very night."

IN an ancient English medical MS. in the Royal Library at Stockholm, the doctrine of *odd numbers* and their supposed efficacy is frequently noticed, and 3, 7, 9 and 15 days are referred to as periods of administration of the remedies. For dropsy, thrice three earth-worms with their heads cut off, immersed in holy water, in which sugar or liquorice is to be dissolved, is recommended to be taken daily for nine days. So also are some powerful diuretics directed to be given for nine days in the same disease. And, again, another drink made of alexander, betony, and fennel, for seven days for the like purpose. Centaury is ordered to be taken for fifteen days to expel venom of whatever description, and a drink of the seed of cress is recommended for its healing properties, if persisted in for three days.

There was a singular custom at Rome, which proves, however, that the seller of provisions had a voice in declaring the value of his wares. Purchaser and vendor simultaneously closed, and then suddenly opened, one of their hands, or some of their fingers. If the number of fingers on both sides was even, the vendor obtained the price which he had previously asked ; but if the number was uneven, the buyer received the goods for the sum he had just before tendered.

The Romans regarded an even number as unlucky, because, since it could be divided equally, it was the emblem of death and dissolution. It is interesting to observe the care with which they avoided these even numbers. The year of Numa was made to consist of 355 days, though the moon in twelve lunations appears to complete but 354 days, and as it is impossible to divide any odd number into twelve parts, without one, at least, of the parts being an even number, they contrived to divide the solitary even month (February) into a period of twenty-three days, and five supernumerary ones. Christians who were inclined to be superstitious about numbers, strengthened themselves in their ideas by observing that God was *one* in *three*, that God rested on the *seventh* day, and bade it be kept holy for ever.

The strange prejudice in favour of odd numbers, which dates from the highest antiquity, and is spread through the western world, exists in all its force amongst the Siamese. They will build no staircase having an even number of stairs; no house must have an even number of rooms, doors, or windows, yet the *decimal* system is the universal medium by which all the associations connected with eternity and infinity are impressed on the Siamese mind; and the gradations from tens to hundreds, thousands, millions, billions, are favourite elements of religious calculation among the bonzes.

In setting a hen, says Grose, the good woman holds it an indispensable rule to put an *odd* number of eggs.

It is told (with some share of doubt, however) of Dr. Johnson, that when a child of *three* years old, he chanced to tread upon a duckling, the eleventh of a brood, and killed it; upon which he dictated to his mother the following epitaph:

"Here lies good Master Duck,
Whom Samuel Johnson trod on,
If it had lived, it had been *good luck*
For then we'd had an *odd one*."

MANY works have been written, and various opinions formed, respecting the passage in the Revelation (xiii. 18), "*Here is wisdom; let him that hath understanding*

count the number of the beast, for it is the number of a man, and his number is six hundred three score and six." Some have imagined that this mystical number relates to a king; some to a kingdom, and others to the Pope. It should be noticed, however, that the Revelation treats of the different states of the Christian churches, as appears from the second and third chapters, where the churches are particularly spoken of. The passage seems to refer to the conquest and depopulation of Jerusalem by Nebuchadnezzar. It would seem that this number, 666, comprehends the interval of time from the destruction of the first Temple, and the capture by Nebuchadnezzar, the overthrow of Jerusalem and the dispersion of the nation, which was 666 years. If we subtract the year of the Julian period (4115) at the destruction of the first Temple, when the divine communication ceased, from the year of the Julian period at the birth of Christ (4711), the remainder is 596, the interval of time between these two remarkable epochs; then, if to this remainder, 596, we add 70 years of the Christian era, when Jerusalem and the Temple were destroyed by the Romans, at the establishment of the Christian religion, we find the mystical number 666, referring to the time when the Divine theocracy ceased in the true visible church of God, among the Jews, to the establishment of the true visible church of God, by our Lord Jesus Christ, among the Gentiles.

It is usual, in the attempts to unravel the mysterious meaning of the number of the beast, in the Book of Revelation, to suppose that every letter in the name of the beast was to be taken as a numeral, and that these numerals were to be added together, in order to make the amount to 666, the number required.

Upon no passage of Scripture, probably, has more ingenuity been displayed than in the attempt to interpret the number of the beast: "And his number is *six hundred three score and six.*" It has been found in the names of various Popes, and Napoleon I. was clearly indicated to the satisfaction of many. A modern writer finds Mammon to be the beast, and has

established his opinion by a quotation from 1 Kings x. 14: "Now the weight of gold that came to Solomon in one year was six hundred three score and six talents of gold."

In an historical tract (1646) entitled "Querela Cantabregiensis," speaking of the Parliamentary Covenant, the author thus expresses himself: "This Covenant, for which all this persecution has been, consisted of six articles, and these articles of 666 words. . . . But as for the *number* of the beast, to answer directly to the words of these six articles, it is a thing (which considering God's blessed providence in any particular thing) hath made many of us and others seriously and often to reflect upon it, though we were never so superstitiously *caballistically* as to ascribe much to numbers. This discovery, we confess, was not made by any of us, but by a very judicious and worthy divine, formerly of our University (M. Geast), and then a prisoner for his conscience, within the precincts of it."

It is singular to notice in how many instances the interpretation of this mystic number was adapted to the circumstances, and particular events, of various times; and how ingeniously the figures were tortured into a prophetic meaning. I must refer the reader who is interested on this subject, to the shelves of the British Museum, where he will find much to gratify his curiosity. Space will only permit me to notice a few works in which the matter is treated upon.

In regard to the number of 1666, Dr. Worthington says in a letter to Whitefoot (February 13, 1665-6): "I suppose you have seen or heard of some small pieces of one T. L. as the Voice out of the Wilderness and An Exposition of Revelation C. 12 and 13, with other tracts about the downfall of Rome in 1666 (though I think he will prove to be mistaken therein). He lived in Elizabeth's reign, and afterwards betook himself to a shepherd's life."

Addison, in the "Spectator" (No. 191), adverting to the selection of lottery tickets, observes: "I have been told of a certain zealous dissenter, who, being a great enemy to Popery, and believing that bad men are the most fortunate in this world, will

lay two to one on the number 666 against any other number, because, says he, it is the number of the Beast."

Among the many absurdities connected with the mystical numbers of 7 and 666, is that contained in a collection of broadsides in the library of the Society of Antiquaries, relating to the first Napoleon. It is addressed to *Mr. Urban:* "The following singular coincidences may furnish matter for reflection to the curious. It has been generally admitted that the French Empire, after passing under *seven* different forms of government (or *seven* heads), was divided into *ten* kingdoms in Europe (the *ten* horns of DANIEL and JOHN), and that, notwithstanding the various changes Europe has undergone, the number of kingdoms was generally about ten. It is not a little surprising that the *Heads of the family of Napoleon*, who have effected such a change in the same empire *are exactly seven*, viz., Napoleon; Joseph, King of Italy; Louis, King of Holland; Jerome; Murat, Duke of Berg and Cleves; Cardinal Fesch; Beauharnois, the adopted son of Napoleon. And, also, that the *members of the New Federation are just ten*, viz., Bavaria, Würtemberg, Baden, Darmstadt, Nassau, Ysembourg, Hohenzollern, Aremberg, Salm, Leyen.

"It is also remarkable that in the man's name, Napoleon Buonaparte, there are precisely three times six letters; Napole (6), on Buon (6), Aparte (6)—666. And in his name is contained the name given by JOHN to the King of the Locusts, who is called *Apoleon*, or the Destroyer."

A writer in "Notes and Queries" (3 Series, vol. viii. p. 377) mentions having a pamphlet called "Proofs of Holy Writ, or England's Triumph over Buonaparte and his Armada; foretold in express Terms Seventeen hundred Years ago," dated London, January 1, 1804. In this it is shown, first (Latinus, or man of Latium) Italian, *i.e.*, Buonaparte: the separate letters being taken as Greek numerals, is equal to 666. And, secondly, that the name of the First Consul being spelt *Bonneparte*, is also equal to 666, according to the same method of interpretation.

Affixed to this pamphlet are the following extracts cut out of some other work on the subject: "The Church of Rome is generally honoured as the beast; thus, number 666, the number of the beast," says the *Beehive* of the Romish Church, 1580, "doe agree very well in one with this Greeke worde, ΕΚΚΛΗΣΙΑ ΙΤΑΛΙΚΑ (*Ecclesia Italica*), which is to say the Italian or Romish Church: for each letter in the Greek makes one number—this maketh together 666. Apoc. xiii. 17."

The Rev. Mr. Faber also prophesied the downfall of Buonaparte, the beast, from the thirteenth chapter of Revelations. These are the words: "The beast rising out of the sea (Corsica), with 7 heads and 10 horns, and upon his head 10 horns and 10 crowns, is Buonaparte. This beast was to have reigned 42 months as Emperor of France. Buonaparte has nearly reigned this exact number of months: the dragon, *i.e.* the devil, gave him the power and great authority, and he caused all, both great and small, both rich and poor, free and bond, to receive a mark in their right hand, *i.e.* Buonaparte has caused all persons to submit to his tyranny. The beast's number was six hundred three score and six, which exactly corresponds with the numerical calculations of all the letters in Buonaparte's name, reckoning the letters according to the number affixed to each before the introduction of the figures; thus, N 40, A 1, P 60, O 50, L 20, E 5, A 1, N 40, the letters in his Christian name: B 2, U 110, O 50, N 40, A 1, P 60, A 1, R 80, T 100, E 5, being the letters of his surname, amounting altogether to 666—the identical number of the beast, *i.e.* Buonaparte." This divine adds, "that without the smallest doubt, as the truth of Revelation can never be questioned, so it follows that the Spanish patriots are destined to put an end to this beast Buonaparte." Well may Swift observe that such commentators on the Revelations turn out prophets without understanding one word of the text.

Robert J. Fleming, D.M., published an "Apocalyptical Key, an extraordinary discourse on the Rise and Fall of Papacy, or the Pouring out of the Vials in the Revelation of St. John,

Chap. xvi., containing Predictions respecting the Revolutions of France, Fate of its Monarch, and Surrounding Nations." In 1803 was published the "Prophetic Mirror, or a Hint to England, containing an explanation of Prophecy, that relates to the French Nation, and the Threatened Invasion, proving Buonaparte to be the Beast whose number is 666 (Rev. xiii)."* Two other works are mentioned as bearing upon the number 666: "Wealth, the name and number of the Beast (666)," 18mo. (Bagster); and "Lateinos . . . . being none other than the Pope of Rome," Reginald Rabett, 8vo. (1835).

A writer mentions the title of a work on the number 666, as follows: "An Interpretation of the Number 666, wherein not only the *manner* how this Number ought to be interpreted, is clearly proved and demonstrated, but it is also shewn that this Number is an exquisite and perfect Character, truly, exactly, and essentially describing that state of Government to which all other notes of Anti-Christ do agree; with all known objections, solidly and fully answered, that can be materially brought against it. By Francis Potter, D.D. Dan. xii. 4. Oxford, printed

* Macaulay, in one of his amusing letters from India, writes that at Mysore "I found an Englishman, who, without any preface, accosted me thus: 'Pray, Mr. Macaulay, do you not think that Buonaparte was the Beast?' 'No, sir, I cannot say that I do.' 'Sir, he was the Beast. I can prove it. I have found the number 666 in his name. Why, sir, if he was not the Beast, who was?' This was a puzzling question, and I am not a little vain of my answer. 'Sir,' said I, 'the House of Commons is the Beast. There are 658 members of the House, and these, with their chief officers,—the three clerks, the serjeant and his deputy, the chaplain, the door-keeper, and the librarian,—make 666.' 'Well, sir, that is strange. But I can assure you that, if you wrote Napoleon Buonaparte in Arabic, leaving out only two letters, it will give 666.' 'And, pray, sir, what right have you to leave out two letters? And as St. John was writing Greek and to Greeks, is it not likely he would use the Greek, rather than the Arabic notation?' 'But, sir,' said this learned divine, 'everyone knows that the Greek letters were never used to mark numbers.' I answered with the meekest look and voice possible: 'I do not think that everyone knows that. Indeed, I have every reason to believe that a different opinion—erroneous, no doubt—is universally embraced by all the small minority who happen to know any Greek.' So ended the controversy. The man looked at me as if he thought me a very wicked fellow; and, I dare say, has discovered that, if you write my name in Tamul, leaving out T in Thomas, B in Babington, and M in Macaulay, it will give the number of this unfortunate Beast."

by Leonard Litchfield, MDCXLII. Reprinted by T. Holl, Worcester, for Hatchard and Co, 1808." With all the high-sounding title, Dr. Potter failed in his attempts to elucidate the mystic number.

A passage from the Rabbinical writer on the world lasting 6000 years, is thus: "Sex mille annorum mundus. Duo mille inane. Duo mille lex. Duo mille dies Messiæ, et propter peccata nostra quæ sunt multa præterierunt de cis quæ præterierunt." Swan, in his "Speculum Mundi" (1635), endeavours to prove the chronological errors involved in this theory, and intimates that the Jews could not have put much faith in it, or they would not have disputed the advent of the Messiah.

The reason assigned for the duration of the world being limited to 6000 years, was, that the period of its existence *should* correspond with the time passed in its creation; and as the seventh day from the commencement of creation was the secular day of rest, so the seventh day, or thousandth year, from the creation would be the eternal heavenly rest—a day and a thousand years being considered co-equal, according to the words of the inspired psalmist, "For a thousand years are in Thy sight as yesterday when it is past" (Ps. xc. 4).

In the tenth century there was a prevalent idea that the end of the world was approaching. Many charters began with these words, "As the world is now drawing to its close." As this notion seems to have been founded on some confused theory of the millennium, it died away when the seasons proceeded to the eleventh century with their usual regularity. At a much later period, however, it has been renewed, and even in the year 1816 a story of this kind found its way from Bologna to Paris. According to this prophecy the world was to be at an end on the 18th July, 1816. Alarm and consternation pervaded all ranks; several persons retired to their estates in the country; the churches were filled with devotees, and the event was awaited with patient dread by even persons ashamed of openly avowing it.

Evelyn mentions a notion that the millennium was to com-

mence in 1694. A preacher in Buckinghamshire spread this, and made a great rising of the people there.

THE French nation of all classes are very much given to the art of *tracing prophetical references in the numbers composing dates*, etc. The French journals have noticed the numeral prophecy of the termination of the empire in 1869. This small problem in arithmetical divination was worked out thus: Napoleon III. was born in 1808, and assumed the empire in 1852. Add 1+0+8 to 1852 and 1869 results. Similarly, the Empress Eugénie was born in 1826, and married to the Emperor in 1853. The ciphers added together in each date respectively give 1869, when added to 1852. The corresponding dates and events in the life of Louis Philippe, when dealt with in the same way, give the corresponding prophetical result.

The date of the great revolution is 1789. Add to 1789 the sum of its ciphers, and 1814 results—the date of the fall of the empire, which arose out of the revolution. The date of the last revolution is 1848, and if this date be similarly dealt with, it gives as the prophetical results 1869.

A writer in "Notes and Queries" (3 Series, vol. x.) remarks that "these extraordinary numbers appear to have started with the accession to the throne of Louis XVI. in 1774; by adding these figures into each other you get the date of his death, or 1774+1+7+7+4=1793, in which year, January 21, the amiable monarch was beheaded. Again, the fall of Robespierre, 1794, add 1+7+9+4=1815, gives that of Napoleon I., re-abdicating June 22, 1815; add to this 1+8+1+5=1830, which in its turn gives us the three glorious days of July, and fall of Charles X. Then we have the accession of the Citizen King in 1830, thus:

	1830
The date of his birth, Oct. 6	1
	7
	7
	3
	1848

Birth of his Queen, Marie Amélie, April 26

1830
1
7
8
2
1848

Marriage of Louis Philippe, Nov. 25.

1830
1
8
0
9
1848

Then came Universal Suffrage, December 10 and 11, and choice of a President of a Republic, one and indivisable, or

1848
1
8
4
8
1869 Dec.

But the figures work out more remarkably thus—Louis Napoleon was proclaimed emperor January 30, 1853:

His birth, April 20

1853
1
8
0
8
1870

Birth of Empress, May 5

1853
1
8
2
6
1870

A correspondent of "Notes and Queries" mentions on this subject, that January 30, 1853, was the wedding-day of the Emperor and Empress; but not the birthday of the second empire—that was December 2, 1852, the anniversary of Austerlitz and the *coup d'état;* thus:

1853
1
8
5
3
1870*

Besides pointing out the arrangement of the years 1853 to 1870, there appeared in the *Leeds Mercury* (August, 1870) the following analogous plan: Fall of Robespierre, 1794.

	1794
	1
	7
	9
	4
Fall of Napoleon	1815
	1
	8
	1
	5
Fall of Charles X.	1830

* A writer points out that the calculations referred to are found in "Amusements philologiques," par G. P. Philomeste, A.B. (Peignot), troisième edit. Dijon, 1842, 8vo. The calculation is, however, continued thus:

1830	1842	1857	1878
1	1	1	1
8	8	8	8
3	4	5	7
0	2	7	8
1842	1857	1878	1902

In 1842, the Duc d'Orleans, the then heir to the throne, was killed; but the thread of the calculation seems to have been broken in 1857. Peignot does not name his author, but merely styles him "un curieux." The same "curieux" has given instances in which the addition of the figures composing the year of the birth, death, etc., of the following Kings of France of the third race, results in the titular number of each:

Louis IX. (Saint), born 1215. Add together the figures in the date, and the result is 9 or IX. Charles VII. was born 1402=7 or VII. Louis XII. (le Jeune), born 1461=12 or XII. Henri IV. (le Grand), killed 1610=8 or twice IV. Louis XIV. (le Grand), became king in 1643=14 or XIV. He died 1715=14 or XIV. He was aged 77=14 or XIV. Louis XVIII., born 1755=18 or XVIII. The last number is the double of the titular number of the first above-named king, and the triple of the number of kings mentioned in the list.

CHAPTER VII.

TRIALS, EXORCISING, AND BLESSING OF ANIMALS.

AMONG the most extraordinary delusions that perplexed the human brain in olden times, was that of *trying animals by law* for certain infractions which constituted them a nuisance to society.

The prerogative of trying domestic animals was founded on the Jewish law, as laid down in Exodus xxi. 28: "If an ox gore a man or a woman that they die, then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit." There are similar allusions in the Old Testament.*

Ælian tells us, that at certain festivals of the Athenians, oxen were brought to the altar. There, one was offered up as a sacrifice, but the others were spared, although a sentence was pronounced on each of them; afterwards the knife was placed in judgment, and was condemned as having been employed in killing the ox.

* "If a creature be generous, kind, constant, compassionate," says Lord Shaftesbury, "yet if he cannot reflect on what he himself does, or sees others do, so as to take notice of what is *worthy* or *honest*, and make that notice or conception of *worth* and *honesty* to be an object of his affection, he has not the character of being virtuous; for thus, and no otherwise, he is capable of having a sense of right and wrong; a sentiment or judgment of what is done through just, equal, and good affection, or the contrary."

The Jews upon this subject agree with the common and natural opinion; and the Talmud accordingly, when any mischief has been done by an animal, distinguishes between an innocent beast and a vicious one, the owner of an innocent one being required to pay only half the amount of an injury thus, as it was deemed, casually incurred.

It was in the middle ages, at the commencement of the twelfth century, that the trials of noxious animals frequently took place, conducted with all the solemnity of the law. In every instance advocates were assigned to defend the animals.

The researches of French antiquaries have brought to light the records of ninety-two such legal processes, tried in their courts from 1120 to 1741, when the last trial and execution, that of a cow, took place. Domestic animals were tried in the common criminal courts, and their punishment on conviction was death; wild animals of a noxious description, such as rats, locusts, caterpillars, and such like, were conducted in the ecclesiastical courts.* The proceedings were exceedingly complicated, and not having the sanction of the Mosaical law, were based on the following thesis: As God cursed the serpent, David the mountains of Gilboa, and our Saviour the barren fig-tree, so, in like manner, the Church had full power and authority to exorcise, anathematise, and excommunicate all animate and inanimate things. But as the lower animals, being created before man, were the elder-born and first heirs of the earth, as God blessed them, and gave them "every green herb for meat," as they were provided for in the ark, and entitled to the privileges of the Sabbath, they must ever be treated with the greatest clemency consistent with justice. Some learned canonists, however, disputed those propositions, alleging that authority to try and punish offences, under the law, implied a contract, quasi-contract, pact, or stipulation, between the supreme power that made and administered the law, and those subjected to it. They contended, that the lower animals being devoid of intelligence, no such pact ever had been or could be made; and that punishments for injuries committed unintentionally and in ignorance of the law, were unjust. They questioned, also, the authority of the Church to anathematise those

* The first excommunication fulminated against animals is recorded in the twelfth century. St. Foix, in his "Essais historiques sur Paris," states that the Bishop of Laon pronounced in 1120 an injunction against the caterpillars and field-mice, on account of the ravages they made on the crops.

whom she did not undertake to baptise, and adduced the example of the Archangel Michael, who, when contending with Satan for the body of Moses, did not make a railing accusation against the "old serpent," but left it to the Lord to rebuke him.

In the thirteenth century, Philippe de Beaumanoir, in his "Coutumes du Beauvoisis," says: "Those who have rights of justice in their territory, bring before the tribunals animals guilty of murder; *but it is not thus they should be treated*, for brute beasts know neither good nor evil, so that justice is lost sight of: for to be just, a criminal should know and understand the punishment awarded to him; the faculty of intelligence is wanting in animals."

Chasseneuz gives a dozen reasons why animals *should* be excommunicated and cursed; among these he says: "It is permitted to cut down and burn the tree that does not bear fruit, the greater reason then in destroying what causes damage. God requires that each one should enjoy the product of his labour. All that exists was created for man; we should misinterpret the wisdom of Providence by tolerating animals that are noxious. Religion permits snares to be laid for birds and other animals, and the best of all nets is the lightning of anathematisation.

The accused animal was committed to prison, at the place of criminal justice where the trial was to take place; the *procureur*, or officer who exercised the functions of prosecutor at the court, required an act of accusation to be made; after hearing the witnesses, and taking down the depositions against the *delinquent*, and the crime of homicide being proved, the judge condemned the animal to be strangled, and hung by the two back legs to an oak tree or a gibbet, according to the custom of the country.

The original course of a process was thus: The inhabitants of a district being annoyed by certain animals, the court appointed experts to survey and report on the damage committed. An advocate was then appointed to defend the animals, and show cause why they should not be summoned.

They were then cited three several times, and not appearing, judgment was given against them in default. The court then issued an admonition, warning the animals to leave the district within a certain time, under penalty of adjuration; and if they did not disappear on or before the period appointed, the exorcism was with all due solemnity pronounced. The courts, however, by every available reason for delay, evaded the last extremity of pronouncing the exorcism, probably lest the animals should neglect to pay attention to it. Indeed, it is actually recorded that in some instances the noxious animals, instead. of "withering off the face of the earth" after being anathematised, became more abundant and destructive than before. This the lawyers attributed neither to the injustice of the sentence, nor want of power of the court, but to the malevolent antagonism of Satan, who, as in the case of Job, is at certain times permitted to tempt and annoy mankind.

From the thirteenth to the sixteenth century, law reports and history furnish numerous examples of these proceedings in the criminal courts; in the cases of pigs and sows more particularly, who had devoured children. As one may see at present in certain localities, these animals in the middle ages ran about the streets of villages, and were, it seems, more addicted to eating human flesh than, happily—due to the refinements of time—they are now. Some curious instances are given of these punishments. In the "Annuaire du Département de l'Aisne" (1812) are full details of the sentence pronounced on a hog (June 14, 1494), by the mayor of St. Martin de Laon, for having *défacié* and strangled a child in its cradle. The sentence concludes thus: "We, in detestation and horror of this crime, and in order to make an example and satisfy justice, have declared, judged, sentenced, pronounced, and appointed, that the said hog, being detained a prisoner, and confined in the said abbey, shall be, by the executioner, hung and strangled on a gibbet, near and adjoining the gallows in the jurisdiction of the said monks, being near their copyhold of Avin. In witness of which we have sealed this present with our seal."

This was done the 14th day of June, in the year 1494, and sealed with red wax, and upon the back is written, "Sentence on a hog, executed by justice; brought into the copyhold of Clermont, and strangled on a gibbet at Avin."

In the "Mémoires de la Société Royale Académique de Savoie," is a singular account of the law proceedings instituted in 1587, against a species of beetle, that made great ravages in the vineyards of St. Julien, near St. Julien de Maurienne. In 1545 these insects had made an irruption into this territory, and legal proceedings were commenced against them. Two lawyers were chosen, one by the inhabitants, the other was to defend the animals; but singular to relate, the insects suddenly disappeared, and the law-suit was accordingly abandoned. It was, however, resumed forty-two years afterwards, in 1587, when the beetles reappeared, and committed much devastation. The court addressed a complaint to the vicar-general of the Bishop of Maurienne, who named a judge, and also a lawyer to plead for the insects; and published an order prescribing processions, prayers, etc. After several legal discussions, the inhabitants of St. Julien were told the result, that it was necessary to provide a piece of land outside the vineyards where the insects could live without infringing on the vines. The piece of land was to be of a certain extent, and to contain trees, herbs, etc., in sufficient quantity and of good quality. In accepting this offer, the inhabitants thought it prudent to reserve the right of passage through the locality which they gave up to the insects, "sans causer touttefoys aulcung préjudice à la pasteure desdictz animaulx; et par ce que ce lieu est une seure rétraite en temps de guerre, vu qu'il est garni de fontaynes qui aussi serviront aux animaulx susdicts," or to have the faculty of taking refuge on the land in case of war; promising, on these conditions, in favour of the insects, the cession of the land in question, "en bonne forme et vallable a perpétuyté."

This concession was made June 29 (1587), and on July 4, the counsel for the inhabitants presented a request to the court, that in default of the defendants accepting the offers that had

been made to them, the judge would order the vineyards of the inhabitants to be respected under certain penalties. The advocate for the animals demanded time for deliberation, and the trial being resumed in September following, he declared that he could not accept, in the cause of his clients, the offer that had been made to them, as the locality in question was barren, and did not produce anything. This was denied on the other side, and arbitrators were named to decide the question. The result is not known, as the manuscript leaves off at this point; but sufficient particulars have been given to show the extremely absurd and curious proceedings of these trials of animals in former times.

Dulaure, in his "History of Paris," mentions a legal process, in 1690, against the caterpillars that laid waste the cultivated portion of the little town of Pont-du-Château in Auvergne. A vicar, named Burin, excommunicated these caterpillars, and sent an account of the proceedings to the justice of the district, who laid an interdict upon these insects, and solemnly relegated them to an uncultivated spot which was duly designated.

No district could commence a legal process of this kind unless all its arrears of tithes were paid up to the Church, and this circumstance gave rise to the well-known French legal maxim, "The first step towards getting rid of locusts is the payment of tithes."

Chasseneuz, a celebrated lawyer of the sixteenth century, writing on the subject of trying animals by law, in order to console the Beaunois for the plague of locusts (vulgarly called *huberes*), informs them that the creatures of which they complain were nothing in comparison to those that infested India. These last were no less than *three feet long*, their legs were armed with teeth, so powerful that saws were made of them. The best means of deliverance was *to pay promptly and truly the tithes of the Church*, and to cause a woman, barefooted, to walk round the infected place.

The same means indicated by the lawyer for the inhabitants of St. Julien de Maurienne, were employed very often and

successfully, according to some writers; thus the celebrated lawyer of Zurich, Felix Malléolus, or Hemmerlin (died 1457), relates that Guillaume de Saluces, who was Bishop of Lausanne from 1221 to 1229, ordered the eels of Lake Leman to confine themselves to a certain part, from which they were not to go out. He relates, also, that in the diocese of Constance, and in the neighbourhood of Coire, were consigned, "en une région forestière et sauvage," larvæ and Spanish flies, that had been previously cited before the provincial magistrate, who, "taking in consideration their youth and diminutive size, appointed an advocate to defend them." The same person adds, "And at the present time the inhabitants of these districts contract every year with the aforesaid insects, and grant them a certain portion of land which keeps them from passing the limits."

The tribunals, powerless to punish the insects or other noxious vermin, acted rigorously against such animals as could be taken after wounding or killing anyone. The judicial processes in such cases were the same as those in usage against persons accused of similar crimes.

In 1497, a sow was condemned to be beaten to death for having eaten the chin of a child, belonging to the village of Charonne. The sentence declared that the flesh of the sow should be thrown to the dogs, and that the owner of the animal and his wife should make a pilgrimage to Nôtre Dame de Pontoise, where, being the day of Pentecost, they should cry "*Mercy*," after which they were to bring back a certificate that this had been complied with.

Lionnois, in his "Histoire de Nancy" (1811), gives a full report of the law proceedings on the delivery of a condemned pig to the executioner of Nancy (May 20, 1572). Among other details the seizure and placing in prison of the animal are mentioned; that the pig, tied by a cord, had been led to a cross near the cemetery; that from the most ancient time the justice of the lord (the Abbot of Moyen-Moutier) was accustomed to deliver to the provost, or marshal of St. Diez, near to this cross, the condemned, *tous nus*, that execution might

ensue; and by reason that the said pig is a brute beast, the mayor and justice conferred at that said place, and left the said pig tied with a cord by special grace, and without prejudice to the right that belonged to the lord of delivering criminals *tous nus.*"

The execution of these animals was public and solemn; sometimes they were clothed like men. In 1386, the judge of Falaise condemned a sow to be mutilated in the leg and head, and afterwards to be hung, for having torn the face and arm, and then killing a child. This was a Draconian infliction of punishment. This sow was executed in the public square, clothed in a man's dress. The execution cost ten *sous*, six *deniers tournois*, besides a new glove for the executioner. The author of the "Histoire du Duché de Valois," who relates the same fact, adds, that the glove is entered in the expenses at six *sous tournois*, and that in the receipt given to the Count de Falaise by the executioner, he declares himself satisfied, and "*qu'il en quitte le roi notre sire et ledit vicomte!*"

Bulls shared with swine the same mode of trial and punishment for homicide. M. Carlier, in his "Histoire du Duché de Valois," relates that a farmer of the village of Moisy allowed an untamed bull to escape; the consequence was the death of a man, pierced by his horns. Charles, Count of Valois, having heard of this, gave orders that the bull should be seized and proceedings taken against the animal. This was done; the officers of justice examined witnesses who had seen the man killed. The bull was eventually sentenced and hung. But this did not terminate the affair; an appeal was made against the incompatibility of the retainers of the count to perform the execution, to the parliament of the Chandeleur of 1314. After a long discussion it was decided that the bull deserved death, but the Count de Valois had no justiciary rights on the territory of Moisy. In 1499 a bull was hung for having "par furiosité occis un joine fils de quatorze ou quinze ans," in the lordship of Cauroy, which belonged to the Abbey of Beaupré.

Horses were also judged in the criminal courts. The regis-

ters of Dijon record that in 1389 one was condemned to death for having killed a man.

In the year 1403, Simon de Baudemont, Lieutenant at Meulan, Jhean, Lord of Maintenon, the Bailiff of Mantes and Meulan, signed an attestation making known the expenses which had been incurred in order to execute justice on a sow that had eaten a child: "For expenses within the jail, the charge was 6 *sols.** Item, to the executioner who came from Paris to Meulan, to put the sentence in execution by the command of our Lord the Bailiff, and of the King's Attorney, 54 *sols.* Item, for the carriage that conveyed her to execution, 6 *sols.* Item, for ropes to tie and haul her up, 2 *sols* 8 *deniers.* Item, for *gloves* 12 *deniers*; amounting in the whole to 69 *sols* 8 *deniers.*" The item for *gloves* has puzzled some persons. Southey suggests that they were insisted upon by the executioner, as a point of honour, that no one might reproach him with having soiled his hands by performing on such a subject.

I find, in confirmation of this opinion, that of M. Aguel, in his "Curiosités Judiciaires et Historiques du Moyen Age," who, repeating the same story of the execution of the sow, adds, "en octroyant des gants au bourreau, on voulait, sans doute, d'après les mœurs du temps, que ses mains sortissent pures de l'exécution d'une *bête brute.*"

The summonses were served by an officer of the court, reading them at the places which the animals frequented. These citations were written out with all technical formality, and, that there might be no mistake, contained a description of the animals. Thus, in a process against rats in the diocese of Autun, the defendants were described as dirty animals in the form of rats, of a greyish colour, living in holes. This trial is famous in the annals of French law, for it was then that Chasseneuz, the famous advocate, won his first laurels. The rats not appearing on the first citation, Chasseneuz, their counsel,

* It is curious to observe that in a receipt delivered (October 16, 1408) by a notary of Pont de l'Arche to the gaoler of the prison of that town, the cost of daily food for an imprisoned pig, condemned for killing a child, is the same in amount as that for each prisoner in the same gaol per diem.

argued that the summons was of a too local and individual character; that, as *all* the rats in the diocese were interested, *all* the rats should be summoned. This plea being admitted, the curate of every parish in the diocese was instructed to summon every rat for a future day. The day arriving, but not any rats, Chasseneuz said that as all his clients were summoned, including young and old, sick and healthy, great preparations had to be made, and certain arrangements carried into effect, and he therefore begged for an extension of time. This also being granted, another day was appointed, and again no rats appearing, Chasseneuz objected to the legality of the summons under certain circumstances. A summons from that court, he argued, implied full protection to the parties summoned, both on their way to it and on their return home; but his clients, the rats, though most anxious to appear in obedience to the court, did not dare to stir out of their holes on account of the number of *evil-disposed cats* kept by the plaintiffs. Let the latter, he continued, enter into bonds, under heavy pecuniary penalties, that their cats shall not molest my clients, and the summons will be at once obeyed. The court acknowledged the validity of this plea, but the plaintiffs declining to be bound over for the good behaviour of their cats, the period for the rats' attendance was adjourned *sine die*, and thus Chasseneuz gained his cause.*

* A work of Barthelémi de Chasseneuz, or Chassenée, included in the "Concilia D. Bartholomæi a Chassenes" (Lugduni, 1588, in folio), is entitled "Concilium primum quod tractatus jure dici potest, propter multiplicatem et reconditam doctrinam, ubi luculenter, et accuratè tractatur questio illa: de excommunicatione animalium insectorum."

Some strange notions are contained in this singular work. He contends that animals are amenable to trial, and gives an account of indictments against may-bugs and snails, at Autun and Lyons, and of the famous "Cause des Rats" above mentioned. He questions whether animals should appear in the courts *personally*, or by *proxy*, and declares for the former.

In the case of the insects that ravaged the vineyards of Beaune, he asks: "Est-ce un délit? Oui, puisque le peuple *en reçoit des scandales, étant privé de boire du vin*, qui, d'après David, réjouit le cœur de Dieu et celui de l'homme, et dont l'excellence est démontré par les dispositions du droit

Though judgment was given by default, on the non-appearance of the animals summoned, yet it was considered necessary that some of them should be present when the citation was delivered. Thus in the case against leeches, tried at Lausanne in 1451, a number of leeches were brought into court to hear the document read which admonished them to leave the district in three days. The leeches proving contumacious, did not leave, and were consequently exorcised.* This exorcism differing slightly from the usual form, some canonists adversely criticised, while others defended it. The doctors of Heidelberg, then a famous seat of learning, gave it their entire and unanimous approbation, but imposed silence upon all impertinents that presumed to speak against it. And, though they admitted its slight deviation from the recognised formula made and provided for such purposes, yet they triumphantly appealed to its efficiency as proved by the result; the leeches immediately after its delivery having died off, day by day, until they were utterly exterminated.

As the lower animals were anciently amenable to law in Switzerland, so, in peculiar circumstances, they could be received as witnesses. A similar law, it appears, is still, or was to a very late period, recognised in Savoy. If a man's house

canon, portant défense de promouvoir aux ordres sacrés celui qui n'aime pas le vin !"

However, Chasseneuz concludes that an advocate, named by the judge to defend the animals, might urge an excuse for their non-appearance by reason of incompetency, etc.

A treatise was published even so late as 1668, by Gaspard Bailly, a lawyer of Chambery, on legal proceedings against animals, with forms of indictments, modes of pleading, etc.

* Naudé ridicules the occult virtues of talismans in his defence of Virgil accused of being a magician; the poet, it seems, cast into a well a talisman of a horse-leech, graven on a plate of gold, to drive away the great number of horse-leeches which infested Naples. Naudé positively denies that talismans possessed any such occult virtues. Gaffarel regrets that so judicious a man as Naudé should have gone this length, giving the lie to so many authentic authors; and Naudé's paradox is, indeed, as strange as his denial; he suspects the thing is not true, because it is so generally told. "It leads one to suspect," he observes, "as animals are said to have been driven away from so many places by these talismans, whether they were ever driven from any place."

was broken into between sunset and sunrise, and the owner of the house killed the intruder, the act was considered a justifiable homicide. But it was considered just possible that a man, who lived all alone by himself, might invite or entice a person, whom he wished to kill, to spend the evening with him, and after murdering his victim, assert that he did it in defence of his person and property, the slain man having been a burglar. So when a person was killed under such circumstances, the solitary householder was not held innocent unless he produced a dog, a cat, or a cock that had been an inmate of the house, and witnessed the death of the person killed. The owner of the house was compelled to make his declaration of innocence on oath before one of these animals, and if it did not contradict him, he was considered guiltless, the law taking for granted the Deity would cause a miraculous manifestation by a dumb animal rather than allow a murderer to escape from justice.

From the fourteenth to the sixteenth century the courts of justice usually adopted the infliction of punishment on animals proportionate to the injuries they had inflicted. M. Mimaut, in his "Histoire de Sardaigne ancienne et moderne," remarks that the charter of Eléonore, composed in 1395, and called *Carta di logu*, which recites all the civil and criminal laws of Sardinia, states that the oxen and cows, wild or domestic, might be killed legally when they were taken in the commission of a crime. Asses guilty of the same conduct were treated more humanely; they were placed in the same category as thieves. The first time that one of these animals was found in a cultivated field, which did not belong to his master, one of his ears was cut off. A repetition of the offence entailed the loss of the other ear. If caught a third time in the prohibited place, the ass was not hung like other large animals, but was confiscated to the prince of the country.

At the period mentioned (fourteenth to sixteenth century), it was considered that the punishment of the gibbet to an animal convicted of homicide would create a horror for the crime, and that the proprietor of the animal thus condemned was suffi-

ciently punished by his losing it; and from the second half of the sixteenth century, the annals of justice, or the historians, do not record the infliction of death upon animals for homicide. The more reasonable practice appears to have been to condemn the owner of the guilty animal in damages; the beast itself was no longer the object of a justiciary process.

The *Conteur Vaudois*, of Lausanne, publishes this story: "The following strange narrative is found in the 'History of the Swiss Reformation,' by Ab. Ruchat. It is not inserted as a joke, but given in sober seriousness! 'In 1479 the vicinity of Lausanne was infested by cockchafers. They were so numerous and destructive as to be a thorough pest. Mr. Richardt, the then Chancellor of Berne, advised that a lawsuit should be commenced against them. His advice was followed; and after three processions, the insects were cited to appear in the Bishops' Court. For counsel they had assigned to them one Perrodet, *who had been dead six months!* The accused and their advocate not appearing, the court gave judgment by default. The sentence is in Latin, and is preserved in the archives of Lausanne. It excommunicates the insects in the name of the Holy Trinity and the Blessed Virgin, and they and their descendants are ordered to quit for ever the diocese of Lausanne.'"

The work of Ruchat contains also another strange story: "In 1364 the church of Chattens, in the Jorat Hills, the range of which Lausanne is the capital, possessed a miraculous image of St. Pancrace. A pig having *destroyed* a child, the aforesaid image was brought out, and the child was restored to life. The pig was cited to appear in the Bishops' Court at Lausanne. It was found guilty of wilful murder, and sentenced to death." Ruchat says that "the executioner was a pork-butcher."

With an abundant share of exorcisms, charms, and enchantments for the extirpation of vermin in the olden time, England does not appear to have enjoyed the notoriety of the legal proceedings against animals which we have recorded as prevalent in foreign countries. There is, however, a curious case of the

trial of a dog in 1771, near Chichester, which gave rise to a facetious parody, a "Report of the case of Farmer Carter's Dog 'Porter,'" by Mr. Long, a lawyer who died in 1813. Hone, in his "Every Day Book" (vol. ii.), gives an account of this mock trial, somewhat abridged from the original pamphlet, then in his possession, but without other alteration, together with a portrait of the dog "Porter" in the dock. The names of the parties engaged in the *real* trial are given, with those of the nicknames in the parody, by which they were called after its publication. The squires were Butler, Aldridge, Challen, and Bridger. These were understood by J. Bottle, A. Noodle, Mat o' the Mill, and O. Ponser.

In Lord Fountainhall's "Chronological Notes of Scottish Affairs," a curious circumstance is mentioned in connection with the boys at Heriot's Hospital, in 1681, during the popular demonstrations on the "Test Act." "At this time many things were done in mockery of the Test. One I shall tell. The children of Heriot's Hospital, finding that the dog which kept the yards of that hospital had a public charge and office, ordained him to take the Test, and offered him a paper. But he, loving a bone better than it, absolutely refused it. They then rubbed it with butter, which they called an Explication of the Test, in imitation of Argyle, and he licked off the butter, but did spit out the paper; for which they held a jury upon him, and in derision of the sentence on Argyle, they found the dog guilty of treason, and actually hanged him!"

THE reader who is curious on the subject of trials of animals, will be interested in the following list of the various *procès* in France and elsewhere, chronologically arranged by M. Berriat Saint-Prix, published in the "Mémoires de la Société des Antiquaires," in 1829, with some additions:

YEARS.	ANIMALS.	COUNTRIES.
1120	Field-mice and caterpillars	Laon.
1121	Flies	Foigny, near Laon.
1166	Hog	Fontenay, near Paris.
1314	Bull	Comté de Valois.

YEARS.	ANIMALS.	COUNTRIES.
1364	Pig	Lausanne.
1386	Sow	Falaise.
1389	Horse	Dijon.
1394	Hog	Mortain.
14th century	Cantharides	Mayence.
1403	Sow	Meulan.
1404	Hog	Rouvre.
1405	Ox	Gisors.
1408	Hog	Pont de l'Arche.
1419	Hogs	Labergement-le-Duc.
1420	Hogs	Brochon.
1435	Hogs	Trochères.
1451	Rats, leeches	Lausanne.
1456	Hog	Bourgogne.
1457	Sow	Savigny.
1466	Sow	Corbeil.
1474	Cock	Bâle.
1479	Rats and moles	Nimes.
1479	Cockchafers	Lausanne.
1481	Snails	Beaujeu.
1487	Snails	Autun.
1488	Weevils	Beaune.
1488	Snails	Mâcon.
1494	Hog	Clermont, near Laon.
1497	Sow	Charonne.
1499	Bull	Beauvais.
1499	Hog	Chartres.
15th century	Sows	Dunois.
1501	Rats	Autun.
1501	Snails	Lyon.
1501	Weevils	Mâcon.
1504	Weevils, grasshoppers	Cotentin.
1512	Hog	Arcenaux.
1516	Weevils	Troyes.
1525	Dog	Parliament of Toulouse.
1528	Animal not mentioned	,, Bordeaux.
1528	Do.	,, Do.
1540	Hog	,, Dijon.
1540	Bitch	Meaux.
1542	She-ass	Loudun.
1543	Snails and caterpillars	Grenoble.
1546	Cow	Parliament of Paris.
1550	Do.	Do.
1551	Goat	Isle of Rhé.
1554	Sheep	Baugé.
1554	Leeches	Lausanne.
1556	She-ass	Sens.
1560	Do.	Loigny, near Châteaudun.
1561	Cow	Augoudessus, in Picardy.
1565	Mule	Montpellier.

YEARS.	ANIMALS.	COUNTRIES.
1565	Animal not mentioned	Parliament of Toulouse.
1572	Pig	Nancy.
1575	She-ass	Parliament of Paris.
1585	Caterpillars	Valence.
1587	Beetles	St. Julien.
16th century	Rats	Spain.
1600	Cow	Thouars.
1600	Do.	Abbeville.
1600	Pony	Gonnetot, near Dieppe.
1601	Dog	Brie.
1601	Pony	Provins.
1604	Pony	Joinville.
1606	Sheep	Riom.
1606	Cow	Châteaurenaud.
1606	Pony	Coiffy, near Langres.
1606	Bitch	Chartres.
1607	Pony	Boursaut, near Epernay.
1609	Do.	Montmorency.
1609	Cow	Parliament of Paris.
1611	Goat	Laval.
1611	Cow	Saint-Fergeux, near Rethel.
1613	Sow	Montoiron, near Châtelleraut.
1614	She-ass	Le Mans.
1621	Pony	La Rochelle.
1622	Do.	Montpensier.
1623	She-ass	Bessay, near Moulins.
1624	Mule	Chefboutonne, in Poitou.
1624	Pony	Bonne-Etable, near Mamers.
1624	She-ass	Corbie.
1633	Pony	Bellac.
1647	Do.	Parliament of Paris.
1650	Do.	Fresnay, near Chartres.
1666	Do.	Tours.
1666	Do.	Saint-Pierre-Lemoutiers.
1667	She-ass	Vaudes, near Bar-sur-Seine.
1668	Pony	Angers.
1678	Do.	Baugé.
1679	Do.	Parliament of Aix.
Before 1680	Worms	Constance, near Coire.
1680	Pony	Fourchet, near Provins.
1690	Caterpillars	Auvergne.
1692	Pony	Moulins.
17th century (end)	Doves	Canada.
18th century (beginning)	Ants	Brazil.
1741	Cow	Poitou.

CHARMS and *exorcisms* for the dispersion or destruction of noxious animals prevailed from a remote period, and some of the superstitions in a modified sense still exist in this country, and especially abroad. In the middle ages, history makes frequent mention of the calamities caused by plagues of insects. These were the more destructive as agricultural science, almost in its infancy at that period, offered few remedies for preventing or mitigating the ravages. Recourse was consequently had to the assistance of the clergy, who heard the complaints, interposed on their behalf with prayers, and anathematised these enemies of mankind as the work of the devil. In the ecclesiastical courts the proceedings were somewhat similar to those of the secular tribunals.

Sentence was pronounced (Sept. 6, 1481) against the snails by Jehan Noseret, canon of Beaujeu, in which was mentioned the example given by St. Mammet, Bishop of Vienna, who exorcised, in this manner, certain devils who had taken the figure of wolves and pigs, and had devoured children even in the streets.

Gregory of Tours (573—595) alludes in his "History" to talismans against mice, serpents, and conflagrations.

The suits against animals not unfrequently led to more serious trials of human beings on charges of sorcery. Simple country people, finding the regular process very tedious and expensive, purchased charms and exorcisms from empirical unlicensed exorcists at a much cheaper rate. But if any of the parties concerned in this contraband traffic were discovered, death by stake and faggot were their inevitable fate—infernal sorcerers were not to presume to compete with holy Church. Still, there was one animal, the serpent, which, as it had been cursed at a very early period in the world's history, might be exorcised and charmed (so that it could not leave the spot where it was first seen) by anyone, lay or cleric, without the slightest imputation of sorcery. The formula ran thus: "By Him who created thee, I adjure thee that thou remain in the spot where thou art, whether it be thy will to do so or otherwise,

and I curse thee with the curse with which the Lord hath cursed thee."

But if a wretched shepherd was convicted of having uttered the following nonsense, termed "the prayer of the wolf," he was burned at the stake: "Come, beast of wool, thou art the lamb of humility! I will protect thee! Go to the right about, grey, grim, and greedy beasts! Wolves, she-wolves, and young wolves, ye are not to touch the flesh which is here. Get thee behind me, Satan!"

In the seventeenth century, the cases of law proceedings against animals became fewer, for the Church at this period had partially renounced these absurd practices; in the different dioceses of France, certain prohibitions were issued to correct this abuse. Thus, for example, in the Ritual of Evreux of 1606, Cardinal Duperron declares that no one should exorcise animals, nor use prayers, or formulas, *without his express permission.* The best theologians of the time also wrote against the practice. The canon Evéillon published a work in 1651 (*Traité des Excommunications*), in which, after recapitulating the abuses and profanity of these proceedings, he adds: "It is an assured theological fact that it is only a man who has been baptised that can be excommunicated." He does not, however, discard exorcisms, which he says can be used towards animals, in the terms and ceremonies prescribed, without superstition, and not observing, as formerly, ridiculous law-proceedings.

In Spain and Italy the lower animals were held subject to the laws, as in France. Azpilcueta of Navarre, a distinguished Spanish canonist, asserts that rats when exorcised were ordered to depart for foreign countries, and that the obedient animals would accordingly march down in large bodies to the sea-coast, and thence set off by swimming in search of desert islands, where they could live and enjoy themselves without annoyance to man.* In Italy also, processes against caterpillars and other

* In 1459, a Spanish Benedictine monk, Leonard Vair, wrote a work (*De fascino, libri tres*), in which he strongly deprecates the excommunication of animals, describing the ceremonies as superstitious and impious, con-

small animals were of frequent occurrence, and certain large fishes called *terons*, that used to break the fishermen's nets, were annually anathematised from the lakes and headlands of the north-western shores of the Mediterranean.

In Normandy, one of the strongholds of credulity, both past and present, we have a superstition which prevailed during the eight days preceding Christmas. The people in some of the cantons placed bundles of hay under the fruit-trees, and children under twelve years of age were sent with torches to set fire to the hay, which they did, crying out :

"Taupes, cherilles et mulots
Sortez, sortez de mon clos ;
Ou, je vous brûle la barbe et les os ;
Arbres, arbrisseaux
Donnez moi des pommes à mirlot."

Of this exorcism or charm, a translation may be thus given : "Mice, caterpillars, and moles, get out, get out of my field ; I will burn your beard and your bones; trees and shrubs, give me three bushels of apples."

These incantations are not much unlike those of the ancients against the cantharides, or insects of the beetle kind, by whom they thought that their corn was destroyed :

"Fly, beetle; the ravenous wolf pursues you."

The numbers of charms and exorcisms which are used by professional vermin-killers in various parts of France (they are certainly not unknown in England), is very great, and their character is often curious. St. Gertrude of Nivelles is the patroness of rat-catchers, and in the Ardennes, when rats become unusually troublesome in a house, it is sufficient to write the following words on morsels of paper, which must afterwards *be well buttered :* "Rats et rates, vous qui avez mangé le cœur de Sainte Gertrude, je vous conjure, en son nom, de vous en aller dans la plaine de Rocroi." There are other forms, but

sidering that animals are engendered from the rubbish of the earth, and submitting them to the ban of excommunication, was the same as if someone baptised a dog or a stone.

all that is essential is to adjure the rats, or the great king of the rats, to "remember" St. Gertrude. In the crypt of her church at Nivelles there is a well, the water of which is sought for by the peasantry of all the surrounding country, since, sprinkled in the house, or over the fields, it will drive away all rats and mice. Earth from the tomb of St. Ulric, at Augsbourg, has the same virtue. It is necessary to name a place to which the rats who are to be expelled can retire, and to take care that, if there be any running water in the way, there is a bridge over which they may pass. They should also be adjured to pass onward in long procession by threes and threes.

Much of this turns up again in the old Scotch rhymes, to be pasted against the wall:

> "Ratton and mouse,
> Lea' the puir woman's house;
> Gang awa' owre by to the mill,
> And there ye'll a' get ye'r fill."

Tusser, in his "March Husbandry," says:

> "Kill crow, pie, and cadow, rook, buzzard, and raven,
> Or else go desire them to seek a new haven."

In the "Avowynge of King Arther," etc, a ballad written, it is supposed, prior to the reign of Henry VII. (first published by Dr. Whitaker, in his "History of Craven," and afterwards with some questionable improvements by Evans, in his "Old Ballads," under the title of the "Felon Sowe and the Freres of Richmonde"), we have an amusing illustration of an *abortive* exorcism. Sir Walter Scott, in his notes to "Rokeby," gives the entire ballad, with additions and corrections from a manuscript in the possession of the Rokeby family. This sow—as in most cases of mischievous animals in the olden time—was supposed to be under the influence of the Evil One, and obtained its felonious appellation from a series of malpractices, unbecoming in an eminent degree even in a sow:

> "She was more than other three,
> The grisliest beast that e'er might be.
> Her head was great and grey;
> She was bred in Rokeby wood,
> There were few that thither goed,
> That came on live away."

It seems that Ralph Rokeby gave (for jest's sake apparently) this intractable animal to the Convent of Richmond, and the evil reports of her conduct while left at large, scandalised the holy men :

"Fryar Middleton by his name,
He was sent to fetch her hame,
That rued him since full sair."

The friar with commendable prudence took two others with him, but the sow proved too much for them :

"She raise up with a felon fare [or fierce countenance],
To fight against the three."

Peter of Dale, one of the combatants, appears to have been hard pressed, and in his fright took to exorcising the sow, but :

"She bound her boldly to aoide ;
To Peter Dale she came aside,
With many a hideous yell ;
She gap'd soe wide, and cried so hee [high],
The Fryar said, 'I conjure thee
Thou art a feind of hell.

"'Thou art come hither for some traine,
I conjure thee to go againe
Where thou wast wont to dwell.'
He sayned [blessed] him with crosse and creede,
Took forth a book, began to reade
In St. John, his gospell.

The spell, however, had no effect :

"The sow she would not Latin heare,
But rudely rushed at the Frear
That blink'd all his blee [lost his colour] ;
And when she would have taken her hold,
The Fryar leap'd as Jesus wold,
And bealed him [sheltered himself] with a tree."

Peter gave himself up for lost, and bewails his fate :

"He sayd, 'Alas, that I was Frear !
And I shall be rugged [torn] in sunder here,
Hard is my destinie !
Wist [knew] my brethren in this houre,
That I was sett in such a stoure [perilous plight],
They would pray for me !'"

The three friars take to flight, and

"When Fryar Middleton came home,
His brethren was full fain ilkone [each one],
And thank'd God of his life;
He told them all unto the end,
How he had foughten with a feind,
And liv'd through mickle strife."

The warden of the convent at length resolves on sending two doughty men of arms to take the "Felon Sow," wisely seeing that exorcisms had no effect. He tells them:

"'We shall for you pray, sing, and read,
To doomesday with hearty speede,
With all our progeny.'
Then the letters well was made,
Bands bound with seales brade,
As deedes of armes should be."

The warriors come off victorious, but not without some severe handling by the sow, who is brought in triumph to the convent:

"When they saw her come,
They sung merrily Te Deum,
The Fryers on that day."

To prove this glorious feat of arms, and the overthrow of the "Felon Sow:"

"If ye will any more of this,
In the Fryers of Richmond 'tis,
In parchment good and fine;
And how Fryar Middleton that was so kend [kind]
At Greta Bridge conjured a feind
In likeness of a swine."

Albeit, though infused with the Evil Spirit, the "Felon Sow" proved a relish to the friars, given to them by Ralph Rokeby "to mend their fare."

There is a manual assigned to no less a personage than Pope Honorius III., entitled "Conjurationes adversus principem tenebrarum et angelos ejus," which is known in its French form as the Pope's "Grimoire," or book of Gramarye. It contains numerous spells and charms, some of them quite unintelligible, and others very nearly so, from the utter confusion of words and names. Here is part of a form which is powerful for getting rid of hares and rabbits, and which, if tried and not found

wanting, might be acceptable to many an English farmer. Salt and rabbits' hair must be mixed on a plate; then the operator is to proceed at sunrise to the place where the charm is to be worked, and, bareheaded and kneeling, he is to cross the mixture, and distributing portions into sundry holes, he is to say: "Dant, dant, sant. Heliot et Valiot Rouvayet. Viens ici, je te prends pour mon valet, pour garder pendant trois mois et trois lunes cette pièce." Rouvayet, whoever she or it may be, will keep away the rabbits; and as for the hares, the man who has worked this charm need not fear, even if he should meet one on going to his work in the morning—very unlucky as such an encounter is otherwise.

The ceremonies attending the exorcism of animals was sometimes accompanied by a loud clashing of musical instruments; thus it is mentioned in the life of St. Patrick, that he was unable with the most formidable interdicts to drive away a cloud of bats that had been taken for demons; but what his formulas could not effect was done by a deafening sound of cymbals, which drove them away in great fright.

The greatest of the numerous miracles ascribed to St. Patrick, was that of driving the venomous reptiles out of Ireland, and rendering the Irish soil for ever after so obnoxious to the serpent race, that they instantaneously die on touching it. Colgan seriously relates, that St. Patrick accomplished this feat *by beating a drum*, which he struck with such fervour, that he knocked a hole in it, thereby endangering the success of the miracle; but an angel appearing, mended the drum, and the patched instrument was long exhibited as a holy relic. The Rev. Alban Butler, however, in his "Life of St. Patrick," states as a popular tradition of the Irish, "That this benediction was given by his *staff*, called the 'Staff of Jesus,' which was kept in great veneration at Dublin. The isle of Malta is said to derive a like privilege from St. Paul, who was there bit by a viper."

Ribadeneira, the Jesuit author of "Lives of the Saints," affirms as a most famous miracle, and well known to the whole world, "that St. Patrick did so free Ireland of all venomous

beasts, that none could ever since live or breathe there; and that even the very wood has a virtue against poison, so that it is reported of King's College, Cambridge, that being built of Irish wood, no spider doth ever come near it."*

The miracle is related by Jocelin, in his "Life of St. Patrick," and the story made its way into other tracts, and even into some breviaries. No mention of it is, however, found in the Irish annals and other works long before Jocelin's time.

The tradition seems to be disposed of by the testimony of a writer long anterior to St. Patrick's time—Julius Solinus—who states in his "Polyhistoriæ" (c. xxiii.), towards the close of the first century, "Illic (*Hibernia*) *nullus anguis*, avis rara, gens inhospita et bellicosa."

There appears to be no solid foundation for applying the legend of St. Patrick to reptiles of any kind; the allusion more probably to a miracle is that of abolishing the idolatrous practices of the people.

According to Hector Boece there were no *rats* in Buchan (Aberdeenshire); curiously enough, a later and more intelligent author, Sir Robert Gordon, makes the same statement respecting Sutherlandshire, "If they come hither in ships from other parts they die presently, how soon they do smell the air of that country."

It was a prevalent notion in past ages that rats could be extirpated by a persevering course of anathematising in rhyme. Reginald Scot, in his "Discoverie of Witchcraft," says that the Irish thought they could rhyme any beast to death; but the notion was, in general, restricted to the rat. It is with reference

* In the "Chronicle of Ireland," we read that, "Anno 1098, King William Rufus, by license of Murchard" (first Irish King of the Danish race), "had that frame" (of wood from Ostmontowne Green) "which made up the roof of Westminster Hall, where no English spider webbeth, or breedeth to this day."

It was the oak woods of Shillelah (a barony in Wicklow so called) that supplied the architect of Westminster Hall, with the oak timber of which the roof of that noble and venerable edifice was constructed. Par parenthèse, the oaks of these woods conferred that universally-known appellation on the redoubtable cudgel of the Irish peasant, the toughness of which can only be equalled by the heads it lights upon.

to this belief, or practice, that Rosalind, in "As You Like It," says, "I never was so berhymed since Pythagoras's time that I was an Irish rat, which I can hardly remember."

In the Gaultees mountains, situated between the counties of Cork and Tipperary, there are seven lakes, in one of which, called Lough Dilveen, it is said, St. Patrick, when banishing the snakes and toads from Ireland, chained a monstrous serpent, telling him to remain there till Monday. The serpent every Monday morning calls out in Irish, "It is a long Monday, Patrick." That St. Patrick chained the serpent in Lough Dilveen, and that the serpent calls out to him every Monday morning, is still believed in by the lower orders who live in the neighbourhood of the Lough.

Legends of the miraculous victories over *dragons* in olden times are numerous; merely adverting to St. George, which has been a favourite theme for romancists, we have many instances in which these terrible monsters have succumbed to the powers of the Church; that of St. Romain, Bishop of Rouen, in the seventh century, is specially notable, from the circumstance that the celebrated "Privilége de St. Romain," or the liberation of a captive accused of murder by the ecclesiastical authorities of the city, was performed in honour of the miracle at Rouen, to the period of the Revolution in 1790.

Like the prodigy ascribed to St. Patrick, the assumption of these achievements originated in the conquest of truth over error, virtue over vice, civilisation against barbarism, and Christianity over paganism.

St. Chrysostom is said to have insulted some African conjurers of old with this humiliating observation, "Miserable and woful creatures that we are; we cannot so much as expel *fleas*, much less *devils*."

Maffei, in his "History of India," states that a Portuguese ship, sailing to Brazil, fell becalmed in dangerous proximity to a large whale. The mariners, terrified by the uncouth gambols of the monster, improvised a summary process, and duly exorcised the dreaded whale, which, to their great relief, immediately sank to the lowest depths of ocean.

VERSTAGAN, in his "Restitution of Decayed Intelligence" (chap. iii., edit. 1673, p. 92), gives an account of a great wonder that happened on the 22nd day of July, 1376. "There came into the town of Hamel (in Brunswick) an old kind of companion, who, for the fantastical coat which he wore, being wrought with sundry colours, was called the Pied Piper. This fellow, forsooth, offered the townsmen, for a certain sum of money, to rid the town of all the rats that were within it (for at that time the burghers were with that vermin greatly annoyed). The accord, in fine, being made, the Pied Piper with a shrill pipe went thorow all the streets, and forthwith the rats came running out of all the houses in great numbers after him; all which he led into the river of Weaser, and therein drowned them. This done, and no one rat more perceived to be left in the town, he afterward came to demand his reward according to his bargain; but being told that the bargain was not made with him in good earnest, to wit, with an opinion that he could be able to do such a feat, they cared not what they accorded unto, when they imagined it could never be deserved, and so never be demanded; but, nevertheless, seeing he had done such an unlikely thing indeed, they were content to give him a good reward, and so offered him far less than he looked for. He, therefore, discontented, said he would have his full recompense according to his bargain; but they utterly denied to give it him. He threatened them with revenge; they bade him do his worst, whereupon he betakes him again to his pipe, and going thorow the streets as before, was followed by a number of boys out of one of the gates of the city, and coming to a little hill, there opened in the side thereof a wide hole, into the which himself and all the children did enter; and being entered the hill did close up again, and became as before. A boy, that being lame, came somewhat lagging behind the rest, seeing this that happened, returned presently back, and told what he had seen; forthwith began great lamentation among the parents for their children, and the men were sent out with all diligence, both by land and by water, to

enquire if aught could be heard of them; but with all the enquiry they could possibly use, nothing more than is aforesaid could of them be understood."

Alluding to this legend, Baring Gould remarks that the street through which the piper went is called the Bungen-Strasse, because no music, no drum (*Bunge*) may be played in it. If a bridal procession passes through it, the music must cease until it is out of it. It is not long since two moss-grown crosses on the Koppenberg marked the spot where the little ones vanished. On a wall of a house in the town is an inscription in gold characters recording the event, and another memorial on the Rathhaus, and on the new gate. For long so profound was the impression produced by the event, that the town dated its public documents from this calamity. Grimm has collected a list of authorities who speak of the event as an historical fact.

Similar legends of the piper exist in various countries, and are curious.

At one time the fields about Lorch were devastated with ants, and the Bishop of Worms instituted a procession and litanies to obtain the deliverance of his people from the plague. As the procession approached the Lake of Lorch, a hermit came to meet it, and offered to rid the neighbourhood of the ants if the farmers would erect a chapel on the site at the cost of a hundred guelden. When they consented, he drew forth a pipe, and the sound drew all the insects about him, and he led them to the water, into which he plunged with them. Then he asked for the money, but it was refused. Whereupon he piped again, and all the pigs followed him; he led them into the lake, and they vanished with him.

Next year a swarm of crickets ate up the herbage. The people were in despair. Again they went in procession, and were met by a charcoal-burner, who promised to destroy the insects if the people would expend five hundred guelden on a chapel. Then he piped, and the crickets followed him into the water. Again the people refused to pay the stipulated sum; upon which the charcoal-burner piped all their sheep into the lake. The third

year came a plague of rats. An old man of the mountain offered to get rid of the vermin for a thousand guelden. He piped them into the Tannenberg, but the farmers buttoned up their pockets; on which the old man piped away their children.

In America, some birds and insects were excommunicated. The Baron de la Hontan, who, towards the end of the seventeenth century, passed several years in Canada, relates that the number of doves was so great in that country, the bishop of Montreal was obliged to excommunicate them several times, on account of the damage they had done. ("Nouveaux Voyages dans l'Amérique Septentrionale," 1705.)

In Brazil the ants were excommunicated. At the commencement of the eighteenth century, the monks of the monastery of St. Anthony brought an action at law against these insects, to obtain their removal elsewhere. Father Manoel Bernardes, in his "Nova Floresta" (published at Lisbon, 1706 to 1728), gives an account of this singular process, of which the following is a translation: "Process extraordinary that took place between the friars minors of the province of Pietade, in Maranhao, and the ants of the said territory. It happened, as related by a monk of this order and of this province, that the ants, which are numerous, very large, and destructive about here, to extend their subterranean territory and to fill their store-houses, had so undermined the cellars of the friars, in penetrating under their foundations, that the building was insecure, and likely to fall. Added to this, they stole the grain that was laid up for the daily consumption of the convent. As the multitude of these enemies were indefatigably at work both day and night, the friars suffered from hunger, and tried to stop the inroads of the ants, but without success, the number being so great. As a last resource, a friar, moved by some superior intelligence, recommended that an action should be brought against the ants before the tribunal of Divine Providence, and named certain lawyers who should plead for and against them, and that their bishop should be the judge to determine the case. This suggestion was acted upon, and the trial commenced, the lawyer

for the friars stating the complaint against the ants; and as it was contested by the legal representative of the ants, he proceeded to state that as the friars, conformably to the statutes of their order, the Mendicant, lived on the contributions they collected with great difficulty from the inhabitants of their district, and that the ants, who were looked upon as unholy, and for that reason were held in abhorrence by St. Francis, did not cease to rob them, and not only acted as thieves, but endeavoured to expulse the friars from their convent and ruin it. In consequence, they were bound to state their motives; or if not, they ought all to die of some pestilence, or be drowned by some inundation, or, at least, should be exterminated for ever from the district.

"The lawyer for the ants alleged in their defence that, having received from their Creator the gift of life, they had a perfect right to preserve it by all the means that had been granted to them; that in the practice and execution of these measures they gave to men the example of virtues with which they had been endowed: that is, prudence, in thinking of the future, and storing their food for a time of want; also of diligence, in gathering in this life a recompense for the future, according to St. Jerome, '*Formica dicitur strenuus quisque et providus operarius, qui presenti vita, velut in æstate, fructus justitiæ quos in æternum recipiet sibi recondit;*' of charity, in aiding each other when the duty was too heavy for their strength; also, of religion and piety, in burying their dead; that the labour they had in working was much more severe than that which the plaintiffs could appreciate, for the burden was often greater than their body, but their courage was superior to their strength. While admitting that there were friars more noble and more worthy, yet before God they were only like ants, and that the advantage of reason scarcely compensated their sin in having offended the Creator, in not observing the laws of reason as well as they regarded those of nature. It was thus they rendered themselves unworthy of being served and succoured by any creature; for they had committed a greater

crime in acting in so many ways against the glory of God, than the ants had done in taking their flour. Also that the ants (the defendants) were in possession of the ground before the friars had established themselves in the place, and, in consequence, they ought not to be expulsed; and they would appeal against this violence to the tribunal of their Divine Creator, who made the smallest as well as the greatest, and had assigned to every one a guardian angel. In conclusion, the plaintiffs defended their house and their flour by human means which they (the ants) could not contest; but, notwithstanding, the defendants would continue their mode of living, as the earth, and all it contained, belonged to God, and not to the plaintiffs. *Domini est terra, et plenitudo ejus.*

"This reply occasioned much discussion, in such wise that the lawyer for the friars felt himself constrained to admit that the debate had proved the ants to have some right on their side. So the judge, after a careful perusal of the evidence, and considering with an unbiassed mind what was due to justice, decreed that the friars should select a field in their neighbourhood where the ants should be left in possession, the change of dwelling and removal to take place at once, under pain of excommunication; seeing that the two parties might thus arrange matters between them, without prejudice one to the other, inasmuch as the friars had come to this part of the country, in a spirit of obedience, to sow the grain of evangelism, and that the work for their maintenance was agreeable to God, whilst the ants might obtain their food elsewhere by their industry, and at less cost.

"This sentence delivered, by order of the judge, a friar went to deliver it, in the name of the Creator, to the ants, reading it in a loud voice before the openings of the ant-hills; and marvellous was the effect, proving how much the Supreme Being was satisfied with this decision, *et nigrum campis agmen*, immediately millions of ants came out, forming themselves in long and dense columns, and proceeded direct to the field assigned to them, abandoning their former dwellings; while the

friars, released from their insupportable oppressors, returned thanks to God for such a manifestation of His power and providence."

Manoel Bernardes adds that this sentence was pronounced January 17th, 1713, and that he had seen and compared the pleadings in this lawsuit, in the monastery of St. Anthony, where they had been placed.

A process of a similar character to this took place in the eighteenth century at Peru. An excommunication was there pronounced against the *termites*, a species of white ant, designated in that country by the name of *comejones*, which had introduced themselves into a library, and had devoured a great number of books.

In the voyages of La Perouse it is stated: "We found millions of cockroaches in the bread-room, so that the holy father who officiated as chaplain was obliged to have recourse to exorcisms more than once."

In India, scape-goats are sometimes made use of by the Brahmins to atone for the sins of persons or communities when visited by sickness. The goat is invariably a black one, and covered with a black cumblie. Garlands are placed around its neck, and after prayers and invocations have been muttered over it, it is led to the confines of a neighbouring jungle, to the sea-shore, or the limits of the place, and there turned loose. Should it return, the omen is considered disastrous; but this is usually prevented by wild beasts, or the fishermen of the coast.

Among the glaring inconsistencies of Mohammed's character, I can never forgive him for *cursing* the turkey, and thereby depriving his followers of a nutritious addition to their larders. According to an Indo-Mohammedan tradition, the prophet, at one time, when at dinner, *after* various dishes had been served, had to wait for the turkey. Enraged at this, he exclaimed, when it at length arrived, "Throw away the carrion" (unblessed flesh), which curse he never afterwards removed. Surely the cook should have been consigned to Eblis, and not the bird.

In Martene and Durand's "Ecclesiastical History," we read that a swallow defiled the head of Ekbert, Bishop of Treves, when he was performing mass at the altar of St. Peter's Church, at Rome, upon which he laid a curse upon the whole tribe, that if any such bird entered the church it should immediately die.

Chasseneuz mentions an excommunication by a bishop against the sparrows, who troubled the worshippers in the church of St. Vincent, and otherwise misbehaved themselves.

William, Abbot of St. Theodoric (as reported in "Theophili Regnaudi Opera"), who wrote the "Life of St. Bernard," states that this saint, preaching one day in the church of Foigny, a prodigious number of flies entering, troubled his hearers by their buzzing and *courses indécentes*. The saint excommunicated them, and the next day all the flies were found dead. Their bodies covered the pavement. This miracle being spread abroad, the cursing of the flies became a proverb in the district.

Bishop Kennett says that "Old Simon Brunsden, of Winterborn Basset, Wilts, had been parish clerk there from the reign of Queen Mary to the beginning of James I. The saint of that church was St. Catherine, and when the gad-fly had stung his oxen and cows, and made them run away upon the open downs, he used to go in pursuit of them with this repeated prayer: "Good St. Catherine of Winterborn, stay my oxen."

In a curious old book published in the reign of Elizabeth, entitled "The fower chiefest Offices belonging to Horsemanship, by Tho. Blundeuill, of Newton Flotman, in Norffolke," there is a singular amuletive charm for curing the nightmare in horses: "Take a Flynt Stone that hath a hole of hys owne kynde, and hang it ouer hym and wryte in a bill:

> "'In nomine patris, etc.
> Saint George our Ladyes Knight,
> He walked day so did he night,
> Until he hir found,
> He hir beate and he hir bounde,

Till truely hir trouth she him plyght
That she woulde not come within the night.
There as Saint George our Ladyes Knight
Named was three tymes, Saint George.'

And hang this Scripture ouer him, and let him alone. With such proper charmes as thys is, the false Fryers in tymes past were woont to charme the money out of the playne folkes purses."

In an old manuscript receipt-book of cookery, the following charm occurs for the bite of a mad dog: "To be written on an apple, or on fine white bread:

"'O, King of Glory, come in peace,
Pax, max, and max,
Hax, max, Adinax, opera chudor.'

To be swallowed three mornings fasting."

The rite of the Romish Church of exorcising rats, caterpillars, flies, and other animals, took place between the feasts of Easter and the Ascension. The following account is given by a priest engaged in the service: "I went," he says, "during my residence at Bononia to exorcise the insects in that country, accompanied by a curate, who was a droll fellow, and laughed at the credulity of the people while he pocketed their money. He did not tie himself down to the ritual or form prescribed by the Church, but made his own comments upon everything; sometimes he spoke to the ants, sometimes to the grasshoppers; at others to the rats, lizards, and worms. He banished them all, one after another, to the several countries he designed as the places of their exile. The moles he ordered to travel to the antarctic pole; he had scarcely pronounced the sentence when a mole came forth from under its little hillock, whereupon the curate cried out, 'Courage, my friend; look, there is one of them ready to begin its march!' But the mole, it seems, had no inclination for the journey, and therefore ran into a hole not far distant. One of the peasants followed it, and kneeling down peeped into the hole, and turning to the curate, said, very innocently, 'Pray, sir, is this the antarctic pole?' We could not forbear laughing; but as this was diametrically

opposite to that gravity which it was necessary to assume upon the occasion," we begged of him to desist, but in vain." *

Among the Turkish people of the present day, square pieces of paper bearing written inscriptions are given for a few piastres by learned Hodjas to persons whose dwellings are infested with vermin. These are nailed on the four walls of the apartment, and are believed to have the power of clearing it of its obnoxious tenants. The Bulgarian remedy for these pests, although simpler in form, can hardly be more effective. It consists of a few of the vermin being caught on the 1st of March, enclosed in a reed, and taken to the butcher, their credentials being couched in the following terms: "Here is flesh, here is blood, for you to deal with; take them away and give us something better in exchange." One means of getting rid of serpents, venomous insects, and vermin, is made use of by the Bulgarians on the last day of February; it consists in beating copper pans all over the houses, calling out at the same time, "Out with you, serpents, scorpions, fleas, bugs, and flies!" A pan held by a pair of tongs is put outside in the courtyard.

These singular superstitions are mentioned in a work entitled "The People of Turkey," by a consul's daughter and wife. Among other instances it is related that, "Going into the room of one of my servants one day at Adrianople, I found a cucumber-boat occupying each corner. On inquiring why they were placed there, an old servant answered, that being inconvenienced by vermin, she had appealed to a person at Kyik, whose magical influence, conveyed in cucumbers, was stated to be infallible in driving the creatures away. It was a mess composed of charcoal, bones, bits of written paper, hair, etc."

Instead of an exorcism against the depredations of birds, we

* Amongst the curious objects that were the glory of Strawberry Hill, and which were dispersed by auction in 1842, was a silver bell which had been formed by Benvenuto Cellini for Pope Clement VII., with a rich display of carvings on the exterior, representing serpents, flies, grasshoppers, and other insects; the purpose having been to serve in a papal cursing of these animals, when they, on one occasion, became so troublesome as to demand that mode of castigation.

have an instance of saintly expostulation in that of St. Ailbhe. It appears that the birds went about in a large body, destroying the corn in the neighbourhood, and would not be dispersed. The saint went and delivered an oration to them on the unreasonableness of their conduct, and forthwith penitent and ashamed, they soared into the air, and went away.

It is said of St. Pol de Léon, a saint of Brittany, that when a boy he gave an earnest of what might in future be expected of him. The fields of the monastery in which he was a student, were ravaged by such a number of birds that the whole crop of corn was in danger of being devoured. St. Pol summoned the sacrilegious animals to appear before the principal of the monastery, St. Hydultus, that they might receive the correction they merited. The birds, obedient to the summons, presented themselves in a body, but St. Hydultus, being of a humane disposition, only gave them a reproof and admonition and then let them go, even giving them a benediction at their departure. The grateful birds never again touched the corn of the monastery.

IN the Cottonian MS. Julius D. vii., a volume compiled by John de Wallingford, a monk of St. Albans, soon after the middle of the thirteenth century (he died in 1258), is entered a curious office, or form of prayer, to prevent a mortality among swine: "*Contra mortalitatem Porcorum:* Sacerdos induatur alba et stola, et hanc benedictionem faciat super ordeum mundum:

"In nomine Patris et Filii et Spiritus Sancti. Amen. ✠ Crux bis. ✠ Crux intersis. ✠ Crux bis. ✠ Crux dei donis. ✠ Crux signo. ✠ Crux leo. ✠ Crux agyos. ✠ Crux asci. ✠ Crux agios. ✠ Crux in nomine Domini. ✠ Crux Exorciso te ordeum per Patrem et Filium et Spiritum Sanctum, et per Sanctam Mariam, matrem Domini Jhesu Christi, et per ix ordines angelorum, et per xii apostolos, et per iiij ewangelistas, et per xxiiij Seniores qui stant ante tronum Dei, per centum xliiij milia innocentes qui pro Christi nomine passi sunt, et per vii

dormientes fratres, Maximianum, Malchum, Marcianum, Constantinum, Dionisium, Johannem, et Serapion, et per omnes sanctos Dei, qui nos precesserunt, ab Adam usque in hodiernum diem, et in cella et in terris sunt nominati, ut Porci qui de te comederint, ne de *tac*, ne de *talau*, ne de *purpurola*, ne de ullo morbo morientur. Legat ewangelium, *In principio.* Ps. *Qui habitat*, usque ad *demonio.* Pater noster. Legatur Ewangelium, *Cum venerit Paraclitus.* Item, Ps. *Qui habitat.* Pater noster, Pecora nostra sint Deo et sancto Job. Liberet ea fidelis Job, per virtutem sancte crucis. O crux admirabilis, evacuacio doloris, restitucio sanitatis. Ps. *Quicunque vult* repetatur tribus vicibus, et aspurgatur ordeum aqua benedicta, et post comedatur. In nomine Patris et Filii et Spiritus Sancti."

It will be remarked that the priest officiates in his robes as solemnly as if he were at mass! The quantity of crosses to be made over the barley—the absurd and irreverent mixture of names in the adjuration—and the introduction of holy Job to drive away the disease, present a singular example of that false devotion, which, under the form of a religious service, was superstitiously adopted as a means of safety against disease.

In Christian times (remarks Mr. Ralston), the honours paid by the Russian peasants to *Volos*, the god of cattle, were transferred to his namesake, *St. Vlas*, or Vlasy (Blasius), who was a shepherd by profession. To him they pray for the safety of their flocks and herds, and on the day consecrated to him (February 11) they drive their cows to church, and have them secured against misfortune by prayer and the sprinkling of holy water. In times of murrain, when the villagers are "expelling the Cow-Death" in solemn procession, they almost invariably carry with them the picture of St. Vlas, singing as they go a song:

"Death, oh thou Cow-Death!
Depart from our village,
From the stable, from the court!
Through our village
Goes holy Vlasy,
With incense, with taper,
With burning embers.

We will consume thee with fire,
We will rake thee with the stove-rake,
We will sweep thee up with the broom,
And we will stuff thee with ashes.
Come not to our village!
Meddle not with our cows,
Nut-brown, chestnut, star-browed,
White-teated, white-uddered,
Crumpled-horned, one-horned!"

Near Mtsensk, in the Government of Orel, the "Cow-Death" procession is headed by three girls, who carry a taper burning in a lantern, or a censer containing live coals and incense, before the picture of St. Vlas. After them walk three widows, and in some places three soldiers' wives. After them follow the other women, one dragging a plough which another directs; and a third riding on a broomstick, while the others carry and strike together various utensils, chiefly of iron.

One of the stories about the Cow-Death relates, that a peasant was driving from a mill, at a late hour. Towards him comes crawling an old woman, and says: "Give me a lift, grandfather!" "Where to?" "There, my own, to the village you are going to yourself." "And who are you, grandmother?" "A doctoress, my own; I doctor cows." "And where have you been doctoring?" "Why, I've been doctoring at Istomina's, but they're all dead there. What was to be done? They didn't call me in till a little time ago, and I couldn't manage to stop the thing." The peasant gave the woman a seat on his cart, and drove off. Coming to a cross-road he could not remember the way, and by this time it had begun to grow dark. Uttering a prayer, the peasant took off his hat and crossed himself. In a moment there was no old woman to be seen! Turning into a black dog, she ran into the village. Next day, three cows died in the outside farm; the peasant had brought the Cow-Death there.

Under such circumstances, according to Tereshcenko, instances of voluntary inhumation have been known. In a village attacked by the epidemic, "the men and women have been known to cast lots, and the person on whom the lot fell

has been buried alive in a pit, along with a cock and black cat."

In the month of February, according to the Russian peasants, the Cow-Death wanders through the villages in the guise of a hideous old woman, withered and starved in aspect, bearing a rake in her hand. Sometimes, however, she takes the form of a black dog, or cow, and, among the Slovenes, a mottled calf. In the Tomsk Government, the Siberian murrain is represented as a tall, shaggy man, with hoofs instead of feet, who usually lives among the hills. The Bulgarians have a tradition that when the cattle-plague or the small-pox wishes to depart from a village, she appears to some one in his sleep, and orders him to convey her to such and such a place. The person thus designated takes bread smeared with honey, salt, and a flask of wine, and leaves them before sunrise at an appointed spot. After this the epidemic disappears, having accompanied the bearer of the food out of the village.*

On the 1st of September a singular funeral ceremony is performed by the girls in many parts of Russia. They make small coffins of turnips and other vegetables, enclose flies and other insects in them, and then bury them with a great show of mourning. An equally strange custom is the expulsion of *tarakans*, a

* Offerings to rats and mice are still prevalent among the peasantry in certain parts of Germany, if we may credit Grimm and Wolf; and this can only be a relic of heathenism, for the significance of the act is lost.

In Bohemia, at Christmas Eve, the remainder of the supper is given to the mice, with the words, "Eat of these crumbs, and leave the wheat."

Lambarde, in his "Perambulation of Kent" (*written* in 1570), mentions the image of St. Edith, at Kemsing, by whose interference blasting, mildew, brand-ear, and other injuries to corn were prevented. The sacrifice was as follows: the husbandman who wished to screen his crops from such evil influences, brought a few pecks of corn to the priest, who, after putting by the chief part for his own use, took a single handful of the grain, sprinkled it with holy water, and, "by mumbling of a fewe wordes of conjuration," dedicated it to St. Edith. He then delivered it back to the farmer, who departed in the full belief that by his mixing the hallowed handful with his seed-corn, the coming crop would be insured against the deprecated calamities.

Lambarde thinks that St. Edith must be regarded as the representative of the Roman god *Robigus*, whose office was to protect cereals from those very annoyances.

kind of cockroaches, which takes place on the eve of St. Philip's Fast, when a thread is fastened to one of these obtrusive insects, and all the inmates of a cottage, with closed lips, unite in dragging it out of doors. While the expulsion is going on, one of the women of the family stands with dishevelled hair at a window, and when the cockroach nears the threshold, she knocks, and asks: "On what do ye feast?" (before beginning to fast): "On beef." "And the tarakan on what?" she continues. "The tarakan on tarakans," is the answer. If this ceremony is properly performed, they think it will prevent the tarakans from returning. The "Old Believers," however, deem such acts of expulsion wrong, thinking that the presence of such insects brings with it blessings from on high.

On St. Vlas's Day it is necessary to sprinkle the flocks and herds with holy water, for at that time, in Little Russia at least, were wolves in the shape of black dogs, and cats who suck the cows, mares, and ewes, and slaughter their male companions.

In Shaw's "History of the Province of Moray," in Scotland, he mentions that "when a contagious disease enters among cattle, the fire is extinguished in some village around; then they force fire with a wheel, or by rubbing a piece of dry-wood upon another, and therewith burn juniper in the stalls of the cattle, that the smoke may purify the air about them. They likewise boil juniper in water, which they sprinkle upon the cattle; this done, the fires in the houses are re-kindled from the forced fire." He describes it as a Druid custom.

Pennant, in his "Tour in Scotland," describes a festival which was held on the 1st of May, O. S., and which merits attention, as it retained both in its name *Beltane*, or *Beltein*, and its ceremonies, the most decided marks of its Sabæan or Cabirian origin: "On the first of May, the herdsmen of every village held their Beltein, a rural sacrifice. They cut a square trench in the ground, leaving the turf in the middle; on that they made a fire of wood, on which they dress a large caudle of eggs, butter, oatmeal, and milk, and bring, besides the ingredients of the caudle, plenty of beer and whiskey; for each of the com-

pany must contribute something. The rites begin with spilling some of the caudle on the ground, by way of libation; on that, every one takes a cake of oatmeal, upon which are raised *nine* square knobs, each dedicated to some particular being, the supposed preserver of their flocks, or to some particular animal, the destroyer of them; each person then turns his face to the fire, breaks off a knob, and flinging it over his shoulder, says: 'This I give to thee! Preserve thou my horses! This to thee, preserve thou my sheep!' After that they use the same ceremony to the noxious animals: 'This I give to thee, oh Fox! spare thou my lambs! This to thee, oh hooded Crow! This to thee, oh Eagle!' When the ceremony is over, they dine on the caudle, and after the feast is finished, what is left is hid by two persons deputed for that purpose; but on the next Sunday they reassemble, and finish the relics of the first entertainment."

The Swine-stone (*lapis suillus*) is supposed peculiar to Norway, and very medicinal for swine. It emits a violent stench on being galloped over.

In 1845 an ancient Irish amulet was found at Timeoleage, county Cork. It was in the form of a large caterpillar of silver; hollow, and had the back and sides coated with pieces of glass and composition of various colours, chiefly yellow, with a streak of dark blue pieces at either side, and red along the back. The length was about four and a half inches, and about two in circumference. This amulet is an exact imitation in size, colour, and appearance, of the caterpillar called by the country people the murrain; and from the great dread in which this animal is held by them, as being supposed injurious to cattle, it seems probable that this jewel was used as an amulet. It was hired out by the farmers for the purpose of curing the murrain.

AMONG stones of magical virtues to ward off the diseases of cattle, one belonging to the Waterford family is traditionally asserted to have been brought from the Holy Land.

This is the famous "Lee" stone, or penny, a heart-shaped pebble of cornelian agate, called *hæmachates*, measuring about half-an-inch each way, set in a silver coin about an inch in diameter. This stone is said to have suggested to Sir Walter Scott the design of his "Talisman." According to the legend attached to the Lee Penny, Robert Bruce wished that after his death, his heart should be carried to the Holy Land by Sir James Douglas; and in 1329 the latter, accompanied by Simon Lochart, of the Lee, proceeded on the mission. In Spain the Scots were drawn into a combat with the Moors. Douglas was killed, and Lochart, who now commanded the party, turned homeward with Bruce's heart, which was eventually buried in the Abbey of Dunfermline. Lochart (changing his name into Lockhart, to commemorate the event) had taken prisoner a Moorish chieftain, and the wife of the prisoner when she bargained for her husband's ransom, while counting the gold from her purse, let drop this gem, and appeared so anxious to recover it that Lockhart insisted upon its being made a part of the ransom. The woman unwillingly consented, and informed the greedy Scot that its value consisted in its power of healing cattle, and that it was also a sovereign remedy against the bite of a mad dog. So great was the popular faith in this talisman in Scotland, that the Lee Penny was exempted from anathema in the clerical war against superstitions, after the Reformation, and the clergy went so far as to extol its virtues, in which implicit faith was placed until a comparatively recent period. The mode of using this amulet was to hold it by the chain, and then plunge it three times in water, and once drawn round—*three dips and a swell*, as the country people expressed it; the cattle drinking the water were cured. In the reign of Charles I., the people of Newcastle being afflicted with the plague, sent for and obtained the loan of the Lee Penny, leaving the sum of £6,000 sterling in its place as a pledge. They were so highly impressed with the virtues of the amulet, that they proposed to keep it and forfeit the money, but the Laird of Lee would not part with it. About the beginning of the last century,

Lady Baird, of Saughtonhall, having been bitten by a mad dog, and exhibiting all the symptoms of hydrophobia, her husband obtained a loan of the amulet, and she having drunk and bathed in water in which it was immersed, was cured of her malady.

In Scot's "Discoverie of Witchcraft," we read of an old woman doctor who professed to heal diseases of cattle, never receiving more than a loaf and a penny. She frankly acknowledged afterwards that she knew no other charm or remedy than touching the animal, and going away, repeating these words:

"My loafe in my lap,
My pennie in my purse,
Thou art never the better,
And I am never the worse."

In the neighbourhood of Jumiéges there is a singular mode of curing the diseases of animals, which are supposed to be caused by sorcery. Before daylight on St. John's Day, the villager goes bare-footed (and taking care not to be seen) to the field of a neighbour, and picks up two handfuls of barley, which he binds together like a rope. This is tied round the body of the sick animal, and a chapter of St. John's Gospel read. The animal thus treated is said to recover immediately.

A writer to the *Antiquary* (vol. iii.) from Dublin, says: "An aged relative, who spent some years when a girl in the domestic service of a farmer in the county Antrim, tells me that when a cow dropped a calf, the first food given to her was a sheaf of oats, carefully dried, or rather parched, over the kitchen fire. Were there no stack in the barn-yard from which a sheaf could be taken, a handful of the grain, parched in like manner, was administered instead. Though there may not appear to be much in this, I suspect that we have here a remnant of some bloodless sacrifice or other, dating, it may be, for a long time before the existence of either Lutetia, Rome, or even Mycenæ.

"The same informant tells me, moreover, of a strange cere-

mony which she has sometimes seen carried out on a cow unable or unwilling to let down her milk. None could officiate here but those endowed with special gifts, received in direct succession from a line of sacerdotal predecessors, nobody knows how long. In the neighbourhood where my friend's home was, the medium between the unseen powers and earthly things was an old woman of whom all youngsters had an *eerie* dread, and who for any professional work never would permit her hands to be defiled by touching the current coin of the realm. Meal, potatoes, and such-like, might be taken, but no money. The armoury wherewith she defied the evil eye, or other occult powers, was of the simplest, being nothing more than a hank of 'green,' that is unbleached, linen thread, and a pint or two of a solution of salt and water. With sundry mysterious mutterings, the yarn was wound nine times round the body of the animal, and then, with more mutterings, was the salt and water sprinkled along its back. Last of all, no doubt, there would come the old crone's fee, a guerdon given, I dare say, with a thankfulness greater far than any veterinary surgeon of this mechanical age is ever likely to experience. A noteworthy point about the matter is this—that, unlike other priestcrafts, this gift of charming away disease was believed, throughout the district, to be conveyable only from 'a woman to a man, or *vice versâ*.'"

On Rood-Day, many persons in Scotland hang up branches of the rowan-tree (mountain ash) above the doors of their cow-houses, and tie them round the tails of their cattle with scarlet threads. Indeed, great attention to their cows is supposed to be necessary, as witches and fairies might be at work in *milking the tether*—an expression which implies a power possessed by witches of carrying off the milk of any person's cows by pretending to perform the operation upon a hair tether. This absurd notion prevailed in the Hebrides, that women, by a certain charm, or by some secret influence, could withdraw and appropriate to their own use the increase of their neighbours' cows' milk. It was believed, however, that the milk so charmed

did not produce the ordinary quantity of butter usually churned from other milk, and that the curds of such milk were so tough that they could not be made so firm as the others, and that it was also much lighter in weight. It was also believed that the butter produced from the churned milk could be discovered from that yielded by the churner's own milk by difference in the colour, the former being a paler hue than the latter. The woman in whose possession butter so distinguished was found was considered guilty. To bring back the increase of milk it was usual to take a little of the rennet from all the suspected persons, and put it into an egg-shell full of milk ; and when the rennet taken from the charmer was mingled with it, it was said presently to curdle, but not before. Some women put the root of groundsel among their milk as an amulet against such charms.

This superstition was not confined to Scotland and its islands, but still prevails in Sweden, and was not wholly unknown in the north of England. Another credulity in the north of Scotland, relating to May Day, is that on Maunday Thursday the herdsmen cut pieces of wood from the rowan-tree, and put them into one end of a staff. These staves were laid by until the first of May, when they fixed them over the doors of their sheep-cots, fancying that they would preserve the cattle from diseases until the following May. This was a custom practised among the Greeks.

It appears from a statement (June, 1879) of Dr. Wilkinson, the ex-Bishop of Zululand, that the Zulus have strong notions of their cattle, when ill and diseased, being attacked by witchcraft. It appears that a chief's cattle had lung disease, and when he called the doctors about them, they said the cattle had been bewitched by a family to whom the ex-King, Cetewayo, was hostile, on account of their becoming Christians. A band of armed men was sent to kill them, but they contrived to escape and conceal themselves.

RAWLINSON, in his "Five Great Monarchies of the Ancient Eastern World," alludes to an implement which the priests of Media commonly bore, called the *Khrafçthraghna*, or instrument for killing bad animals—frogs, toads, snakes, mice, lizards, flies, etc.—which belonged to the bad creation, or that which derived its origin from Angrô-mainyus (the great spirit of evil). These it was the general duty of all men, and the more especial duty of the Zoroastrian priests, to put to death whenever they had the opportunity. The Magi, it appears, adopted this Arian usage, added the *Khrafçthraghna* to the *bursom* (a bundle of thin tamarisk twigs), and were so zealous in their performance of the cruel work expected from them as to excite the attention, and even draw upon themselves the rebuke, of foreigners.

It was a mediæval practice in Germany and Scandinavia to hang wolves and dogs with a criminal, as a symbolical mark of disgrace, and as an aggravation of his punishment. Saxo Grammaticus states that the association of wolves at the hanging of a criminal was an ancient punishment for parricide; and in Germany the practice of hanging dogs with the sufferer was particularly applied to Jews.

Rovarius, a papal nuncio at the court of Hungary in the sixteenth century, in a treatise to prove that animals are rational, and that they make a better use of their reason than man, states that it was customary in Africa to crucify lions, in order to deter them from entering towns; and he had himself seen two wolves hung from a gibbet in the forest between Cologne and Juliers, as an example to other wolves.

Among the Bedouins, some kinds of animal flesh have a magical virtue attached to them. A man who suffers in any member of his body seeks a cure by eating the corresponding part of a hyæna. The hyæna is also eaten in the neighbourhood of Suez. A similar virtue attaches to the flesh of the gemsbok (Wudheyhy), a rare species of antelope found in the interior. When eaten it draws an obstinate bullet from the wound!

beasts and the barley were consecrated, and the coachmen galloped off in triumph. In the afternoon when the *siesta* was over, the real ceremony took place. A kind of procession with horses, mules, and carriages drove round St. Anthony's church, men and beasts decorated with ribbons and flowers. The crowd threw sweetmeats and oranges at each other, and diverted themselves in honour of the saint.

St. Anthony early acquired a reputation in Italy for his animal-protecting powers. In 341 he introduced monastic life into Rome, and created the order of San Antonio, which, among various privileges, enjoyed that of keeping consecrated pigs, fed at the public expense. To steal one of these animals was considered a heinous sin, and as they fed well and became sleek, the proverb arose, "As fat as a pig of St. Anthony."*

Fuller, in his "Worthies," says: "St. Anthony is universally known for the patron of hogs, having a pig for his page in all pictures, though for what reason is unknown, except because being a hermit, and having a cell or hole digged in the earth, and having his general repast on roots, he and hogs did in some sort enter commons both in their diet and lodging."

* Mr. W. H. J. Weale, in "Notes and Queries," says: "In the archives of Flanders I have met with many instances of pigs, cows, donkeys, dogs, and other animals being sentenced to death during the fourteenth, fifteenth, and sixteenth centuries. Thus, in the accounts of the Treasurer of the Liberty of Bruges for 1518, 1519, fol. xix. *v* and xx., we find different items of expenses caused by the inquest held on the body of a child, aged three months, son of the verger of the Church of Our Lady at Bruges, that had been bitten to death by a pig in the parish of Couckelacre. The pig was found guilty, and sentenced to death by hanging, which sentence was executed on the 22nd of November, 1518, in the presence of one of the magistrates. On the 17th of August, 1519 (fol. xxx. *v*), a cow, 'daermede een persoon, daer te vooren ooc ghe-executeert, hem gheniesuseert hadde," was burnt to death outside the Holy Cross, in presence of two of the magistrates. If the cannibal pig above mentioned had belonged to the monks of St. Anthony, whose swine, distinguished by a T cross, were allowed to roam about at liberty, the civil authorities could not have condemned it to death without having first had the case tried in the court of the ecclesiastical ordinary. These T Anthony pigs were found to be such a nuisance that many towns compounded with the monks; thus Bruges paid during several centuries £2 sterling to the monastery of St. Anthony at Bailleul, on condition that no T Anthony pig should be allowed to roam within the town."

Stow, in his "Survey," remarks: "The officers in this city did divers times take from the market-people pigs starved, or otherwise unwholesome for man's sustenance; these they did slit in the ear. One of the proctors of St. Anthony's Hospital tied a bell about the neck, and let it feed upon the dunghills; no one would hurt or take it up, but if anyone gave it bread or other feeding, such it would know, watch for, and daily follow, whining till it had something given to it; whereupon was raised a proverb, such a one will follow such a one, and whine as if it were an Anthony pig." The following is an account of the oath exacted from the Renter, as to the swine of the house of St. Antonine, 4th Edward II. A.D. 1311: "On Saturday, after the Annunciation of the Blessed Virgin Mary (March 25), in the 4th year of King Edward, Roger de Winton, Renter of the house of St. Antonine, in London, was sworn that from thenceforth he would avow no swine, found wandering about the streets of the City, in the name of St. Antonine, as being alms given from motives of charity by any person in the said house. And that he would not put any bells on the necks of his own swine, or of others, either himself or by any other person; nor to the utmost of his power, would he allow such bells to be put on any other swine than those which for charity should happen to have been given to the said house, and this on the peril which was to ensue, etc."

The house above-named was situated in Threadneedle Street, and belonged at one time to the house of St. Anthony, or Antonine, at Vienne, in France; the swine of which on the 17th of January (St. Anthony's Day) had the privilege, with a bell round the neck, of entering any house. The pigs of St. Anthony, given to the London house as alms, seem to have had the privilege on all days of roaming about the city.

Stopford, in his "Pagano-Papisimus," gives an account of the blessing of sheep. These were brought into the church, and the priest having blessed some salt and water, read this gospel, "To us a child is born," etc., with the whole office, a farthing being laid upon the book, and taken up again; in

another corner of the church, he read this gospel, "Ye men of Galilee," etc., with the whole office, a farthing being laid upon the book, and taken up again; in the third corner he read this gospel, "I am the good shepherd," etc., with the whole office, a farthing being laid upon the book, and taken up again; and in the fourth corner he read this gospel, "In these days," etc., with the whole office, a farthing being laid upon the book, and taken up again. After that, he sprinkled all the sheep with holy water, saying: "Let the blessing of God the Father Almighty, descend and remain upon you; in the name of the Father, the Son, and the Holy Ghost. Amen." Then he signed all the sheep with the sign of the cross; repeated thrice some Latin verses, with the Paternosters and Ave Marias; sung the mass of the Holy Ghost, and at the conclusion an offering of fourpence was for himself, and another of threepence was for the poor.

This ceremony was adopted by the Romish Church from certain customs of the ancient Romans, in their worship of Pales, the goddess of sheepfolds and pastures. They prayed her to bless the sheep, and sprinkled them with water. The chief difference between the forms seems to have been, that the ancient Romans let the sheep remain in their folds, while the moderns drove them into the church.

Baal-Zebub, the name of a god who had a temple of some sort in the city of Ekron (2 Kings i. 2), was the tutelary deity that protected the people from the plagues of gnats.

The inhabitants of Olympia and Elis had, in like manner, their protecting deities; the Trojans their Apollo, from his having destroyed mice; the inhabitants of Mount Œeta, their Hercules, to protect them from the locusts, and the Erythreans their god, who destroyed vermin.

The sacred pigs of the ancients (as well as other animals) were those intended for immolation. Menæchmi, in Plautus, asks the price of the "*porci sacres, sinceri.*" These were the white and spotless pigs offered to the Lares on behalf of the *insane.*

In St. Agnes's Church, at Rome, it was customary on that saint's day to bring two snow-white lambs to the altar, upon which they were laid while the "Agnus Dei" was sung, by way of offering. These consecrated animals were afterwards shorn, and palls made from their fleeces; for each of which, it is said, the pope exacted of the bishops from eight to ten or thirty thousand crowns.

This custom, somewhat modified, exists at the present time at Rome, for we read in a public journal (the *Standard*, January 23, 1879), that on the fête of St. Agnes (January 22), the pope (Leo XIII.) "received, according to immemorial custom, the two white lambs which are due from the Basilica of St. Agnes to the Lateran Chapter. These lambs furnish the wool from which the sacred pallii of the pontiff, patriarch, and primates are made."

The legend of St. Agnes is, that in eight days after her death she came to her parents, arrayed in white, attended by virgins with garlands of pearls, and a lamb whiter than snow:

> "But where was Agnes at that time?—who offer'd up, and how,
> The two white lambs? Where then was masse as it is used now?
> Yea, where was then the Popish state, and dreadful Monarchie?
> Sure in Saint Austin's time there were no palles at Rome to see!"

Dogs and horses had the special protection of Sts. Eustace and Hubert. A white race of hounds were dedicated to St. Roche, and great numbers of them were solemnly blessed before his altar, on the day of his festival. Both Sts. Eustace and Hubert were famous hunters, who were said to have been miraculously converted by snow-white stags, which they followed far into the depths of the forest, and which, suddenly turning on their pursuers, displayed the crucifix between their antlers. In Southern Europe St. Eustace is the great patron of the chase; in the north it is St. Hubert. Some relics of the latter (who is supposed to have died about the year 727), said to have been removed from his shrine at the time of its translation from Liège, form the chief treasure of the church of Limé; not far from Soissons. Neither man nor beast, says the

local tradition, has ever been attacked by "rage" (hydrophobia) within the limits of the commune. A grand pilgrimage is made to the church of Limé on the 2nd of November, when the following rhyme—half charm, half prayer—is recited:

"Saint Hubert glorieux,
Dieu me soit amoureux;
Trois choses me defend:
De la nuit du serpent;
Mauvais loup, mauvais chien,
Mauvaises bêtes enragées
Ne puissent m'approcher,
Me voir, ne me toucher,
Non plus qu'étoile au ciel."

On the festival of St. Hubert (November 2), at his church in the province of Luxembourg, pilgrims assemble from all parts to obtain a blessing on themselves and their dogs, and to receive the small cakes of bread, which, blessed on the altars of St. Hubert or St. Roche, and duly distributed among the hounds, are believed to be effectual for averting canine madness from the kennel during the ensuing year.

It was believed that the descendants of St. Hubert had the power of healing persons suffering from canine madness, by a simple imposition of hands. Scot, in his "Discoverie of Witchcraft," says: "Many used to boast that they are of St. Paul's race and kindred, shewing upon their bodies the prints of serpents which, as the papists affirm, were incident to all them of St. Paul's stock. Marry, they say withal, that all his kinsfolke can handle serpents, or any poisons, without danger."

Among the old charms mentioned in Bales's "Interlude concerning the Laws of Nature, Moses, and Christ" (1562), St. Leger (whose day is October 2) appears as the patron of geese. Idolatry says:

"With blessynges of Saynt Germayne,
I will me so determyne,
That neyther fox nor vermyne
Shall do my chyckens harme.
For your gese seke Saynt Legearde,
And for your duckes Saynt Leonarde,
There is no better charme."

CHAPTER VIII.

BIRDS.

OF all animals, birds seem to have been the special object of superstition, whether portents of good or evil, in all ages and countries. Why this should be is matter for conjecture. It may arise from a combination of qualities peculiar to birds. From being continually on the wing, they were supposed to observe and to know the most hidden actions of men, and to be acquainted with all secrets. Hence the proverb, "No one knows except, perhaps, some bird." A modern writer observes: "The very paradise of nature is the birds: the gracefulness of their form, the exquisite delicacy of their covering, the inimitable brilliancy of their colours, the light and life-giving transparency of the element in which they live, the singular variety of their habits, and the delightful melody of their songs." "*Ibi aves, ibi angeli,*" is a dogma of Thomas Aquinas, which he was fond of quoting. To this I may add, the remarkable caution and foresight of some birds, the cunning, artifice, and dissimulation, seem to account for the fables, legends, and romances connected with them from the earliest times.*

* Under much apparent buffoonery, the play of the "Birds" by Aristophanes discovers the most profound mysteries of the Athenian politics—the divers movements which agitated Greece—in a word, the secret history of the Peloponnesian war.

All that was remarkable in the stories about birds in natural history, in mythology, in the love of augury, in Æsop's "Fables," or even in proverbial expressions, the poet has ingeniously blended in this poem.

Birds, being supposed to be milder than beasts by nature, are employed by old writers to represent the better class of men. The idea of the excellence of birds seems to have been due to the expression "volucres cœli," the birds of *heaven*, in Matthew viii. 20. In the "Ancren Riwyle," a treatise on the "Rules and Duties of Monastic Life" (a semi-Saxon MS. of the thirteenth century, published by the Camden Society), we have true anchoresses compared to birds: "For they leave the earth; that is the love of all earthly things; and through yearning of heart after heavenly things, fly upwards towards heaven. And although they fly high, with high and holy life, yet they hold the head low, through meek humility, as a bird flying boweth down its head, and accounteth all her good deeds and good works nothing worth. . . . True anchoresses are indeed birds of heaven, that fly aloft and sit on the green boughs singing merrily."

In the story of "Nella-Rajah," we find that in the world of Daivers or Genii, there are milk-white birds called Aunnays, remarkable for the gracefulness of their walk, wonderfully endowed with knowledge and speech, incapable of deceit, and having power to look into the thoughts of men.

The Welsh have a tradition concerning the birds of Rhianon, a female personage who has a principal part in carrying on the spells in Gwladyr Hud, or the Enchanted Land of Pembrokeshire. "Whoso happened to hear the singing of her birds stood seven years listening, though he supposed the while that only an hour or two had elapsed."

Plutarch tells us that the Egyptians adored some image of the divine faculties in animals—patience, utility, vivacity, etc. Thus the IBIS (*religiosa*) was reared in their temples and embalmed after death. It was worshipped because, as some said, it devoured the serpents, which, otherwise, would have become dangerous to the country; others attributed the divine honours paid to it, from a resemblance between its plumage and some of the phases of the moon. The shape of its body was supposed to represent the heart; its legs described a triangle, and

with its beak it performed a medical operation. But perhaps a more reasonable idea of its value was announcing by its advent the rising of the Nile. No wonder, therefore, that to slay or insult the ibis was a crime of the darkest hue. As it did not make its nest in Egypt it was supposed to be a self-engendering bird. In this respect it had a compeer in the PHŒNIX. The Rabbins tell us that all the birds having complied with the first woman, and with her, having eaten of the forbidden fruit, except the phœnix, as a reward it obtained a sort of immortality. This bird was said to live five hundred years in the wilderness, then making a nest of spices, it was lighted by the wafting of its wings, and the body was consumed. From the ashes arose a worm which grew up to be a phœnix. Like the dying swan, this bird sang a funeral dirge, thus Moore ("Paradise and the Peri") alludes to

> "The enchanted pile of that lonely bird
> Who sings at the last his own death-lay,
> And in music and perfumes dies away."

The phœnix probably owed its imaginary existence to the Egyptians. It was a type of the renovation of the year, and of the sun; also a symbol of the deluge, when nature recovered from the fearful catastrophe.

"The myth of the phœnix" (remarks Mr. George Stephens in "Archæologia," vol. xxx. p. 256), "is one of the most ancient in the world. Originally a temple type of the *immortality of the soul*, its birthplace appears to have been the sunny clime of the fanciful and gorgeous East. Even in the days of Job and David it was already a popular tradition in Palestine and Arabia. Afterwards it passed over to Egypt, Greece, and Rome; but, as it went, lost feather after feather, until the spiritual, delicate, and beautiful parable sank into the tangible folk-legend of a nine days' wonder. The fathers of the Christian Church were the first to restore it to its original form and hidden meaning."

The Anglo-Saxon, Beda the Venerable, follows in his exposition of Job's twenty-ninth chapter (the Rabbins translate our

rendering of the eagle as *kol* or phœnix) the Rabbinical school of interpretation. The latter thus became known among our own forefathers, and one of them has beautifully employed this passage in applying the great doctrine he sought to establish.

Among the early Christians the phœnix was the type of our Saviour in His resurrection.*

Herodotus describes the phœnix (which, however, he admits he had never seen except in pictures): "The plumage is partly red, partly golden, while the general make and size are almost exactly that of the eagle. They tell a story (in Egypt) of what this bird does, which appears incredible, that he comes all the way from Arabia, and brings the parent bird, all plastered over with myrrh, to the Temple of the Sun, and there buries the body. In order to bring him, they say, he first forms a ball of myrrh as big as he finds that he can carry; then he hollows out the ball and puts his parent inside, after which he covers over the opening with fresh myrrh, and the ball is then exactly of the same weight as at first, so he brings it to Egypt, as I have said, and deposits it in the Temple of the Sun."

Ariosto alludes to this fable in the voyage of Astolfo:

> "Arabia, named the Happy, now he gains:
> Incense and myrrh perfume her grateful plains;
> The virgin phœnix there in need of rest,
> Selects from all the world her balmy nest."

In the "Tempest," Sebastian says:

* The *peacock*, as an emblem of the Resurrection, supplanted the phœnix. Not only does it thus appear on monuments and in windows, but, as we learn from the writings of Anastasius, the variegated feathers of the bird, or imitations of them in embroidery, were often used in early times as decorations in churches. The wings of angels, also, were often represented as formed of the feathers of the peacock. There was an old idea as to the incorruptibility of the flesh of the peacock, which may have suggested the adoption of this bird as a symbol of triumph over death and the grave. The appropriation of the peacock in its more obvious significance, as a type of worldly pride, would appear to be of more modern date.

Alexander, by a decree, denounced death against whoever killed the divine peacock. This decree, however, did not affect Quintus Hortensius, who had one served up at the dinner which celebrated his accession to the office of Augur.

"Now I will believe
That there are unicorns; that in Arabia
There is one tree, the phœnix throne; one phœnix
At this hour reigning there."

Philippe de Thaun, in the "Bestiary," says: "The Phœnix lives five hundred years, and a little more, when it will become young again and leave its old age, then it takes the balm from there whence it descends; three times it will dip itself; it will anoint all its body. After it has done that, immediately it goes, and it is so strong of limb it comes to a city, which is Heliopolis, where it repairs always—then it begins to announce that it wishes to be made young again. There is an altar, I do not think there is another like it; a priest in such manner does service to the bird, that he understands the cry that he has heard from it; that it wishes to become young again, and leave its old age; in March or in April the beautiful bird does that.

"The priest collects spices; burns it upon the altar, and the Phœnix comes flying, and puts itself in the burning fire. When the spice is burnt, and the bird likewise, the clerk comes to the altar, you will never hear of such a one; there he finds a vermin; softly it went very little; on the second day he returns; it has the form of a bird. When he repairs on the third day, he finds the bird bigger; it is all made and formed; to the clerk it says so much, *vale;* that is, God save thee. Then it repairs to the wood, from whence it formerly turned when it burnt itself. Know, that is its lot, it comes to death of its own will, and from death it comes to life; hear what it signifies: Phœnix signifies Jesus, the Son of Mary; that He had power to die of His own will, and from death came to life. Phœnix signifies that to save His people He chose to suffer on the cross. Phœnix has two wings; there is a meaning in it; by these wings are meant the two laws, truly, the old law and the new, which is very holy and beautiful."

Queen Jane Seymour lies buried in St. George's Chapel,

Windsor, with a Latin epitaph by Bishop Godwin, which has been thus translated by his son Morgan :

> "Here a phœnix lieth, whose death
> To another phœnix gave breath ;
> It is to be lamented much
> The world at once ne'er knew two such."

Queen Elizabeth placed a phœnix upon her medals, with the motto "Semper eadem," and others. She is often compared to the phœnix : Sylvester, in his "Corona Dedicatoria," says :

> "As when the Arabian (only) bird doth burne
> Her aged bodie in sweet flames to death,
> Out of her cinders a new bird hath breath,
> In whom the beauties of the first return ;
> From spicy ashes of the sacred wine
> Of our dead phœnix (deere Elizabeth),
> A new true phœnix lively flourisheth."

The ancient tradition of the phœnix, though grounded on an evident falsehood, has given the name to whatever is singular or uncommon in its kind. *Rara avis in terris*, says Juvenal, alluding to the difficulty of finding an accomplished woman in all respects. Seneca observes the same of a good man.

The phœnix, as a sign over chemists' shops, was adopted from the association of this fabulous bird with alchemy.*

The Venetian merchants were in the habit (in the century which had the *advantage* of the travelling experiences of Sir John Mandeville, who describes the phœnix in much the same manner as Herodotus) of selling at the great fairs of St. Mark, plumes from the wings of the phœnix, which were supposed to be brought from the East, and obtained high prices. Fynes Morryson, speaking of Ireland, mentions a crown of phœnix feathers sent by the King of Spain to Tyrone.

Among fabulous birds may be mentioned the tutelary one of

* The stern-board in Chinese junks is broad and high, and on it is painted in gaudy colours a large bird with outstretched wings, resembling the representations of the phœnix, and is called the Chinese "Foong." It is displayed as standing on a rock in the midst of the troubled ocean, and is regarded by the mariners as an emblem of speed, supposed to assist very materially the hastening of the vessel. The position on a rock, scorning the tempest, is regarded by the sailors as emblematic of safety.

the old Persians. Ferdusi, in his "Shâh-nâmeh," describes a contest by single combat, in which Rustem, the hero, is wounded, and retires from the field discomfited. On this occasion the poet calls to the aid of his favourite warrior the sacred bird called the SIMORG, which is represented as a beneficent being, preserving under its special protection the Persian Hercules. Rustem's father, Zál, invokes the good genius thus :

"Three golden censers in his halls he sought,
Three holy men the golden censers brought ;
Soon as they reach'd the mountain's towering crest
He drew a feather from his broider'd vest,
Then, as the censer kindled as they came,
He scorch'd the feather in the rising flame.
At once, the deepest night the world enshrouds,
The sun of heaven is veil'd in gloomy clouds.
Soon as the 'Simorg' from the sky discerns
The welcome blaze which from the censer burns,
Sees Zál beside it sit, o'erwhelm'd with care,
Swift as a bird she drops from middle air,
And hovers where the cloud of incense waves :
Low bends the hero, and her blessing craves,
Before her face the fragrant censer swings,
And choicest odours to the breezes flings,
When thus the Simorg, 'What the weighty care
Which makes thee thus on incense waft thy prayer?"

The Simorg, who is described as a monster of the feathered tribe, comforts the old man who had called her down from the sky, cures the hero and his horse of their wounds, and presents Rustem with an arrow which would unerringly decide his next encounter with the adversary.

The Simorg, the wonderful bird, who speaks all languages, and whose knowledge embraces futurity, probably belongs to the original mythology of Persia, for she appears in the early part of the "Shâh-nâmeh." When Zál was born to Sâm Nerimân, his hair proved to be white. The father regarding this as a proof of Deev (spirit) origin, resolved to expose him, and sent him for that purpose to Mount Elburz. Here the poor babe lay crying and sucking his fingers, until he was found by the Simorg, who abode on the summit of Elburz, as she was looking for food for her young ones. But God put pity

into her heart, and she took him to her nest, and reared him with her young. As he grew up, the caravans that passed by spread the fame of his beauty and his strength, and a vision having informed Sâm that he was his son, he set out from Elburz to claim him from the Simorg. It was with grief that Zâl quitted the maternal nest. The Simorg, when parting with her foster-son, gave him one of her feathers, and bade him whenever he should be in trouble or danger, to cast it into the fire, and he would have proof of her power.

Marco Polo, in the thirteenth century, describing Madagascar, mentions, among other marvels, the mythic bird called the GRIFFIN. He says that "in these southern isles, the birds called *Griffin* are reported to exist, and to appear at certain seasons; yet they are not formed as we describe and paint them—half bird and half lion—but exactly like the eagle, only immeasurably larger. They are represented so huge and powerful as to take up the elephant and carry him into the air, then let him drop, when he is at once killed, and they feed upon his carcase. It is asserted that their wings are twelve paces long, and when spread out, extend thirty paces across; they are thick in proportion."

Sir John Mandeville, not to be outdone, remarks in his "Travels," that the griffins, "as some men say, have the body upward of an eagle, and beneath, of a lion, and that is true. But one griffin has a greater body, and is stronger than eight lions, and greater and stronger than a hundred eagles. For one griffin there will carry, flying to his nest, a great horse, or two oxen yoked together as they go at the plough. For he has his talons so long, and so large and great, as though they were horns of great oxen, or of bulls, or of kine, so that men make cups of them to drink out of; and of their ribs, and the feathers of their wings, men make bows full strong, to shoot with arrows and darts."*

* In the church of St. Denis, in France, was long exhibited, as a wonderful curiosity, the claw of a griffin, sent by a king of Persia to Charlemagne.

Readers of the "Arabian Nights" will be reminded of the fabulous *roc* of Sinbad and the Third Calendar, so large and strong that it could truss elephants in its talons, and carry them to its nest for dinner. By the way, the RUKH, of Madagascar, is said to lay an egg equal to one hundred and forty-eight hens' eggs!

The BIRDS OF PARADISE have been the subject of many fables. Old naturalists describe them as being destitute of feet, dwelling in the air, without an abiding place, nourished by dew, vapour, and the odours of flowers. Tavernier relates, "that they come in flocks during the nutmeg season to the south cities of India. The strength of the nutmeg intoxicates them, and while they lie in this state on the earth, the ants eat off their legs!" Moore adopted this notion in his "Lalla Rookh":

> "Those golden birds that in the spice-time drop
> About the gardens, drunk with that sweet fruit
> Whose scent hath lur'd them o'er the summer flood."

The natives of New Guinea and the neighbouring islands looked upon the skins of these birds as sacred, and as charms against the dangers of war. In preparing them, the legs of the bird were cut off in such a manner as gave rise to the idea, when the skins were exported from the islands, that the birds were legless.*

J. Berkenhead to Fletcher, says very prettily:

> "But thou art still that Bird of Paradise
> Which hath no feet, and ever nobly flies."

Francis Thynne, in his "Emblemes and Epigrames" (1600), has:

> "There is a birde which takes the name
> of Paradise the fair,
> Which allwaies lives, beatinge the winde
> and flienge in the Ayre,

* Jonathan Carver mentions of the Wakon bird, as it is termed by the Indians, and which appears to be of the same species as the birds of paradise, that the name given to it is expressive of its superior excellence, and the veneration they have for it; the Wakon bird being in their language the bird of the Great Spirit.

For envious Nature him denies
the helpe of resting feete,
Wherby hee forced is in th' ayre
incessantlie to fleete."

Jeremy Taylor says: "Mankind, now taken in the whole constitution of things, are like the Birds of Paradise, which travellers tell us of in the Moluccas Islands; born without legs, but by a celestial power they have a recompense made them for that defect; and they always hover in the air, and feed on the dew of heaven."

AUGURIES from the notes and flight of birds were of the highest significance among the ancients. The chirpers were called *oscines* (*os*, a mouth; *cano*, I sing); and such as indicated events by their flight were termed *præpetes* (to fly forward). The crow, the raven, and the owl were among the former; the eagle and the vulture among the latter; some, as the pye, belonging to both classes. Birds were also otherwise divided into classes, such as *sinistræ*, which permitted an attempt; for the *oscines* on the left, it is said, were always favourable. *Funebres*, ill-omened, which were also called *arculæ* (*arceo*, I drive away); *cliviæ* (*clivus*, a difficulty); *remoræ* (*remoro*, I delay); *inebræ* (*inhibeo*, I stop); *alteræ* (if they interfered with a former good omen); and *volsgræ* (*vello*, I pluck) if by plucking their own feathers they portended ill.

"Of these two auguries, those by flight" (observes Montaigne) "were the most certain, and we have nothing like it, nor anything so much to be desired; but that rule and order of the moving of the wing, from whence they derived the consequences of future things, must, of necessity, be guided by some excellent means, concert, and meditation of him by whom it is produced, is an opinion evidently false."

No doubt of it, and the augurial ceremonies would have been more impressive if the "chance," such as it appeared to be, had been left to the peculiarities of the birds themselves; but the augurs, who were mere political tools, rendered their decisions,

like the oracles, ambiguous, obscure, and convertible, to suit men, places, and occasions.

Butler ("Hudibras," canto iii.) ridicules the pretentious absurdities of the augurs:

> "A flame more senseless than the roguery
> Of old aurispicy and aug'ry,
> That out of garbages or cattle
> Presag'd th' events of truce or battle;
> From flight of birds or chickens pecking
> Success of great'st attempts would reckon."

Melton, in his "Astrologaster" (1620), says of the astrologers' augury: "They fayne, that with a divine instinct, birds and fowles, with their motions, chatterings, croakings, windings, or fore-right flyings, portend eyther good or bad lucke."

In every Roman camp there was the *augurale*, a place specially dedicated to divination. Here a tent was fixed, and the augur, clad in a white robe, with a gold crown on his head, first marked out with the carved *lituus*, or wand, a division in the heavens within which he intended to make his observations. A profound silence was enjoined on everyone, as the least interruption was thought fatal to the trial. Auspices taken from the feeding of chickens were specially employed in military expeditions. The *pullarius*, who had charge of the fowls, opened the cage and threw to them pulse, or a soft cake. If the chickens refused to come out, or uttered a cry, or beat their wings and flew away, the sign was considered unfavourable; on the contrary, if they ate greedily, so that something fell from the mouth, and struck the earth, it was considered a favourable sign.

Whilst it was only a few birds which could give auguries of great events and importance to the state, every inhabitant of the air had its attribute, and of all these the *eagle* was in most repute. One of these, when seen from the right, and more especially if it flew with outstretched and clanging wings, betokened prosperity. Homer, in this, agreed with the Romans. When Priam set forward to entreat Achilles for the body of Hector, this was the very omen for which, by the advice of

Hecuba, he besought Jupiter. An eagle on the right uttering its note while sitting, was pronounced by an Ephesian augur to appertain to the fortunes of a man who should fill a public office, since it was a bird of command. The office was to be attended with danger, since other birds attack a sitting eagle; and it was not to be lucrative, since an eagle collected its prey while on the wing. The fate of Xenophon verified these predictions. The eagle which took off the cap of the elder Tarquin, and placed it again on his head, portended to him his future sovereignty; while the young brood, which was driven from its feed by vultures, and torn in pieces with its eyrie, equally foretold to its proud descendant his exile and dethronement. Before the abdication of the Syracusan Dionysius, it was said that an eagle had snatched a javelin from the hands of one of his bodyguards, and after bearing it aloft, had dropped it into the sea. Claudius and Vitellius each drew encouragement from an eagle; and a victory which Domitian had won over Antony, his rebellious lieutenant of Upper Germany, though the field of battle was 2,500 miles distant, was announced at Rome on the very day of the triumph itself by an eagle, which alighted on the conqueror's statue and uttered cries of joy—nay, some spectators of warmer imagination believed that the head of the traitor had been borne in the talons of the auspicious bird. Eagles hovered above the troops of Brutus and Cassius as they took post at Philippi; and the same bird spoke a note of fearful preparation to Lepidus, by thronging the temples of the Genius of Rome, and of Concord.

In Lloyd's "Stratagems of Jerusalem," we read: "Aristander, the soothsayer, in the battel at Arbela, being the last against Darius, was then on horsebacke hard by Alexander, apparelled all in white, and a crowne of golde upon his head, encouraging Alexander by the flight of an eagle, the victory should be his own over Darius. Both the Greekes, the Romaines, and the Lacedemonians, had ther soothsayers hard by them in ther warres."

Marcian, who from an obscure origin rose to the imperial

purple of the East (A.D. 450), had been taken prisoner by the Vandals. As he was one day reposing in the open air, and beneath a sunny sky, Genseric, the Vandal King, came up and saw an eagle hovering over the sleeping captive. He regarded it as a fortunate omen, awoke the drowsy favourite of fate, and restored him to liberty, on the condition that when Emperor he would never make war upon the Vandals.

The Romans used to let an eagle fly from the funeral pile of a deceased emperor. Dryden alludes to this custom in his stanzas on Oliver Cromwell, after his funeral, when he says, officious haste "did let too soon the sacred eagle fly."

Virgil mentions the oblative augury :

> "Scarce had he said, when full before his sight
> Two doves, descending from their airy flight,
> Secure upon the grassy plain alight—
> . . . . . With watchful sight
> Observing still the motions of their flight,
> What course they took, what happy signs they show !
> They fled, and, flutt'ring by degrees, withdrew."

A flock of various kinds of birds flying about anyone was considered a good sign. The flight of *vultures* was carefully regarded, because of their rare appearance. Plutarch relates that always before victories there appeared two vultures, and accompanied the army. They were known by their brazen collars (for the soldiers, when they took them, put them about their necks, and so let them go, whereupon they in a manner knew and saluted the soldiers), and when these appeared in their marches, it was considered an omen of good success.

The same writer remarks that the Romans made a great use of the vulture in their auguries ; they were not, however, consistent in their views respecting the auspiciousness of the vulture, for in the "Thebaid" of Statius, the prophet, taking an augury, complains that no propitious bird has come in view, but that the hawk and vulture have alone been seen.

Vultures, says Aristotle, following an army, were made use of by Herodorus, the father of Bryson, as an argument, from the suddenness of their appearance, that they came from another

earth above our heads. These birds figure in the celebrated story of the augury of Romulus and Remus. Dionysius relates that the downfall of Tarquinius Superbus was preceded by the following prodigy: Some eagles built their nest at the top of a tall palm-tree, near the king's palace. While the eagles were still unfledged, a large flight of vultures attacked the nest, and destroyed it: killed the young birds, and assaulted the parent birds on their return to the nest, striking them with their beaks and wings, and drove them from the palm-tree.

Dio Cassius states that when Augustus, destined to high honours, appeared at the Comitia, in the Campus Martius, for his election as consul, he saw six vultures, and that he afterwards saw twelve, when he addressed the soldiers. He is said to have compared this augury with that of Romulus, and to have recognised in it an omen of his future greatness.

The *buzzard* had an ominous reputation, while the *falcon hawk*, "Apollo's swift-winged messenger," was esteemed lucky to persons employed in affairs of marriage, or of money. *Swallows* flying about, or resting upon any place, brought ill-fortune. *Owls* foretold disaster, according to general belief; but at Athens they were reckoned omens of victory and success, from being sacred to Minerva, the protectrice of that city. *Herons* were esteemed auspicious to those employed in any secret designs. The *dove* was a lucky bird. *Ravens* were much observed, from having the power of portending future events from Apollo; but when they appeared about an army, they were sinister omens if they croaked on the left. *Magpies* chattering portended evil. The crowing of *cocks* was auspicious, and presaged the victory of Themistocles over the Persians; on the contrary, if a hen was heard to crow, the Greeks thought that some dreadful misfortune would happen. *Bats* were shunned; when any unlucky night-birds got into a house, the bad omen was suffered to be averted by catching them and hanging them before the door. Cicero quotes an instance where a Bœotian soothsayer promised victory to the Thebans from the crowing of a cock; and, according to Pliny, the same

circumstance once served the Bœotians as an omen of victory over the Lacedemonians.

The *hawk** was thought to prognosticate danger if seen in the act of seizing its prey. Omens from birds are taken in the Island of Borneo, with as much faith as they were amongst the Greeks and Romans. Rajah Brooke states: "The Singè Dyacks, like the others, attend to the warning of birds of various sorts, some birds being in more repute than others."

IN a curious book entitled "The Magick of Kirani, King of Persia, and of Harpocratian" (date 1685), there are some singular superstitions with regard to birds, thus: "A swallow, which, in the spring, raises all people by singing; and it has such actions as these: if anyone takes its young ones, and put them in a pot, and when it is luted up, bake them; then, opening the pot, if he considers, he will find two young ones kissing one another; and two turning one from the other. If, therefore, you take those two that kiss one another, and dissolve them in oil of roses, or give the ashes in drink, it is a love potion; but you may dissolve this, if you give a little of the ashes of those that turn one from another in oyntement or drink.

"If anyone cut out the tongue of a goose alive, and lay it upon the breast of a man or a woman asleep, they will confess all that ever they have done.

"For love between a man and his wife. If a man carry the heart of a male crow, and the woman the heart of a female, they will agree between themselves all their lifetime; and this miracle is certain.

"If you stop the hole of a tree in which the young ones of a

* In a MS. in the Harleian Collection of the fourteenth century on "Hawking," are the following superstitious ceremonies. After a hawk has been ill, and is sufficiently recovered to pursue the game, the owner has this admonition given to him: "On the morrow tyde, when thou goest out to haukyng, say, In the name of the Lord, the birds of heaven shall be beneath thy feet; also, if he be hurt by the heron, say, the Lion of the tribe of Judah, the root of David, has conquered: Hallelujah; and if he be bitte of any man, say, He that the wicked doth bind, the Lord at his coming shall set free."

woodpecker are, he shall carry the herb which he knows, and touching it, it opens; for if it be made of clay or chalk, the dirt will fall; if of stone, it bursts; if a wooden board or an iron plate be so fastened with nails, all things cleave and break in pieces upon the touch of the herb, and the woodpecker opens and takes out her young ones. If anyone, therefore, have got this herb, he will do many things which are not now lawful to mention, as of the most divine nature, which man cannot perform. If, therefore, any man engrave a woodpecker on the stone *dentrites*, and a sea-dragon under its feet, and enclose the herb underneath it which the woodpecker found and carried, every gate will open to him, and gates and locks; savage beasts will also obey him, and come to tameness; he shall also be beloved and observed of all, and whatever he hath a mind to, he shall acquire and perform. Thus far, nature; but he that carries it shall learn those things that are in the gods—shall open locks and loose chains, shall pacify all wild beasts by the will which is in heaven, shall assuage the waves that are in the terrible sea, shall chase away all devils, and shall appear good to all men.

"The eyes and heart of a nightingale laid about men in bed, keep them awake. To make one die for sleep—if anyone dissolve them, and give them secretly to anyone in drink, he will never sleep, but will so die, and it admits not of cure."

The origin of quails is highly curious: "A quail is a bird known to all; yet its nature is not easily known, for there is one thing concerning this unknown. For, when there are great storms upon the coasts of Lybia Deserta, the sea casts up great tunnies on the shore, and these breed worms for fourteen days, and grow to be as big as flies, then as locusts, which, being augmented in bigness, become birds called quails. For illusion: dissolve the eyes of a quail, or a sea-tench, with a little water in a glass vessel for seven days, then add a little oil; put a little of this in the candle, or only anoint a rag and light among the company, and they will look on themselves like devils on fire, so that every one will run his way.

"In the sardonyx stone engrave a quail, and put under its feet a sea-tench, and put a little of the aforesaid confection under the stone in the hollow of the ring, and no man shall see you if you do anything in the house—no, not if you should take anything away that is in the house."

A BELIEF in birds *presaging death* is curiously noticed in Howel's "Familiar Letters" (July 3, 1632). Going into a lapidary's shop to "treat with the master for a stone to be put upon my father's tomb; and casting my eyes up and down, I might spie a huge marble with a large inscription upon't, which was thus, to my best remembrance: 'Here lies John Oxenham, a goodly young man, in whose chamber, as he was struggling with the pangs of death, a bird with a white breast was seen fluttering about his bed and so vanish'd. Here lies, also, Mary Oxenham, the sister of the said John, who died the next day, and the same apparition was seen in the room. Here lies, hard by, James Oxenham, the son of the said John, who dyed a child in his cradle, a little after, and such a bird was seen fluttering about his head a little before he expir'd, which vanish'd afterwards.'

"At the bottom of the stone there is: 'Here lies Elizabeth Oxenham, the mother of the said John, who died sixteen years since, when such a bird with a white breast was seen about her bed before her death.' To all these there be divers witnesses, both squires and ladies, whose names are graven upon the stone."*

* In the libraries of the British Museum, the Bodleian, and of Corpus Christi College, Oxford, are copies of a tract, entitled "A True Relation of an Apparition in the Likenesse of a Bird with a White Breast, that appeared hovering over the Death-bed of some of the Children of Mr. James Oxenham, etc., 4to, London, 1641, with an illustrative frontispiece."

In Dr. Mogridge's "Descriptive Sketch of Sidmouth" is a remarkable statement of a similar appearance on the death of one of the family of Oxenham, in that parish.

Dr. Plot, in a magnificent project of a journey through England for the advantage of "learning and trade," states, among other subjects to be inquired into, "the bird with a white breast that haunts the family of Oxenham, near Exeter, just before the death of any of that family."

A Devonshire ballad relates how, on the bridal eve of Margaret, heiress of the brave and generous Sir James Oxenham, a silver-breasted bird flew over the wedding-guests, just as Sir James rose to acknowledge their congratulations. The next day the bride fell dead at the altar, stabbed by a discarded lover:

"'Now, marry me, proud maid,' he cried,
'Thy blood with mine shall wed!'
He dashed the dagger in his side,
And at her feet fell dead.

"Poor Margaret, too, grows cold with death,
And round her hovering flies
The phantom-bird, for her last breath,
To bear it to the skies."

In Fitz-Patrick's "Life of Bishop Doyle," alluding to his death, we read: "Considering that the season was midsummer, and not winter, the visit of two robin red-breasts to the sick-room may be noticed as interesting. They remained fluttering round and sometimes perching on the uncurtained bed. The priests, struck by the novelty of the circumstance, made no effort to expel the little visitors, and the robins hung lovingly over the bishop's head until death released him."

One of the most curious stories of a similar character to these is connected with a remarkable dream of Thomas, Lord Lyttelton. An account of this was sent to "Notes and Queries" (August, 1862) by the late Lord Lyttelton: "On Thursday, Nov. 25, 1779, Thomas Lord Lyttelton when he came to breakfast, declared to Mrs. Flood, wife of Frederick Flood, Esq., of the Kingdom of Ireland, and to the three Miss Amphletts, who were lodging in his house in Hill Street, London (where he then also was), that he had had an extraordinary dream the night before. He said he thought he was in a Room which a Bird flew into, which appearance was suddenly changed into that of a woman dressed in white, who bade him prepare to Die; to which he answered: 'I hope not soon—not in two months.' She replied, 'Yes, in three Days.' He said he did not much regard it, because he cou'd in some measure account for it; for that a few days before, he had been with Mrs. Daw-

son, when a Robin Red Breast flew into his room. When he had dressed himself that day to go to the House of Lords, he said he thought he did not look as if he was likely to Die. In the evening of the following day, being Friday, he told the eldest Miss Amphlett that she look'd melancholy; 'but,' said he, 'you are foolish and fearful. I have lived two Days, and God willing, I will live out the third.' On the morning of Saturday he told the same Ladies that he was very well, and believed *he should bilk the Ghost.*

"Some hours afterwards he went with them, Mr. Fortescue, and Captain Wolesley, to Pitt Place at Epsom, withdrew to his bedchamber soon after eleven o'clock at night, talked cheerfully to his Servant, and particularly enquired of him what care had been taken to provide good Rolls for his breakfast the next morning; step'd into Bed with his Waistcoat on, and as his Servant was pulling it off, put his hand to his side, sank back, and immediately expired without a Groan. He ate a good dinner after his arrival at Pitt Place that day, took an Egg for his Supper, and did nothing at all out of order, except the while he was eating his Soup at Dinner he had a rising in his Throat, a thing which had often happened to him before, and which obliged him to spit some of it out. His Physician, Dr. Fothergill, told me Lord Lyttelton had, in the Summer preceding, a bad pain in his side; and he judg'd that some great vessel in the part where he had felt the pain gave way, and to that he conjectured his Death was owing. His Declaration of his Dream and his Expressions above mentioned consequential thereunto, were, upon a close inquiry, asserted to me to have been so by Mrs. Flood, the eldest Miss Amphlett, Captain Wolseley, and his Valet-de-Chambre, Faulkner, who dress'd him on the Thursday, and the manner of his death was related to me by William Stuckey in the presence of Mr. Fortescue and Captain Wolesley, Stuckey being the Servant who attended him in his bed-chamber, and in whose arms he died."

The document is signed by "Westcote;" his lordship was the uncle of Lord Lyttelton.

Another document forwarded to "Notes and Queries" at the same time as the last by the late Lord Lyttelton, and endorsed by him, "given me by Sir Digby Neave, Sept. 1860," gives a different version of the story: "Thomas Lord Lyttelton died in 1779, at his own residence, Pit Place, Epsom. In 1828, Mr. Taylor, of Worcester Park, near Ewell, who was then above eighty years of age, told me—then residing at Pit Place—that he was in the neighbourhood during the year 1779, and heard particulars of the illness and death of Lord Lyttelton from an Italian Painter, visiting at Pit Place, at the time of Lord Lyttelton's death. Lord Lyttelton had come to Pit Place in a very precarious state, and was ordered not to take any but the gentlest exercise. Walking in the Conservatory with Lady Affleck and two Misses Affleck, a robin perched on an orange-tree close to them. Lord L. attempted to catch it, but failing, and being laughed at by the ladies, said he would catch it if it were the death of him, and succeeded, putting himself in a great heat by the exertion. He gave the bird to Lady Affleck, who walked about with it in her hand.

"Lord Lyttelton became so ill and feverish that he went off to London for advice to a house in Bruton Street. In his delirium he imagined that a Lady with a Bird in her hand, drawing his curtain, told him he would die. Dreams being the Galamatia of waking thoughts, it needed no ghost to fix such an impression on the mind of a sick man; and this may be said to clear away supernatural agency thus far. As to his death occurring at the moment indicated by an Apparition and the putting on the clock by his friends—from the habits of his boon companions in the house at the time, and the report of the Italian Painter, his informant, Mr. Taylor was satisfied as to its being a fable invented to mystify the public, as the actual circumstances attending his death were as follows: Being in bed, opposite a chimney-piece with a Mirror over it, he desired his valet to give him some medicine which was on the chimney-piece. Seeing him mix it with a tooth-brush, Lord Lyttelton raised himself up and rated him, but he was so weak that his

head sank below the pillow on to his chest, and he gasped for breath. His valet, instead of relieving him, in his fright, left the room, and death ensued before assistance could be given."

Aubrey, in his "Miscellanies," in allusion to the fate of King Charles I., relates: "When I was a Freshman at Oxford, 1642, I was wont to go to Christchurch to see King Charles I. at supper; where I once heard him say, that as he was once hawking in Scotland, he rode into the quarry, and found the covey of partridges falling upon the hawk; and I do remember this expression further, viz., 'and I will swear upon the Book 'tis true.' When I came to my chamber, I told this story to my tutor; said he, 'that covey was London.'

"The bust of King Charles I., carved by Bernini, as it was brought in a boat upon the Thames, a strange bird (the like whereof the bargemen had never seen) dropped a drop of blood, or blood-like upon it, which left a stain upon it not to be wiped off. This bust was carved from a picture of Sir Anthony Vandyke's drawing; the sculptor found great fault with the forehead as most unfortunate. There was a seam in the middle of his forehead (downwards) which is a very ill sign in Metoposcopie."

An incident connected with the sad fate of the late Mr. Herbert Ingram, founder of the *Illustrated London News*, is thus related in the *Lincoln Herald* (September 14, 1860). The account is headed "An ominous bird at Boston." "The market-place and several other portions of the town commanding a view of the lofty tower of old St. Botolph, Boston, was studded for hours on Sunday last, the 9th instant, with people anxiously gazing at a large and strange-looking bird seated high on the steeple. Though seen for the first time by the mass of people on the day just named, we are informed that it settled on the tower on Saturday afternoon, and remained an hour or two, and then flew away, returning again some time during the night. It left its position again for about two hours on Sunday afternoon (in quest of food, no doubt), and returned in the evening. On Monday morning Mr. Hackford, the custodian, or door-

keeper of the church, rose between five and six o'clock, and finding it still seated on a corbel of the tower, he loaded a gun and shot it. It was found to be a cormorant, and measured four feet six inches from tip to tip of the wings. Several of this kind of birds have been seen about the Scalp and lower down the river, and, according to Thompson's 'History of Boston,' they were formerly very plentiful about the Herring Hill off Freiston. Some thirty or forty years ago there were two took up their residence for a whole winter in the tower. In Leviticus this bird is classed among the 'unclean,' and also in Isaiah, and again in Zephaniah ii. 14, it is named; but in both these cases it is in connection with desolation and departed glory. Anyone, therefore, who is disposed to be superstitious, might regard this settlement upon the church tower as decidedly ominous."

Adverting to this, Dr. Charles Mackay observes that the superstitious people in Boston considered the perching of the bird on their beautiful church tower as clearly significant of some approaching calamity to the town, and the superstitious feeling was largely increased, and in many cases ineradicably confirmed, when it was announced in the London papers of about a fortnight afterwards, that on the very morning when the bird was first seen, Mr. Ingram and his young son had both perished with about three hundred passengers in America, by the collision of the *Lady Elgin*, in which he had embarked, with a schooner called the *Augusta*.

IN the chapter on "The Sea and Seamen," I have alluded to the good or evil portents derived from some birds by sailors. Landsmen share in an equally credulous manner the superstitions of *presaging birds*.

Ravens, as well as *swallows*, prognosticated death. In Lloyd's "Stratagems of Jerusalem" (1602) he says: "By swallows lighting upon Pirrhus' tents, and lighting upon the mast of Mar. Antonius' ship, sayling after Cleopatra to Egypt, the soothsayers did prognosticate that Pirrhus should be slaine at

Argos, in Greece, and Mar. Antonius in Egypt." He alludes to swallows following Cyrus from Persia to Scythia, from which the magi foretold his death. Ravens followed Alexander the Great in returning from India, and going to Babylon, which was a sure presage of his end.

Plautus remarks :

> "'Tis not for naught, that the raven sings now on my left,
> And, croaking, has once scraped the earth with his feet."

Shakspeare, in "Macbeth," says:

> "The raven himself is hoarse
> That croaks the fatal entrance of Duncan
> Under my battlements."

Also, in "Othello":

> "It comes o'er my memory
> As doth the raven o'er the infected house,
> Boding to all."

Spenser alludes to "the hoarse night-raven, trompe of doleful drere."

Marlowe, in his "Rich Jew of Malta," describes "the sad-presaging raven,"

> "That tolls
> The sick man's passport in her hollow beak,
> And in the shadow of the silent night
> Doth shake contagion from her sable wings."

In "Hudibras" we read :

> "Is it not ominous in all countries
> Where crows and ravens croak upon trees?"

Gay, in "The Dirge," notices the presage :

> "The boding raven on her cottage sat,
> And with hoarse croakings warn'd us of our fate."

Among the Danish peasantry the appearance of a raven in the village is considered an indication that the parish priest is to die.

"There is a common feeling in Cornwall" (observes Mr. Hunt) "that the croaking of a raven over the house bodes evil to some of the family. The following incident, given to me by a really intelligent man, illustrates the feeling: 'One day our family were much annoyed by the continued croaking of a raven over the house. Some of us believed it to be a token; others derided the idea. But one good lady, our next-door neighbour, said: "Just mark the day, and see if something does not come of it." The day and hour were carefully noted. Months passed away, and unbelievers were loud in their boastings and inquiries after the token. The fifth month arrived, and with it a black-edged letter from Australia, announcing the death of one of the members of the family in that country. On comparing the dates of the death and the raven's croak, they were found to have occurred on the same day.'"

A correspondent of "Notes and Queries" mentions that the appearance of a single *jackdaw*, a rarer incident than that of a single magpie, is dreaded in some parts of the country. A stonemason at Clifton related to him an accident that occurred to one of the workmen at the suspension bridge over the Avon, at the time when the river was simply spanned by a single chain, and dwelt on the fact that a single jackdaw had been noticed by many of the workmen perched upon the centre of the chain, and had by them been regarded as a precursor of ill-luck.

Homer has immortalised the *crane* as foreboding disaster. He says:

> "That when inclement winters vex the plain
> With piercing frosts, or thick descending rain,
> To warmer seas the cranes embodied fly,
> With noise and order, through the midway sky:
> To Pigmy nations wounds and death they bring
> And all the war descends upon the wing."

Crows, "with voice of care," share with ravens the ill-reputation of being considered messengers of death. A number of crows are said to have fluttered about Cicero's head on the very day he was murdered.

Pliny says: "These birds, crows and rooks, all of them keep much prattling, and are full of chat, which most men take for an unlucky signe and presage of ill-fortune."

Ramesay, in his "Elminthologia" (1688) mentions: "If a crow fly over the house and croak thrice, how do they fear they, or some one else in the family, shall die?"

George Gascoigne says:

"The carrion-crow, that loathsome beast,
Which cries against the rain.
Both for her hue, and for the rest,
The devil resembleth plain.
And so with guns we kill the crow,
For spoiling our relief,
The devil so, must we overthrow,
With gun-shot of belief."

Some crows carried away part of the thatch of St. Cuthbert's hut to build their nests. At his rebuke, they not only made an apology, but they brought him a piece of hog's lard (which they must have stolen) to make him amends. This story is told by the Venerable Bede.

An evil prognostic attends the *bittern* in his flight. Bishop Hall, alluding to a superstitious man, says: "If a bittern flies over his head by night, he makes his will."

Some years ago, during an exceptionally severe winter, a bittern made its appearance in the swamps of Porlock Bay, Somersetshire, and was speedily shot. The ill-luck that befell the perpetrator of this needless slaughter was a current belief in the neighbourhood.

"I knew a man of very high dignity," says Sir Humphrey Davy, "who was exceedingly moved by omens, and who never went out shooting without a bittern's claw fastened to his button-hole by a riband, which he thought ensured him 'good luck.'"

A belief is still held in many parts of England that *rooks* are conscious of any evil that may happen to a household in their vicinity, and that after a death they withdraw in a body to some

neighbouring wood or to some other rookery, until the funeral is over.*

It is a notion in Cornwall, and in other corners of the country, that if a *cock* crows at midnight, the angel of death is passing over the house, and if he delays to strike, it is only for a short season. Tusser, however, alludes to the midnight crowing as a usual practice :

> "At midnight, at three, and an hour yer day.
> They utter their language as well as they may."

There is also a superstition that if a cock crows at a certain hour for two or three nights in succession, it is a sign of early death. "When the bird of morning singeth all night, long life is at stake."

A correspondent of "Notes and Queries" remarks that "*crowing hens*, it is stated, are not uncommon. Their crow is said to be similar to the crow of a very young cock. One of my informants killed a crowing hen, and found her full of eggs. Another, once having some carpenters at work in the yard, the men ran hastily into the house to tell her they had heard one of the hens crow. She asked them to catch and kill it, and they ran the hen down and killed her accordingly. The father of this woman would throw anything at hand at a crowing hen, exclaiming : 'Rabbit thee ! I'd kill thee if I could ketch thee !'"

These fowls are undoubtedly regarded as birds of ill-omen, and supposed to bring very bad luck. The ill-luck, however, falls on the poor birds. They are deprived of life from superstitious feeling only.

The *owl*, "the fatal bellman, which gives the stern'st good-night," was the dread of the superstitious from the earliest

* It is curious to find Cosmo di Medici (afterwards Grand Duke of Tuscany), who visited England in the reign of Charles II., and subsequently wrote, or caused to be written, an account of his travels—giving especial notice to the rooks, which, he tells us, the nobles of England prided themselves on attaching to the neighbourhood of their castles because they were regarded as *fowls of good omen*. No one was permitted to kill them under severe penalties.

times. Virgil introduces the bird among the prodigies and horrors that foreran the suicide of Dido:

> "Solaque, culminibus ferali carmine bubo
> Sæpe queri, et longas in fletum ducere voces."*

Pliny describes the owl, "bubo funebris et maximè abominatus." Chaucer says: "The owl eke that of death the bode ybringeth. Two great owls were said to perch upon the battlements of Wardour Castle when an Arundel's last hour was come. The cry of the owl is heard by Lady Macbeth while the bloody deed is doing. The murderer asks: "Didst thou not hear a noise?" And she answers: "I heard the owl scream and the crickets cry." Richard III. interrupts a messenger of evil news with "Out on ye, owls! Nothing but songs of death?" Chatterton has: "Harke! the dethe owle loude dothe synge." Gray's "moping owl" accords well with the "Elegy." Hogarth, in the murder scene of his "Four Stages of Cruelty," introduces the fearful bird.

The Ethiopians, when they wished to pronounce sentence of death upon any person, carried to him a table, on which an owl was painted; when the guilty man saw the notice, he was expected to destroy himself with his own hand.

The evil reputation of the owl is general; we find it among the American Indians, and in Siam the perching of the bird upon a roof is held prophetic of at least one death in the house it sits upon.

The cry of the owl is also believed in some parts of our country to foretell hail and rain, accompanied by lightning, and the practice of nailing the bird to a barn-door to avert evil con-

* Pliny says, "The scritch owle betokeneth alwaies some heavie newes, and is most execrable and accursed, and mainly in the presage of public affaires. He keepeth ever in the deserts; and loveth not onely such unpeopled places, but also that are horrible hard of accesse. In summe, he is the very monster of the night, neither crying, nor singing out cleare, but uttering a certaine heavie grone of dolefull moning. And, therefore, if he be seene either within citties, or otherwise abroad in any place, it is not for good, but prognosticateth some fearfull misfortune."

sequences, is common throughout Europe, and is mentioned by Palladius in his "Treatise on Agriculture."*

That the *whistler* was formerly considered an ominous bird appears from a passage in Spenser's "Faerie Queene" (bk. ii. cant. xii. st. 36), where, among "the nation of fatal and unfortunate birds" that flocked about Sir Guyon and the Palmer, it is thus noticed:

> "The whistler shrill, that whoso hears doth die."

The whistler may be taken for the green or golden plover (*Charadius pluvialis*) so poetically alluded to by Sir Walter Scott in the "Lady of the Lake:"

> "And in the plover's shrilly strain
> The signal whistle's heard again,"

startling the midnight traveller by its ominous shrill whistle, which sounds more like a human note than that of a bird.

There is a saying that includes the *magpie* as a presager of death:

> "One's joy, two's a greet [crying],
> Three's a wedding, four's a sheet [winding-sheet]."

The *burree churree*, an Indian night-bird, preys upon dead bodies. The Mohammedans say that should a drop of the blood of a corpse, or any part of it, fall from this bird's beak on a human being, he will die at the end of forty days.

* I cannot dismiss the owl, without a few words in his favour. Sir John Mandeville, in his story of Ghengis Khan, relates how that emperor was saved after having sustained a defeat in a conflict, by taking refuge in a wood. "So it happened that as they (the conquerors) went searching towards the place where the emperor was, they saw an owl sitting on a tree above him; and then they said among them there was no man there, because they saw the bird there, and so they went their way; and thus the emperor escaped death. And then he went secretly by night, till he came to his people, who were very glad at his coming, and gave thanks to immortal God, and to that bird by which their lord was saved; and therefore, above all fowls of the world they worship the owl; and when they have any of its feathers, they keep them full preciously, instead of relics, and bear them upon their heads with great reverence; and they hold themselves blessed, and safe from all perils, while they have these feathers upon them, and therefore they bear them upon their heads."

In Kent and elsewhere it is a superstition that catching a *sparrow* and keeping it forebodes death in a house. This, as I have remarked, was a belief of the ancients, the bird being consecrated to the Penates. There is a superstition current, among other places, in North Devon, that when a *robin* perches on a cottage and utters its plaintive "weet," the baby in the cottage will die.

A Spanish superstition concerning birds is often mentioned in Southey's "Chronicle of the Cid," etc. : "As they went out of Bivar they had a crow on their right hand, and when they came to Burgos they had a crow on the left." And, "As he (the Cid) crossed the river, they saw good birds, and signs of good fortune." When his daughters went out of Valencia with their husbands, "the Cid rode out a long league with them. He looked at the birds and the augury was bad, and he thought that these marriages would not be without some evil."

In many a Northern Saga the same notions constantly occur.

The evening before a battle between the Russians and Poles in 1794, Kaminski, one of the bravest of Kosciusko's army, pointed out to Niemcevitch, the Polish poet and general, the crows that were flying on their right. "Remember your Livy," he said, "it is a bad omen." The brave poet replied : "A bad omen for the Romans, not for us." The omen proved, however, disastrous for the Poles.

The author of the interesting work "Wild Life in a Southern County," remarks that the old villagers "still retain some faint superstitions about swallows, looking upon them as semi-consecrated, and not to be killed or interfered with. They will not have their nests knocked down. If they do not return to the eaves, but desert their nests, it is a sign of misfortune impending over the household.

"So too, if the rooks quit the rookery, or the colonies of bees in the hives on the sunny side of the orchard decay, and do not swarm, but seem to die off, it is an evil omen.

"If at night a bird flutters against the window-pane in the darkness, as they will sometimes in a great storm of wind,

driven, perhaps, from their roosting-places by the breaking of the boughs, and attracted by a light within—the knocking of their wings betokens that something sad is about to happen.

"If an invalid asks for a pigeon—taking a fancy for a dish of pigeons to eat—it is a sign either of coming dissolution, or of extreme illness. Bats coming into a sitting-room, should the doors be left open on a warm summer's evening, is an evil omen; and still worse, if, in its alarm at the attempts made to drive it away, it should chance to knock against the candle, and overturn or put it out. They think too that a bat seen in the daytime is a bad sign."

In the early traditions of the Javans, some bird superstitions are mentioned. At harvest, after offering their sacrifices, and feasting in the open air, they left the remains of their repast to attract the bird (supposed to have been a crow or raven), and the young men set up a shout in imitation of its cry. If the bird did not eat of the meal offered to it, or if it afterwards remained hovering in the air, perched quietly on a tree, or in its flight took a course opposite to that which the men wished to pursue, their departure was deferred and their prayers and sacrifices renewed.

In the "Transactions of the Batavian Society" (vol. vii.), we read that the Dáyas of Borneo still hold particular kinds of birds in great veneration, and draw omens from their flight, and the sounds which they utter. One of the principal of these is a white-headed kite, which preys on fish, snakes, and vermin. Before the Dáyas enter on a journey, or engage in any war, or indeed any matter of importance, they endeavour to procure omens from these kites, and for this purpose invite their approach by screaming songs, and scattering rice before them. If these birds take flight in the direction they wish to go, it is regarded as a favourable omen: but if they take another direction, the business is delayed until the omens are more suitable.

There is an odd superstition connected with the *crossbill*, in Thuringia, which makes the woodcutters very careful of their nests. This bird in captivity is subject to many diseases, such

as weak eyes, swelled and ulcerated feet, etc., arising probably from the heat and accumulated vapours of the stove-heated rooms where they are kept. The Thuringian mountaineer believes that these wretched birds can take upon themselves any diseases to which he is subject, and always keeps some near him. He is satisfied that a bird whose upper mandible bends to the right, has the power of transferring colds and rheumatisms from man to itself; and if the mandible turns to the left, he is equally certain that the bird can render the same service to women. The crossbill is often attacked with epilepsy, and the Thuringians drink every day the water left by the bird, as a specific against that disease.*

THAT *the soul quits the dead body in the form of a bird*, is a wide-spread belief, and has been the subject of superstitious fancies from the earliest times. In the Egyptian hieroglyphics, a bird signified the soul of man; sometimes it is a parrot from the East, a partridge, or a goldfinch.

According to Kuhn's opinion, the *soul-bearing* notion is intimately connected with the tradition of birds as *soul-bringers*. The soul, and the bird that brought it down to earth, may have been supposed to become one, and to enter and quit the body together. Stories of disembodied souls (remarks Mr. Kelly) appearing as doves, are numerous; but lend only an ambiguous support to Kuhn's conjecture, since we cannot tell whether or not their origin is due in part, or wholly, to biblical and ecclesiastical ideas. We are on surer ground when we have to

* Philippe de Thaun, in the "Bestiary," says: "Caladrius is the name of a bird which we find all white in truth; it is shaped like a thrush: a book, it is said—Deuteronomy—forbids to eat it, for the bird is very dear. And Physiologus says that caladrius ought to be in the court of a king, and it is learned in one thing—that it knows well how to distinguish a man who must die—of the infirmity which he has, who shall come before it; truly, if he must die, it will not deign to look at him; but if it will look at him, know very well for truth, that by its look it takes the man's ill—*it draws all the disease to itself*, and the man recovers. The bird has a great bone in its thigh; if one has the marrow, who shall be blind, and will anoint his eyes with it, immediately he will recover them."

deal with such heathen, or at least non-Christian instances as the following: In the Sæmundr Edda it is said, that souls in the form of singed birds flit about the nether world like swarms of flies. According to the heathen Bohemians, the soul flew out of the mouth of the dying as a bird, and flitted from tree to tree until the body was burned, after which it had rest. The Finns and also the Lithuanians, the latter an Indo-European people, call the Milky Way, the Birds' Way, *i.e.* the way of souls. In Poland it is said that every member of the Herburt family is turned into an eagle after death; and that the eldest daughters of the Pileck line are transformed into doves if they die unmarried, into owls if they die married, and that they give previous notice of their death to every member of their race, by pecking a finger of each. The people in North Germany believe that the soul of one who has died on shipboard passes into a bird, and when it shows itself it is to foretell the death of another person. It is a local Irish tradition, that the first father and mother of mankind exist as eagles in the island of Innis Bofin, at the mouth of Killery Bay, in Galway.

The stork is held in superstitious reverence by the Chinese. On the twenty-first day of the period of mourning for the dead, three large paper birds resembling storks are placed on high poles in front of the house of mourning. The birds are supposed to carry the soul of the defunct into Elysium; and during the next three days, Buddhist priests address prayers to the ten kings of the Buddhist Hades, calling on them to hasten the flight of the departed soul to the Western Paradise.

Mr. Kelly relates an instance of the belief that the *sparrow* carries the soul of the dead: "'Look, my dear,' said S. S.'s wife to him one morning, as he lay in bed. 'Look at that kite flying round the room.' He saw nothing, but heard a noise like a large bird flapping its wings. A few minutes afterwards a sparrow came, dashed its bill against the window, and flew away again. 'Oh!' said Mrs. S., 'something is the matter with poor Edward' (her brother). She had hardly said the words, when a man on horseback rode up and said, when

S. opened the door to him: 'Don't frighten poor Mary, but master has just expired.' The messenger had only ridden from Somers Town to Compton Street, Soho. I had this story from S. himself, who was possessed with a notion that the sparrow that tapped at his window was the soul of his brother-in-law."

In the Syrian War (A.D. 633—639) many thousands of Moslems were slain. They died with the reputation and the cheerfulness of martyrs; and the simplicity of their faith may be expressed in the words of an Arabian youth, when he embraced for the last time his mother and sister. "It is not," said he, "the delicacies of Syria, or fading delights of this world, that have prompted me to devote my life to the cause of religion. But I seek the favour of God and His apostle; and I have heard from one of the companions of the Prophet that the spirits of the martyrs will be lodged *in the crops of green birds who shall taste the fruits and drink of the rivers of Paradise*."

The legend of St. Brendan, an Irish saint (died 577), states that he made a voyage of discovery in search of an island supposed to contain the identical paradise of Adam and Eve. On his way he saw a fair land full of flowers, herbs, and trees, and landed there. "And when they had gone some distance they found a well, and thereby stood a tree full of boughs, and on every bough sat a bird; and they sat so thick on the tree, that not a leaf could be seen, the number of them was so great, and they sang so merrily, it was a heavenly noise to hear. And then anon, one of the birds flew from the tree to St. Brendan, and with flickering of its wings, made a full merry noise like a fiddle, a joyful melody. And then St. Brendan commanded the bird to tell him why they sat so thick on the tree, and sang so merrily. And then the bird said: 'Sometime we were angels in heaven, but when our master Lucifer fell for his high pride, we fell for our offences, some hither, and some lower, after the nature of their trespass; and because our trespass is but little, therefore our Lord hath set us here, out of all pain, to serve Him on this tree in the best manner that we can.'

"The bird, moreover, said to the saint: 'It is twelve months past that ye departed from your abbey, and in the seventh year hereafter ye shall see the place that ye desire to come unto: and all these seven years ye shall keep your Easter here with us every year, and at the end of the seventh year ye shall come to the land of behest.' And this was on Easter Day that the bird said these words to St. Brendan. And then all the birds began to sing evensong so merrily, that it was a heavenly noise to hear; and after supper St. Brendan and his fellows went to bed and slept well, and on the morrow rose betimes, and then these birds began matins, prime, and hours, and all such service as Christian men used to sing."

A troop of doves seek a sister soul which is about to leave the earth. In the "Vie de Ste. Elizabeth," by Count Montalembert, we read that "Duke Louis of Thuringia, the husband of St. Elizabeth of Hungary, being on the point of expiring, said to those around him: 'Do you see those doves more white than snow?' His attendants supposed him to be a prey to visions, but a little while afterwards he said to them: 'I must fly away with those brilliant doves.' Having said this, he fell asleep in peace. Then his almoner, Berthold, perceived doves flying away to the east, and followed them a long time with his eyes."

In the legend of St. Polycarp, who was burned alive, his blood extinguished the flames, and from his ashes arose a white dove which flew towards heaven. In the same manner, a dove was seen issuing from the funeral pyre of Joan of Arc.

In the Breton ballad of "Lord Nann and the Korrigan" there is an allusion to the spirit-bearing doves:

"It was a marvel to see, men say,
The night that followed the day,
The lady in earth by her lord lay.

"To see two oak-trees themselves rear
From the new-made grave into the air;

"And on their branches two doves white,
Who there were hopping gay and light;

"Which sang when rose the morning ray,
And then toward heaven sped away."

A wild song, sung by the boatmen of the Molo, Venice, declares that the spirit of Daniel Manin, the patriot, is flying about the lagunes to this day in the shape of a beautiful white dove.

Birds are often represented in sacred buildings, and amongst foliage and flowers portrayed the deliverance of the souls of the blessed from their earthly habitations. In the ceremony of canonisation the pope is offered, among other presents, caged birds as emblematical of the virtues of saints.

Mr. Slack, in his "Notes of Travel" (1860), in describing what he saw on the liquefaction of the blood of St. Gennaro, at Naples, observes that, "Strange to say, a number of birds were let loose, which the spectators had brought with them for the purpose." This, he afterwards learned, was the custom at all the great festivals of the Church, and symbolises the soul's joy when delivered from the sins and sorrows of earth. It is a literal rendering of that passage in the Psalms: "My soul is escaped as a bird out of the snare of the fowler. The snare is broken, and we are delivered."

As a parallel to the German reason for the owl flying in solitude by night (namely, that when set to watch the wren imprisoned in a mouse-hole, he fell asleep, and was so ashamed at letting him thus escape that he has never since dared show himself by day), is the story of the rude Ahts, made to account for the melancholy note of the loon, as it is heard flying about the wild lakes of Vancouver's Island. As a good instance of the resemblance in construction of plot often found in very distant regions, let us place side by side with it a story of the Basutos in the south of Africa:

According to the Aht story, two fishermen went one day in two canoes to catch halibut. But while one of them caught many, the other caught none. So the latter, angered by the taunts of his more fortunate, but physically weaker companion, bethought himself how he might take all his fish from him by force, and cause him to return home fishless and ashamed. Then, whilst his friend was pulling up a fish, he knocked him

on the head with a wooden club he used for killing halibut, and to prevent the tale ever being told, cut out his companion's tongue, and took the fish home to his own wife. When the tongueless man arrived at the village, and his friends came to inquire of his sport, he could only answer by a noise resembling the note of the loon. The great spirit Quawteaht was so angry at all this, that he changed the injured Indian into a loon, and the other into a crow, and the loon's plaintive cry now is the voice of the fisherman trying to make himself understood.

The Basuto legend states that two brothers having gone in different directions to make their fortunes, met again, after sundry adventures, the elder enriched by a pack of dogs, the younger by a large number of cows. The younger offered his brother as many of these cows as he pleased, with the exception of a certain white one. This he would not part with, so as they went home, and the younger brother was drinking at a pool, Macilo, the elder, seized his brother's head, and held it under the water until he was dead. Then he buried the body, and covered it with a stone, and proceeded to drive back the whole flock as his own. He had not, however, gone far, before a small bird perched itself on the horn of the white cow, and exclaimed: "Macilo has killed Maciloiane for the sake of the white cow he coveted." Twice did he kill the bird with a stone, but each time it reappeared, and uttered the same words. So the third time he killed it, he burnt it, and threw its ashes to the winds. Then proudly he entered the village, and when they all inquired for his brother, he said that they had taken different roads, and that he was ignorant where he was. The white cow was greatly admired, but suddenly a small bird perched itself on its horns and exclaimed: "Macilo has killed Maciloiane for the sake of the white cow he coveted." Thus, through a bird into which the heart of a murdered man had been transformed, did the truth become known, and everyone departed from the presence of the murderer.

The Chippewa Indians give an explanation of the robin's friendliness to man. There was once a hunter so ambitious

that his only son should signalise himself by endurance, when he came to the time of life to undergo the fast for the purpose of choosing his guardian spirit, that after the lad had fasted for eight days, his father still pressed him to persevere. But next day, when the father entered the hut, his son had paid the penalty of violated nature, and in the form of a robin had just flown down to the top of a lodge. There, before he flew away to the woods, he entreated his father not to mourn the transformation. "I shall be happier," he said, "in my present state than I could have been as a man. I shall always be the friend of men and keep near their dwellings; I could not gratify your pride as a warrior, but I will cheer you with my songs. . . . . I am now free from cares and pains, my food is furnished by the fields and mountains, and my path is in the bright air."

A common belief among the Russian peasantry is that the spirits of the departed haunt their old homes for the space of six weeks, during which they eat and drink, and watch the sorrowing of the mourners. After a time they fly away to the other world. In certain districts bread-crumbs are placed in a piece of white linen at a window duting these six weeks, and the soul is believed to come and feed upon them in the shape of a bird. It is generally into pigeons or crows that the dead are transformed. Thus, when the Deacon Theodore and his three schismatic brethren were burnt in 1681, the souls of the martyrs, as the "Old Believers" affirm, appeared in the air as pigeons.

In Volhymnia dead children are supposed to come back in the spring to their native village, in the semblance of swallows and other small birds, and to seek by soft twittering, or song, to console their sorrowing parents.

The cuckoo, also, according to Sclavonic superstitions, is intimately connected with the dead. In Little Russia she flies to watch over corpses. The Servians and Lithuanians look on her as a sister whom nothing can console for the loss of a brother; and in a Russian marriage-song the orphan bride implores the cuckoo to fetch her dead parents from the other

world that they may bless her before she enters on her new life.

The Rev. W. W. Gill mentions the "Momoô," a beautiful but small species of the blackbird, as being considered the incarnation of the god "Moo," who delights to secrete men and things. "Momoô" is simply the "Moo-bird," which is caught with extreme difficulty, being very expert in hiding itself in rat-holes, tufts of grass, etc. Its eyes are fiery red. When the Pakoko tribe went on a murdering expedition this blackbird was supposed, if propitious, to lead the way by a ball of fire lighting up the path of the warriors. These pretty birds were regarded as suitable food for the dead, *i.e.* for dwellers in the "po" (darkness), on account of their blackness. The same author observes that birds are regarded by the islanders of the South Pacific as special messengers of the gods, to warn individuals of impending danger. Each tribe had its own feathered guardian. These are alluded to in a "Day Song for Maaki's Fête," by Tangataroa (1820):

Chorus. "Like the outstretched heavens
Are the spread wings of the warning bird,
'Tis the incarnation of a god.
One shakes with terror
At the long curved bill.
Solo. Ah! that long curved bill!
'Tis a bird from some other land.
I am the chosen bird
That comes to warn thee.
Chorus. We are all chosen birds,
Messengers of Tane to save you,
Our bills are long and dangerous.

* * * *

Solo. Pray stand erect,
Ye divine birds. Whence come ye?
From the sunrising driven about
Through the expanse of heaven
We come to you.
Chorus. Hail, flock of warning birds!
Solo. Ah! ye have arrived.
Chorus. Welcome to our midst!
In the heavens Tangaroa
Listens to the whispers of Vâtea.
Awake, ye winds!

Sweep o'er the skies,
Fly east (ye warning birds)
Fly west.
What a flapping of wings when resting !"

In the Paris *Figaro* (October, 1872) is an account of the death of a gipsy belonging to a tribe encamped in the Rue Duhesme. After relating various ceremonies performed outside the tent near by, the parties present formed a circle round the dying woman. A man, who appeared to be the chief of the tribe, entered inside the circle, holding a bird in his hand, which he placed near the mouth of the young woman. After about a quarter of an hour the gipsy cried out and expired. Her companions carried back the body into the tent, and let loose the bird.

According to the bystanders at this curious ceremony, it was with the view of introducing the soul of the young woman into the bird.

As an instance of the perpetuation of a superstition, I quote from an article in the Paris journal *Le Pays* (June 27, 1879), an incident related by M. Paul de Cassagnac as occurring at the funeral service for the late Prince Imperial at St. Augustine's: "A curious detail one bearing the impress of a gentle symbolism, should be noted; the enormous crowd which had been unable to find room in the church suddenly became aware, just as the Benediction was pronounced, that a white pigeon was fluttering undismayed overhead, and perched on the stone *eagle* that surmounts the buildings. *May not the Almighty, to whom all things are possible, have, as a last reward, permitted him, who is no more, to behold under that graceful form what was going on, and to see how much he was loved?* It is the poetry of death; and our religion, which teaches us to believe in angels and revere them, does not hinder us from experiencing that brief emotion which caused a thrill to run through the superstitious ranks of the crowd. Moreover, no party can have the presumption to obtain a hold over the masses without poetry, without a legend, without something

that appeals to the imagination and to the heart. It is a legend that begets power."

IN Ecclesiastes (chap. x. 20) we have a striking allusion to the *peculiar intelligence of birds:* "Curse not the king, no, not in thy thought . . . for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." By means of the lapwing, Solomon is said to have discovered the most important secrets, and to have acted on them. This bird is regarded with particular reverence by the Indo-Mohammedans.

The Arabian writers say that this bird (called *Huddud*) was sent by the Queen of Sheba, or Saba, to King Solomon, on various occasions, and that it was the messenger of their amours. It is added, that Solomon having been secretly informed by the winged confidant that the queen intended to honour him with a grand embassy, enclosed a spacious square with a wall of gold and silver bricks, within which he ranged his numerous troops and attendants, in order to receive the ambassadors, who were astonished at the suddenness of these splendid and unexpected preparations. "Solomon was David's heir, and he said: 'O men! we have been taught the speech of birds, and have had all things bestowed on us; this is manifest excellence.' And his armies were gathered together to Solomon, consisting of genii, and men, and birds; and they were led in distant lands, until they came to the valley of ants. An ant said: 'O ants! enter ye into your habitations, lest Solomon and his army tread you underfoot, and perceive it not.' And he smiled, laughing at her word, and said: 'O Lord, excite me that I may be thankful for thy favour, wherewith thou hast favoured me and my parents; and that I may do that which is right and well-pleasing to Thee; and introduce me, through Thy mercy, among Thy servants the righteous.' And he viewed the birds, and said: 'What is the reason that I see not the lapwing? Is she absent? Verily I will chastise her with a severe chastisement, or I will put her to death,

unless she bring me a just excuse.' And she tarried not long, and said: 'I have viewed that which thou hast not viewed; and I come to thee from Saba, with a certain piece of news. I found a woman to reign over them, who is provided with everything and hath a magnificent throne. I found her and her people to worship the sun, besides God; and Satan hath prepared their works for them, and hath turned them aside from the way (wherefore they are not directed), lest they should worship God, who bringeth to light that which is hidden in heaven and earth, and knowing whatever they conceal, and whatever they discover. God! there is no God but He; the Lord of the magnificent throne.' He said: 'We shall see if thou hast spoken truth, or whether thou art a liar. Go with this my letter, and cast it down to them; then turn aside from them, and wait for an answer.'" (Koran.)

A legend runs: That the lapwing was once a princess, who, hearing of the return of a favourite brother long absent, in her anxiety to meet him with some refreshment, snatched up a pot of hot milk from the fire, and placing it on her head, hurried out in the direction in which he was falsely said to be coming, heedless of the burn caused by the heated vessel. Unavailing for years she sought for this brother, calling out, "Brother, O brother!" until Allah, moved by compassion, gave her wings, and changed her into a lapwing, the better to accomplish her purpose; hence this bird is so often seen wheeling round in long flights, as if in quest of some one, uttering a melancholy cry resembling, "Brother, O brother!" The Mohammedan women call the lapwing "The sister of the brother," and when they hear its cry in the evening, run from their houses and throw water in the air, that the bird may use it to assuage the pain of the burn on the top of its head, still marked by some black feathers.

Mohammed is said to have derived oracular information from a pigeon, which he had taught, as the representative of the angel Gabriel, to appear to whisper in his ear.* A favourite

* Sale, in his preliminary discourse to the translation of the Koran (section ii.), says: "After Mohammed (in his flight) and his companions

bird with the Moslems is the curlew, to which they attribute a knowledge of religious truth, affirming that in its solitary flight it pronounces incessantly one of the orthodox professions of faith: "Lak! lak! lak! la Khary a Kalak, fih il mulk" ("God alone is King of the world, without second or companion").

Two great ravens which sat on Odin's shoulders, brought him news from every part of the world.

St. Francis of Assisi is said to have delivered a sermon to the birds, similar, in some respects, to that of St. Anthony's discourse to the fishes. The saint saw a number of birds in a field by the wayside, when suddenly those which were on the trees came round him, and listened with great attention to his words. The legend adds that after the sermon, "all the birds began to open their beaks, to stretch their necks, to flap their wings, to bow their heads to the ground, and by their motions and songs, endeavoured to manifest their joy to the saint, who rejoiced with them, and was charmed with their beautiful variety, their attention, and familiarity."

St. Francis had a great tenderness for larks, and often pointed out to his disciples the bird mounting to "heaven's gate," and singing praises to the Creator, as a proper emblem of Christian aspiration.*

A lark brought her brood of nestlings to his cell, to be fed from his hand; he saw that the strongest of these nestlings tyrannised over the others, pecking at them, and taking more than his due share of the food, whereupon the good saint

---

were got into the cave, two pigeons laid their eggs at the entrance, and a spider covered the mouth of the cave with her web, which made the pursuers look no further."

Andrew Boorde, in his "Introduction of Knowledge," has: "Macomyt, a false fellow, made it (the Alcoran); he sedused the people vnder thys maner: he dyd bryng vp a doue, and would put two or thre pesen in his eare, & she would every day come to his eare and eate the peason, and then the people would thynke the holy Goost, or an Angell, did come & teache hym what the people should do."

* In Russia, on March 9th, the day on which the larks are supposed to arrive, the rustics make clay images of those birds, smear them with honey, and tip their heads with tinsel, and then carry them about, singing songs to spring, or to Lada, the vernal goddess of love and fidelity.

rebuked the creature, saying, "Thou unjust and insatiable! thou shalt die miserably, and the greediest animals shall refuse to eat thy flesh." And so it happened, for the creature drowned itself through its impetuosity in drinking, and when it was thrown to the cats they would not touch it.

On his return from Syria, in passing through the Venetian Lagune, vast numbers of birds were singing, and he said to his companions, "Our sisters, the birds, are praising their Creator; let us sing with them," and he began the sacred service. But the warbling of the birds interrupted them, therefore St. Francis said to them, "Be silent until we have also praised God;" and they ceased their song till he had given them permission. On another occasion, preaching at Alviano, he could not make himself heard for the chirping of the swallows, which were at that time building their nests. Pausing, therefore, in his sermon, he said, "My sisters, you have talked enough; it is time that I should have my turn. Be silent, and listen to the word of God!" and they were silent immediately.

Aristophanes, the celebrated comic poet of Athens, describes the birds as pursuing occupations similar to human labourers:

"*Messenger.* Birds, not a soul beside; Egyptian none,
Bricklayer, or stonemason, or carpenter,
But the birds with their own hands, that 'twas marvellous.
From Libya came about three myriad cranes,
Who had swallow'd stones for the foundation; these
The cornrails [landrails] with their beaks did chip and hew.
The storks, another myriad, bare the bricks;
While water to the air from underneath
Was brought by sea-larks and each river-bird.
Peisthetærus. And who with mortar served them?
Messenger. Herons, with hods.
Peisthetærus. And how did they the water throw therein?
Messenger. That, too, was managed, sir, most dexterously,
For by their feet the geese, with understroke,
As 'twere with trowels, cast it in the hods.
Peisthetærus. Oh, what may not by help of feet be done!
Messenger. Ay, and the drakes, by Jove, with aprons tucked up,
Bare bricks; and after them, like serving lads,
Flew up with cement in their mouths, the swallows.
Peisthetærus. Who now would pay hired labourers for their work?
But let me see; the timber work of the walls,
Who wrought at that?

Messenger. Those carpenter fowls, the hickwalls [woodpeckers],
Who with their beaks did hack the gates out workmanly ;
And of their hacking the like sound arose
As in a dock-yard."

THE wonderful properties of some birds *in imitating speech and other sounds*, might very well give rise to the fabulous stories current in past times. Montaigne, in one of his essays, says : "We teach blackbirds, ravens, pies, and parrots to speak, and the facility and complacency wherewith we see them lend us their voices and render both them and their breath so supple and pliant, to be formed and confined within a number of syllables and letters, does come that they have an examination of things within, which renders them so docile and willing to learn."

Among the Scandinavians the singing of birds had an importance, which some diviners boasted a power of interpreting. In an ancient Norman-Saxon poem quoted by Warton, there is a contest between an owl and a nightingale about superiority in voice and singing :

" I herde ich holde grete tale,
An vle and one nyghtegale."

The ring, a gift to Carnace, daughter of King Cambuscan, in "The Squire's Tale" of Chaucer, taught the language of birds.*

" The vertue of this ring, if ye wol here,
Is this, that if hire list it for to were,
Upon hire thomb, or in hire purse it bere,
There is no fowle that fleeth under haven,
That she ne shal wel onderstond his steven [language],
And know his meaning openlie and plaine,
And answere him in his langage againe."

The interpretation of the language of birds is clearly an Oriental fiction, several instances of which are furnished by the

* There is a French legend of a marigold, which, when touched on a certain morning by the bare foot of one who has a pure heart, gives the power to understand the language of birds.

Arabian tales. It has since been made the vehicle of many instructive fables.

In the "Gesta Romanorum" (Tale 68) is a story illustrating the maintaining of truth to the last. "In the reign of Gordian there was a certain noble soldier who had a fair but vicious wife. It happened that her husband having occasion to travel, the lady sent for her gallant. Now, one of her handmaids, it seems, was skilful in interpreting the song of birds, and in the court of the castle were three cocks. During the night, while the gallant was with his mistress, the first cock began to crow. The lady heard it, and said to her servant, 'Dear friend, what says yonder cock?' She replied, 'That you are grossly insulting your husband.' 'Then,' said the lady, 'kill that cock without delay.' They did so, but soon after the second cock crew, and the lady repeated her question. 'Madam,' said the handmaid, 'he says, "My companion died for revealing the truth, and for the same cause I am prepared to die."' 'Kill him,' cried the lady, which they did. After this the third cock crew. 'What says he?' she asked again. 'Hear, see, and say nothing if you would live in peace.' 'Oh, oh,' said the lady, '*don't* kill him.' And her orders were obeyed."

The application of this story is thus stated: "My beloved, the emperor is God; the soldier, Christ; and the wife, the soul. The gallant is the devil. The handmaid is conscience. The first cock is our Saviour, who was put to death; the second is the martyrs; and the third is a preacher, who ought to be earnest in declaring the truth, but, being deterred by menaces, is afraid to utter it."

Sir John Mandeville, in his account of the Emperor Prester John (1322), mentions some parrots in the country, "which speak of their own nature, and salute men that go through the deserts, and speak to him as plainly as though it were a man. And they that speak will have a large tongue, and have five toes on each foot."

Bruce, the African traveller, tells us that in 1621 there was brought into Abyssinia a bird called Para, which was about the

bigness of a hen, and spoke all languages, Indian, Portuguese, and Arabic. It named the king's name, and although its voice was that of a man, it could likewise neigh like a horse, and mew like a cat, but did not sing like a bird. It was produced before the assembly of judges, of the priests and the azages of court, and there it spoke with great gravity. The assembly, after considering circumstances well, were unanimously of opinion that the evil spirit had no part in endowing it with these talents. But to be certain of this, it was thought most prudent to take the advice of Res Selas Christos, then in Gojam, but he died on the road.

Vaillant, the French traveller, alluding to the Cape of Good Hope, gives a curious instance of the superstitious character of the Hottentots. One of the natives, of the name of Pil, who was accompanying him to the Cape, brought to him a hen-bird of the Touracos breed. He ordered him immediately to return to the spot where he had killed it, not doubting that he would meet with the cock-bird. The Hottentot begged he would excuse him, not daring, he said, to fire at it. Vaillant, in insisting that his order should be obeyed, was astonished to see the countenance of the poor fellow assume a melancholy and dejected air. "Alas," exclaimed the Hottentot, "I am certain that some cruel misfortune will befall me, for I had no sooner shot the hen than the cock flew after me, repeating several times, 'Pil me frow.'" This is the usual cry of the bird, but the syllable it had pronounced, and which had so much alarmed the Hottentot, are three Dutch words, signifying *Pil*, or *Peter my wife*. He therefore thought that the bird called him by his name, and demanded his unfortunate partner.

AMONG the curiosities of ancient credulity was the belief that certain birds possessed *stones* of remarkable talismanic virtues. One of these was supposed to be found in the brain of a *vulture*, and gave health to the finder, and successful results when soliciting favours. Dioscorides gives a singular story of the use of the *eagle-stone* in detecting larceny. All the

suspected persons being called together, flour was kneaded up in their presence, sprinkled with the powder of the stone; a certain incantation was to be repeated at the same time. The paste was then rounded into balls, as large as eggs, and then given to each with a little drink. The guilty person found it impossible to swallow a mouthful, and was choked in the attempt. It is curious that the Hindoos still employ a similar ordeal, in which rice is the test. The guilty conscience has, no doubt, more to do with this miracle than the bolus itself.

The *eagle-stone*, which is described as of a scarlet colour, rendered its owner amiable, sober, and rich, and preserved him from adverse casualties. It was also regarded as a talisman of great virtue in cases of pregnancy. In the curious catalogue of Dr. Bargrave's Museum (bequeathed to Christchurch, Canterbury, in 1676), printed by the Camden Society, mention is made of an eagle-stone, bought of an Armenian at Rome. "It is so useful," says Dean Bargrave, "that my wife can seldom keep it at home, and therefore she hath sewed the strings to the knitt purse in which the stone is, for the convenience of the tying of it to the patient on occasion, and hath a box to put the purse and stone in. It were fitt that either the Dean's (Canterbury) or vice-dean's wife (if they be marryed men) should have this stone in their custody for the public good, as to neighbourhood; but still, that they have a great care into whose hand it be committed, and that the midwives have a care of it, so that it shall be the Cathedral's stone."

In the "Mercurius Rusticus," we read that the rebels stole from a house "a cock-eagle's stone, for which thirty pieces had been offered by a physician."

Corvia was the name of a stone obtained from the nest of a *crow*. Leonardus Camillus, in his "Mirror of Stones," explains the manner of obtaining this precious object: "On the calends of April, boil the eggs taken out of a crow's nest, until they are hard, and being cold let them be placed in the nest as they were before. When the crow knows this, she flies a long way to find the stone, and returns with it to her nest, and the

eggs being touched with it, they become fresh and prolific. The stone must be immediately snatched out of the nest. Its virtue is to increase riches, to bestow honours, and foretell future events."

The *Alectorius*, a stone worn by the wrestler Milo, was so called from being taken out of the gizzard of a *fowl*. A stone like a crystal, as large as a bean, extracted from a *cock*, was considered by the Romans to render the wearer invisible. In the middle ages, for this fiction was substituted another, that the owner of the stone would never feel thirsty, and the proper cock that had the stone was to be discovered by never drinking, while eating, like other fowls!

The "calorites," said to be taken out of the bird *silla*, was of a green colour, like juice pressed out of an herb. If bound with iron, it was esteemed a powerful auxiliary in magical art.

A *raven-stone* conferred invisibility; a talisman which was procured in New Pomerania, in the following manner: When you have discovered a raven's nest, you must climb the tree, and take your chance that the parent-birds are, at least, a hundred years old, for otherwise you will have your trouble for nothing. You are then to kill one of the nestlings, which must be a male bird, and not more than six weeks old. Then you may descend the tree, but be very careful to mark well the spot where it stands, for by and-by it will become invisible, as soon as the raven comes back, and lays a raven-stone in the throat of its dead nestling. When it does this, you may go up again and secure the stone.

A Rabbinical myth states that Solomon went to his fountain, where he found the demon Sackar, whom he captured by a ruse and chained down. Solomon pressed his ring to the chain, and Sackar uttered a cry so shrill that the earth quaked.

Quoth Solomon, "Fear not, I shall restore you to liberty if you will tell me how to burrow noiselessly after minerals and metals."

"I know not how to do so," answered the Jin; "but the raven can tell you: place over her eggs a sheet of crystal, and you shall see how the mother will break it."

Solomon did so, and the mother brought a stone and shattered the crystal.

"Whence got you that stone?" asked Solomon.

"It is the stone *samur*," answered the raven; "it comes from a desert in the uttermost East." So the monarch sent some giants to follow the raven, and bring him a suitable number of stones.

A stone from the *hoopoo*, when laid upon the breast of a sleeping person, forced him to discover his rogueries. The pretty little swallow was, in former times, a greater conjuror than it is considered at present, having two precious stones in the stomach; a red one for curing insanity, and a black one ensuring good luck. The *swallow-stone* was a Norman superstition, according to which the bird knows how to find on the sea-shore a stone that restored sight to the blind. Longfellow, in "Evangeline," says:

"Seeking with eager eyes that wondrous stone which the swallow
Brings from the shore of the sea, to restore the sight of her fledglings."

THE eagle, "Jove's imperial bird," claims the sovereignty of the feathered tribes, and was said by Pliny and others to possess the art of rejuvenation. An old writer describes this process. In age, the bird "hathe darknesse and dimness in eien, and hevinesse in wings, and against this disadvantage she is taught by kinde to seeke a well of springing water, and then she flyeth up into the aire as farre as she may, till she be full hot by heat of the aire, and by travaile of flight, and so then by heat the pores be opened, and the feathers chafed, and she falleth sideinglye into the well and there the feathers be chaunged and the dimnesse of her eien is wiped away and purged, and she taketh againe her might and strength."

Spenser in the "Faerie Queene," alludes to this superstition:

"She saw where he upstarted brave
Out of the well . . . . .
As eagle fresh out of the ocean wave
Where he hath left his plumes, all hoary gray,
And decks himself with feathers, youthful, gay."

In Shakspeare's "King Henry VI.," Richard, Duke of Gloucester, thus addresses the young Prince Edward:

> "Nay, if thou be that princely eagle's bird,
> Show thy descent by gazing at the sun."

And Ariosto styles the eagle,

> "The bird
> That dares with steadfast eyes Apollo's light."

Pliny tells us of the eagle that, "before her little ones are feathered, she will beat and strike them with her wings, and thereby force them to look full against the sun's beam. Now, if she see any of them to wink, or their eyes to water at the rays of the sun, she turns it with the head forward out of the nest, as a bastard, and not right, none of hers; but brings up and nourisheth that, whose eye will abide the light of the sun, as she looketh directly upon him." *

The earliest authority for the legend which gave rise to the Stanley crest (an eagle's leg, erased or, with the motto, *Sans changer ma vérité*), is a metrical poem written by Thomas Stanley, Bishop of Man 1510-70, two centuries after the supposed incident. He states that Lord Latham, dwelling at Latham Hall, was a man of fourscore years of age, and his lady as old, and that being without hope of a family, heaven did send them an heir most miraculously. For an eagle had her nest in Tarlestowe Wood, in which were three fair birds ready to fly; and one day she brought to them a goodly boy, "swaddled and clad in a mantle of red," the news of which reaching Lord Latham, he rode with all speed to the wood, and found the babe preserved by God's grace, and causing it to be fetched down, he brought it to his lady at Latham, where they took it as their own, and "thanked God for all." The child was ap-

* The ancient myth about the *ostrich* was that she never hatches her eggs by sitting upon them, but by the rays of light and warmth from her eyes. Southey alludes to this in "Thalaba":

> "With such a look as fables say,
> The mother ostrich fixes on her eggs,
> Till that intense affection
> Kindle its light of life."

parently unchristened, for salt was bound round its neck in a linen cloth. They had it baptised, therefore, by the name of Oskell, and made it their heir after them. "From whence the child came," saith the bishop, "the truth no woman can show, neither where nor what place it was fetched from; but the foundling grew to manhood, and became the father of Isabella Latham, with whom Sir John Stanley fell in love, and in a short time stole her away. Sir Oskell was a good man and tender father; he forgave the young people, and having honourably lived, he godly made his end, leaving his property to Sir John Stanley and the fair Isabella."

This badge was conspicuous at Flodden Field, when, says the ballad, King James of Scotland

> "Was prostrate
> By the helpe of th' eagle with her swaddled chylde."

The overthrow of the Scottish army was mainly attributed to Sir Edward Stanley, who commanded the rearguard of the English.

ACCORDING to tradition, King Arthur is said to have been changed into a RAVEN. In Jarvis's translation of "Don Quixote" (book ii. c. 5), the following passage occurs: "Have you not read, sir," answered Don Quixote, "the annals and histories of England, wherein are recorded the famous exploits of King Arthur, whom in our Castilian tongue we always call King Artus; of whom there goes an old tradition, and a common one all over the kingdom of Great Britain, that this king did not die, but that, by magic art, he was turned into a raven; and that in process of time, he shall reign again and recover his kingdom and sceptre, for which reason it cannot be proved that, from that time to this, any Englishman has killed a raven."

On this subject, Mr. Edgar MacCulloch, in "Notes and Queries," states: "My reason for transcribing this passage is to record the curious fact that the legend of King Arthur's existence in the form of a raven was still repeated as a piece of

folk-lore in Cornwall about sixty years ago. My father, who died about two years since, at the age of eighty, spent a few years of his youth in the neighbourhood of Penzance. One day he was walking along Marazion Green, with his fowling-piece on his shoulder, when he saw a raven at a distance, and fired at it. An old man who was near immediately rebuked him, telling him that he ought on no account to have shot at a raven, for that King Arthur was still alive in the form of that bird. My father was much interested when I drew his attention to the passage I have quoted above."

Mr. Robert Hunt mentions having made inquiries in the neighbourhood of Tintagel, which is reported to have been King Arthur's stronghold, but could not find that the raven was associated with him, but was told that bad luck would follow the man who killed a *chough*, for Arthur was transformed into one of these birds. This is from the colour of the beak and talons; the

"Talons and beak all red with blood,"

are said to mark the violent end to which this celebrated chieftain came.

"What Artemidorus has delivered concerning the ravens," says Strabo, "sounds very much like a fable. He tells us there is a certain lake near the ocean, which is called the lake of the two ravens, because two ravens appear in it, which have some white in their wing;* that such as have any controversy together

* How the raven was turned from white to black is thus mentioned in a Grecian story. It seems Apollo sent his feathered attendant to a fountain to fetch water for sacrifice. The raven found a fig-tree with fruit very nearly ripe, and waited until they were quite so, that he might satisfy his appetite. Then, having to devise some excuse for the delay, he took the water-snake out of the fountain, brought it with the pitcher to Apollo, and told the god that the snake had daily drunk the fountain dry. But Apollo, who was not to be imposed upon, turned the disobedient raven black, besides condemning it to be always plagued with thirst at the same season of the year, and to give token of its punishment by its painful croaking.

There is a curious story of the *blackbird* that its original colour was white, but it became black because one year three days were so cold, that it had to take refuge in a chimney. These days, remarks Mr. Swainson, Jan. 30, 31, and Feb. 1, are called in the neighbourhood of Brescia, "I giorni della merla," the blackbird's days.

come thither to an elevated place, where they set a table, each placing thereon a cake separately for himself; and that those birds flying thither, eat the one while they scatter the other about; so that he whose cake is thus scattered, gets the better of the dispute."

St. Ebrulf had a monastery in the wilderness of Ouche. A raven built its nest near him, and frequently stole the provisions of the monks; on which one of them who wished to try his hand at a miracle, prayed that it might be punished, and it fell dead.

A raven flew away with one of the gloves belonging to St. Columbanus, but it came back and restored it at the call of the saint.

The raven, it must be added, however, has been regarded from very early ages as an emblem of God's providence, no doubt from the record in Holy Writ of its being employed to feed Elijah the Prophet in his seclusion by the brook Cherith, and it was the well-known ensign of the Danes at the time of their dominion in this country.

In Mrs. Jameson's "Sacred and Legendary Art," she relates (following an account in "Il Perfetto Legendario") that St. Anthony once went to visit St. Paul the hermit, and, whilst they were conversing, a raven let fall a loaf between them, and Paul said, "For sixty years every day hath this raven brought me half a loaf; but, because thou hast come, my brother, lo! the portion is doubled, and we are fed as Elijah was in the wilderness."

A FEELING of attachment, not without superstition, procures the STORK an unmolested life in all Moslem countries; and a notion of their utility as public scavengers protects them in Switzerland, Western Germany, and Holland. The Dutch regard them as birds of good omen, and happy is the roof where they make their domicile. A stork's nest is the crown of the house. Gervase of Tilbury says of the stork, that he is both bird and man. "The transformation of storks

into men," observes Mr. Kelly, "and *vice versâ*, is an article of popular belief in Friesland, and in Prussia, where it is forbidden to hurt a stork, "for he is elsewhere a man." A Flemish legend recounts that a citizen of Bruges met a man near Mount Sinai, who told him they were neighbours in Bruges, for the nest of the one was next door to the house of the other. In confirmation of this statement, the stork-man showed a ring he had stolen from the Fleming, once upon a time, and gave it back to him, on condition that he would not for the future allow his herdsman to molest his feathered neighbour." The same author from whom I have quoted, remarks that the stork is known in Holland, Denmark, and North Germany as a fire-fowl and baby-bringer. In Hesse, a waggon-wheel—emblem of the sun, is laid upon the roof for the stork to build his nest on. The house on which he builds is safe from fire, and his nest must not be disturbed, lest the house should be struck by lightning. Adebar, or Odebaro, an ancient German name of the stork, means literally child, or soul-bringer; and it is not unknown to Hans Andersen's readers, that Danish ladies are often obliged to keep their beds because the stork, which has brought another little brother or sister to the house, has bitten mamma in the legs.

In North Germany, the first time in the year that a girl hears the stork, if it clatter with its bill, she will break something; if it be flying, she will be a bride before the year is out; if it be standing, she will be asked to stand godmother.

By the timely use of a superstition respecting the stork, Attila, in 452, obtained Aquileia. He had given orders to raise the siege, but as he rode round the walls, pensive, angry, and disappointed, he observed a stork preparing to leave her nest in one of the towers, and to fly with her infant family towards the country. He seized, with the ready penetration of a statesman, this trifling incident which chance had offered to superstition, and exclaimed, in a loud and cheerful tone, that such a domestic bird, so constantly attached to human society, would never have abandoned her ancient home, unless these towers

had been devoted to impending ruin and solitude. The favourable omen inspired an assurance of victory; the siege was renewed, and a large breach was made in a part of the wall from whence the stork had taken her flight. The Huns mounted to the assault with fury, and Aquileia was at length laid in ruins. In "The Magick of Kirani, King of Persia, and of Harpocratian," to which I have already alluded, there is an account of the medical virtues of the stork, which is described as being "a very good bird;" and there is this account of a bird-battle, and its superstitious results: "Presently, when the spring comes, they (the storks) proceed altogether, like an army, and fly in divers figures, as wild geese and ducks; and all sorts of birds fly out of Egypt, Lybia, and Syria, and come into Lycia, to a river called Xanthus, and in the same place they engage in battle with ravens, and crows, and magpies, vultures, and with all carnivorous fowl; for they know the time aforehand, and all come hither. The army of storks put themselves in battalia on one side of the river, and the crows and vultures, and all the carnivorous birds tarry on the other side of the river. And they tarry the whole six month for battel, for they know the days whereon they are to engage. And then a cry is heard to the very heavens, and the shedding of the blood of the wounded birds is seen in the river, and the plucking off of many feathers of which the Lycians make feather beds. And after that the field is cleared, they find the crows and all carnivorous birds torn to pieces; likewise storks and pelicans, and no small number of such as are on their side, for many of the birds fall down dead in the battel. And this contention among them and victory on whether side soever it falls, is a sign to all men. For, if the army of storks be conquerors, there will be riches and abundance of bread-corn, and other fruits of the earth; but, if the crows get the better, there will be a multitude of sheep and oxen, and other four-footed beasts.

"And the storks have another certain excellent quality, for when the parents are grown old, and are not able to fly, their children, on every side, carry them on their wings from place to

place, and also maintain them; and if they be blind, their children feed them; this retribution and due gratitude from children to parents is called antipelargia, *i.e.* stork gratitude.* And, if anyone take the heart of a stork, conqueror in war, and tie it up in the skin of a hawk or a vulture, that is conquered; and write on the heart, 'because I have conquered my enemies,' and shall tie it to his right arm, he that carries it will be invincible by all, and admirable in war and in all controversies, and his victory will be irrefragable and great." Pliny says of the CRANES: "They maintain a set watch all the night long, and have their sentinels. These stand upon one foot, and hold a little stone in the other, which, by falling from it, if they should chance to sleep, might awaken them, and reprove them for their negligence. Whilst these watch, all the rest sleep, crouching their heads under their wings; sometimes they rest on one foot, and then shift to the other."

Piccolomini, Duke of Amalfi, took for device, in token of his vigilance, a crane with his left leg raised, and a pebble in its claw, with the motto "Officium natura docet."

In Lily's "Euphues," we find: "What I haue done, was onely to keep myselfe from sleepe, as the Crane doth the stone in hir foote; and I would also, with the same Crane, I had been silent, holding a stone in my mouth." Also, "The tongue of a louer should be like the poynt in the Diall, which, though it go, none can see it going; or a young tree, which, though it growe, none can see it growing; hauing always the stone in their mouth, which the Cranes vse when they flye ouer mountaines, least they make a noise."

THE PELICAN has a remarkable interest as a symbol of our Lord, and as such has been introduced into our churches, and on funeral monuments. The account of its life-

* In the "Birds," Aristophanes says:

"'Tis an ancient law
Among the birds, on the storks' tables writ,
Soon as the father stork hath nourished all
His brood, and made them fit for flight, in turn
The younglings should support their aged sire."

giving properties is thus given by Bossewell: "The pellicane feruently loueth her byrdes: yet when they ben haughtie, and begin to waxe bolde, they smite her in the face and wounde her, and she smiteth them againe, and sleaeth them. And after three days she mourneth for them, and then striking herself in the side till the bloude runne out, she sparpleth it upon their bodyes, and by vertue thereof they quicken againe."

Gavasse, the French historian, says it is the cock-pelican that performs this miracle.

"Of such a nature is the pelican," says Philippe de Thaun, in the "Bestiary," "when it comes to its young birds, and they are great and handsome, it will fondle them, and cover them with its wings. The little birds are fierce; take to pecking it; desire to eat it, and peck out its two eyes. Then it pecks and leaves them, and slays them with torment, and thereupon leaves them; leaves them lying dead. Then returns on the third day; is grieved to find them dead, and makes such great lamentation when it sees its little birds dead. With its beak it strikes its body, that the blood issues forth, and the blood goes dropping and falls on its young birds. The blood has such quality by it, they come to life.

"This bird signifies the Son of St. Mary; and we are the young birds in the shape of men, who are raised, restored from death, by the precious blood which God shed for us; as the little birds are which are dead during three days. Now hear by science what that signifies; why the little birds peck at the father's eye, and the father is angry when it kills the birds thus. He who denies truth will put out the eye of God, and God of that people will take vengeance;—have in remembrance. That is the meaning."

Henry VIII. altered the three cranes which were part of Cranmer's arms, into three pelicans, telling him "those birds should signify to him that he ought to be ready, as the pelican is, to shed his blood for his young ones brought up in the faith of Christ. For, said the king, you are likely to be worsted if you stand to your tackling at length."

Eucherius and Jerome describe the pelican as an emblem, "by whose blood we are healed."

Skelton, in his "Armoury of Beasts," says:

"Then sayd the pellicane,
When my birdts be slayne,
With my bloude I them reuyue.
Scrypture doth record
The same dyd our Lord,
And rose from deth to lyue."

The notion that pelicans feed their young with their blood arose from the fact that they have a large sack, or bag, attached to their under-bill. When the parent-bird is about to feed its brood, it macerates small fish in the bag, or pouch, then, pressing the bag against its breast, transfers the macerated food to the mouths of the young ones.

The maternal love of the pelican has been the frequent theme of poets. Thus Drayton, in "Noah's Flood":

"The loving pelican
Whose young ones poison'd by the serpent's sting,
With her own blood to life again doth bring."

In "Hamlet," Laertes, reproached by the king, says:

"To his good friends thus wide I'll ope my arms
And, like the kind life-rend'ring pelican,
Repast them with my blood."

I HAVE alluded, in the first chapter of this work, to the SWAN as the harbinger of good-fortune to the mariner. The classical fable about the bird relates that King Daunus slew Diomed, his guest, for having sacrilegiously wounded Venus with his sword. The companions of Diomed, lamenting his death, were changed into swans, which are said, on the approach of death, to chaunt melancholy dirges. Venus and her son claimed the bird, as well as Apollo, and, sacred to him, it has been the bird of the Muses, in almost all languages, from Homer to Callimachus. Swans were fed and kept as sacred birds on the Eurotus, and were reverenced in Sparta as emblems of Aphrodite, the moon.

The song of the dying swan was a fancy well adapted to poetical embellishment and illustration. The swans of the river Mæander were supposed to be the most zealous in these dirges. Ovid makes Dido begin her pathetic remonstrance to Æneas with an appeal to this circumstance:

> "Sic, ubi vocant, udis abjectus in herbis,
> Ad vada Mæandri concinit albus olor."

In Martial's epigrams the swan murmurs sweet strains with a faltering tongue, itself the singer of its own dirge:

> "As how to swans, their truth's reward, belong
> A joyful death, and sweet expiring song."

The superstition that swans never sing but in their expiring moments, is used not only by the ancient poets, but also by the orators and philosophers. *O mutis quoque piscibus donatura cygni, si libeat, sonum*, says Horace to Melpomene. Cicero compares the excellent discourse which Crassus made in the senate a few days before his death, to the melodious singing of a dying swan: *Illa tanquam cygnea fuit divini hominis vox et oratio.* Socrates used to say that good men ought to imitate swans, who, perceiving by a secret instinct, and a sort of divination, what advantage there is in death, die singing with joy: *Providentes quid in morte boni sit, cum cantu et voluptate moriuntur.* Erman, in his travels in Siberia, says of the cygnus olor, "The bird, when wounded, pours forth its last breath in notes most beautifully clear and loud." For the legends of the "Swan-maidens," I must refer the reader to the pages of Mr. Baring Gould, and also to the myth of the Swan-knight, which led to the institution of the "Order of the Swan," in 1440, by Frederic II. of Brandenburg.

Ireland has many traditions about the swan; one in particular has been immortalised by Thomas Moore, in his ballad of "Fionnuala." She was the daughter of Lir, and, transformed into a swan, was condemned to wander for many hundred years over the lakes and rivers of Ireland, until the introduction of Christianity into that island.

Leland's "Cygnea Cantio" (dedicated to Henry VIII.) takes up the old poetic notion of the singing of the swan; in behalf of which he quotes Virgil, Ovid, Lucretius, Martial, and others; and feigns the poem as the song of a kingly swan that swims on the Thames, "midius bissenas inter flumineas volucres," from Oxford to Greenwich, and sings the fame of the places on the river's bank, and the deeds of Henry VIII.

Shakspeare makes Portia order sweet music during Bassanio's deliberation on the caskets:

> "Let music sound, while he doth make his choice:
> Then if he lose, he makes a swan-like end,
> Fading in music."

And after the Moor has slain his innocent bride, Emilia sings while her heart is breaking:

> "Hark! canst thou hear me? I will play the swan,
> And die in music—Willow, willow, willow."

After King John is poisoned, his son, Prince Henry, is told that in his dying frenzy "he sung." The prince answers:

> ——"'Tis strange that death should sing—
> I am the cygnet to this pale faint swan,
> Who chaunts a doleful hymn to his own death;
> And from the organ-pipe of frailty, sings
> His soul and body to their lasting rest."

Tennyson sings of the "dying swan":

> "The wild swan's death-hymn took the soul
> Of that waste place with joy
> Hidden in sorrow; at first to the ear
> The warble was low, and full, and clear;
> And floating about the under-sky,
> Prevailing in weakness, the coronach stole
> Sometimes afar, and sometimes anear;
> But anon her awful jubilant voice,
> With a music strange and manifold
> Flow'd forth on a carol free and bold."

In some parts of Russia the swan is looked upon as a bird which ought not to be shot at, and tradition affirms that if a swan which has been killed is shown to children, they will all die. In one of the metrical romances a hero sees a wondrous

swan—its plumage all golden, its head formed of red gold, set with pearls—and is going to let fly an arrow at it, when it cries aloud, "Do not shoot at me!" comes flying up to him, and turns into a fair maiden, who afterwards becomes his wife.

THE COCK occupies a prominent position in bird-lore. Many and various are the superstitions connected with it in all ages and countries. In the journey to heaven of Mohammed and Gabriel, they met the wondrous bird, whose feet are in the lowest, whilst its head is in the highest heaven, a distance of three thousand years asunder. Gabriel informed his companion that this bird was a *cock*, adding, that every species of animals had angelic representations in heaven; but that the cock was most honoured, because it was ever the first to pay morning homage to its Creator. The brilliant appearance of the bird, the splendour of the emeralds and rubies that adorned its wings, and the melody of its notes, surpass all powers of description. The crowing of this cock is heard by all beings, except men and Jins; its cessation will be one of the signs of the near approach of the resurrection. The description of this wonderful bird in the Koran is borrowed from the Talmud of Babylon, almost word for word. The Rabbinical doctors have taken the story from the Persian Simorg, to which I have alluded at the commencement of this chapter.

In Purchas we find: "In the beginning of the night (say the Jews) God causeth all the gates of heaven to be shut, and the angels stay at them in silence, and sendeth evil spirits into the world, which hurt all they meet; but after midnight they are commanded to open the same. This command and call is heard of the cocks, and therefore they clap their wings and crow to awaken men, and then the evil spirits lose their power of hurting, and in this respect the wise men have ordained them a thanksgiving to be said at cock-crowing: Blessed art thou, O God! Lord of the whole world, who hast given understanding to the cock."

The Abbé Pluchet, in his "History of the Heavens," observes:

"The cock, commonly placed by the side of Horus and Anubis, or Mercury, very plainly signified what was to be done in the morning, as the owl marked out the assemblies that were to be held in the evening. Cocks and cockrels were then made so many new monitors foretelling futurity."

Among the curious superstitious customs in which fowls are made to play a part, may be mentioned a passage in Sir Samuel Baker's "Exploration of the Nile Sources." "I was met," he says, "by the chief and several of his people, leading a goat, which was presented to me, and killed immediately as an offering close to the feet of my horse. The chief carried a fowl, holding it by the legs with its head downwards. He approached my horse, and stroked his fore-feet with the fowl, and then made a circle around him by dragging it upon the ground; my feet were then stroked with the fowl, and I was requested to stoop so as to enable him to wave the bird around my head; this completed, it was also waved around my horse's head . . . the knife put an end to its troubles, as the ceremony of welcome being completed, the bird was sacrificed, and handed to my head man.

"Before parting, a ceremony had to be performed by Katchiba. His brother was to be our guide, and he was to receive power to control the elements, as deputy magician during the journey . . . With great solemnity Katchiba broke a branch from a tree, upon the leaves of which he spat in several places. This branch, thus blessed with holy water, was laid upon the ground, and a fowl was dragged around it by the chief, and our horses were then operated upon precisely in the same manner as related above."

Schweinfurth, in his "Heart of Africa," gives the following curious auguries from cocks and hens, common to the Niam-niams, and various negro nations: "An oily fluid, concocted from a red wood called 'Bengye,' is administered to a hen. If the bird dies, there will be misfortune in war; if it survives, there will be victory.

"Another mode of trying their fortune consists in seizing a cock, and ducking its head repeatedly under water, until the

creature is stiff and senseless. They then leave it to itself. If it should rally, they draw an omen that is favourable to their design; if it should succumb, they look for an adverse issue."

The popular superstition of the cock crowing at Christmas Eve, is alluded to by Shakspeare. Leigh Hunt observes, that the poet "has touched upon Christmas Eve with a reverential tenderness, *sweet as if he had spoken it hushingly*:"

> "Some say, that ever 'gainst that season comes
> Wherein our Saviour's birth is celebrated,
> The bird of dawning singeth all night long:
> And then, they say, no sprite dares stir abroad;
> The nights are wholesome: then no planets strike,
> No fairy takes, nor witch hath power to charm,
> So hallowed and so gracious is the time."

Horatio says:

> "I have heard,
> The cock, that is the trumpet to the day,
> Doth with his lofty and shrill-sounding throat
> Awake the god of day; and at his warning,
> Whether in sea or fire, in earth or air,
> The extravagant and erring spirit hies
> To its confine; and of the truth herein,
> This present object made probation."

Prudentius, early in the fourth century, noticed the terror with which the voice of the cock inspired the wandering spirits of the night:

> "Ferunt vagantes dæmonas
> Lactus tenebris noctium
> Gallo canente, exterritos,
> Sparsim timere et credere."

It has been supposed that the song of the cock is heard on Christmas Eve, in celebration of the divine ascent from hell, which the Christians in the time of Prudentius believed to have taken place during the tranquillity of the night, when no sound was heard but that of the rejoicing bird.

The ghost of Helgi Hundisbana (the slayer of Hunding) in the Scandinavian Edda, collected in the eleventh century, assigns the crowing of the cock as the reason for his return to the hall of Odin, or the sun. And Bürger's demon horseman, in "Leonora," in correspondence with this notion, appropriately finds

that he and his infernal steed, like "the buried majesty of Denmark," must speedily depart, because the cock is heard to crow.

This widely-spread superstition is, in all probability, a misunderstood tradition of some Sabæan fable. The cock, which seems by its early voice to call forth the sun, was esteemed a sacred solar bird; hence it was also sacred to Mercury, one of the personifications of the sun. Nergal, the idol of the Cuthites, considered by Selden to be a symbol of the sun, was worshipped under the form of a cock. The anecdote of Socrates, respecting the bird sacrifice, has rendered it sufficiently notorious that the cock was sacred to Æsculapius, who was considered a solar incarnation; and the story of the metamorphosis of Alectrion, by Lucian, proves its intimate connection with this luminary in mythology.

In the "Journal du Voyage d'Espagne" (Paris, 1669), the author gives a curious legend of a cock and hen, at San Domingo de la Cálzada: "A pilgrim was tempted by a woman, who, to revenge the repulse which she received, hid the silver of the house in his wallet, and then accused him of theft. The goods were found upon him, he was hanged, and left upon the gallows. Some time afterwards, the father of the pilgrim, who was a merchant, travelled this way. Till now, he had never learnt the fate of his son, but behold the son called to him from the gallows, told him he had suffered innocently, and bade him go tell the corregidor so, who had condemned him. The corregidor was at dinner, and said he would not believe such a story unless the fowls before him came to life again. Immediately they rose in full feather." What became of the pilgrim after he was cut down, is not recorded; but his gallows was placed upon the church, and the cock and hen were put in a coop near the altar, where they had been for centuries, and were religiously believed to be the same birds.

Taylor, in his account of New Zealand, relates that a solitary turkey-cock, by some means or other, found his way to a small isle in one of the lakes adjoining Rotorua, most probably having fled from the mission station at the Ngae. This bird managed

to acquire a kind of sanctity amongst the remaining heathen of the district, who never paddled past poor Gobble's isle without leaving him an offering, and thus, though doomed to a life of celibacy, he still grew fat on the offerings of his admirers.

There is a curious tradition of cock-crowing in the legendary annals of Java; Bima being asked by Kresna if he was able in the course of one night to make an inland sea below the Teng'ger mountains, and having answered in the affirmative, Kresna challenged him to do it, telling him at the same time that it must be done before the cocks were heard to crow, or the people of the villages began to weave or beat out rice. By three o'clock in the morning his work was so far advanced, as to convince Kresna it would be completed in the prescribed time. To prevent this, therefore, Kresna immediately went, and rousing all the cocks and people of the villages, caused the former to crow, and the latter to begin to weave and beat out rice. By this manœuvre, Bima was obliged to leave off the work, which otherwise would have been completed within the fixed time.

A popular tradition in Germany was, that the devil would contract to build a house for a peasant, and to have his soul for the job; but he was to complete it before the crowing of a cock, or the peasant would go scot-free. The work was all but finished; there only remained one tile to put on the roof, when the peasant shrewdly imitated the cock's crow. All the cocks in the neighbourhood immediately took up the cry, and the fiend was baulked of his prey.

Formerly, at the well of St. Tegle, sick people who came to consult the saint brought an offering, the men a cock and the women a hen; the fowl was placed in a basket and carried around the well, then taken into the cemetery. The sick person was conveyed into the church and placed under the communion-table with a Bible on his head. He remained there some part of the day, and was carried home after giving sixpence as an offering, and leaving the bird in the church. If it died, it was supposed to have imbibed the malady of the sick person, and the cure was regarded as certain.

A very ancient custom is still preserved in Russia where a peasant family migrate to a new house in order to propitiate the house "Domovoy," or domestic spirit, to go with them to their new quarters. When they arrive at the house, they turn the fowls loose, and wait till the cock crows. If the cock refuses to crow, it is a sign of impending misfortune.

In Russia, we also find the same superstition that is current in our own country, that a cock crowing on the threshold of a house, or within the doorway, is a sign of strangers coming.

A curious story is told of the employment of fowls' and eagles' feathers to accomplish the feat of flying in the air, by an Italian named Damien, who, about 1503, came to Scotland, and pretending to alchemy, gave James IV. hopes of possessing the philosopher's stone. The king gave him an abbacy for support. That the abbot believed in his own impostures appears from his having provided himself with wings, and attempted to fly from the battlements of Stirling Castle. He fell, of course, and broke a thigh-bone. The way in which he accounted for his want of success was very singular. "The wings," he said, "were partly composed of the feathers of dung-hill fowls, and were, by sympathy, attracted to their native dung-hill; whereas, if they had consisted entirely of eagles' feathers, they would, for the same reason, have been attracted towards the heavens!" The poor abbot was, however, completely scouted.

There were some curious notions respecting domestic fowls in Derbyshire, Notts, and other places; one was for girls to peep through the key-holes of house-doors before opening them, on St. Valentine's Day, when, if fortune was good to them, and they saw a cock and a hen in company, the omen was so favourable that it might be taken for granted the person most interested would be married before the year was out.

In Ogee's "Dictionnaire Historique et Géographique de la Province de Brétagne," there is a curious account of a cock festival in Advent. "The festival (*pardon*) takes place on the first Sunday in Advent, and it is known by the name of the

'Pardon des Coqs.' Each family that day brings a cock in honour of St. Eldut. The finest one of all those that have been thus offered is confided to a hardy peasant who bears it to the top of the granite steeple, and places it on the weather-cock. After resting there for a short time the cock flies off, and all the peasants hasten to catch it, as it is supposed that the person who first catches it will have all sorts of good luck, happiness, and prosperity during the rest of the year. Four-fifths of the cocks thus offered belong to the church, and the remaining fifth to the rector of the parish."

The poor cock has been the victim of superstitious practices, more, perhaps, than any other animal, from the earliest times. Some of the ancients believed that the heart of the cock was acceptable in sacrifice, which is interpreted as relative to predictions, for Apollo, to whom the bird was consecrated, was the god of vaticination. Mr. Dalyell, in his "Darker Superstitions of Scotland," observes that during the prevalence of infectious diseases in the East, the cock forms an oblation to a sanguinary divinity; it is sacrificed at the entrance of the temples, dedicated to one corresponding to the Hecate of the Greeks; or it is killed over the bed of the invalid, who is sprinkled with its blood. The same oblation is offered by the women of Malabar. Formerly, and it may be still, a red cock was dedicated by sick persons in Ceylon to a malignant divinity, and afterwards offered as a sacrifice in the event of recovery. Though reprobated by the priests, it is frequent in certain parts of the island. At length medicine came to be administered in Europe at the crowing of the cock, which was considered superstitious. In Scotland, it will be recollected that a cock was buried alive for insanity, and the blood of a red cock was administered in a flour cake to an invalid, and that the female of this bird was burnt alive as the remedy for a distemper.

It appears that the negroes of Algiers have a practice of resorting to a spot called the Seven Fountains, the supposed head-quarters of various genii. An old negress lights a fire near the fountain, throws on it some incense, which is inhaled

by those who wish to do so, after which some cocks and hens are half-killed and thrown on the sand. If in their dying struggles they move towards the sea, the sacrifice is agreeable to the spirit invoked, and the wish of the inhalers will be accomplished. If, on the contrary, the bird dies on the spot or moves the wrong way, the assistants have to begin again.

In Hooker's "Tour in Morocco," recently published, he mentions that in a storm in the heights of the Atlas, one of his attendants cut the throat of a cock he carried, to appease the wrath of the demons of the mountains.

Ralston relates a curious custom among the Russian peasants for driving off an epidemic. The female inhabitants of a village heap up two piles of refuse at mid-day, one at each end of the street, and set them on fire at midnight. To one of these bonfires the girls, in white shifts, drag a plough, one of the number following the rest and carrying a holy picture. To the other fire a *black cock* is taken by the older women, and carried three times round the flames. Then one of the women seizes it, and runs away with it to the other end of the village, the rest following and screeching, "Ah! Ai! Adu! disappear, perish, black disease!" When she reaches the glowing heap at the other end, she flings the bird into it.

Among the superstitions of the inhabitants of British Burmah is that of divining omens from the bones of a sacrificed fowl. This is a solemn rite, and is used on all important occasions. The thigh-bones of a chicken are taken out, and after prayer, and making a condition that the bones may exactly correspond, or they may differ in some particular; that the indentations for the tendons may be like or unlike; that the bones may be even or uneven—the two bones are held up abreast of each other between the thumb and finger, and carefully examined. It requires a practised eye to read the result accurately; and there are many nice distinctions known only to the elders, who do not always agree in their readings.

In Durham there is a superstition that if any person was bewitched, the author of the evil might be discovered by the

following means: to *steal* a black hen, take out the heart, stick it full of pins, and roast it at midnight. The "double" of the witch would come and nearly pull the door down. If the "double" was not seen, any one of the neighbours who had passed a remarkably bad night was fixed upon.

In "A Defence of Judiciall Astrology, in answer to a treatise lately published by M. John Chamber," by Sir Christopher Heydon, Knight (1603), is a curious theory in connection with a hen. John Chamber asks the astrologers with an ingenuous irony, that since in a chicken there is the time of conception with those of laying and hatching, "if a figure flinger (a planetary diviner) should be asked the destinie of a hen, whether shee were to die at Shrovetide, or by the foxe, or to be threshed to death, which of these three times he would take for setting his figure?" Whereupon the knight (Sir Christopher Heydon) calls the gainsayer, Δεπτοτατων ληξων ιἐξευς, and says that to follow him in his digressions about "egges, chickens, hennes, puttockes, foxes," etc., were to show himself as vain in his answers as the other was in his questions. Still Chamber asks the astrologer whether, "if the henne hatched all her chickens at once, all would have the same destiny; or how many of them should flie away with the kite, how many die of the pippe or otherwise." Sir Christopher answers that the astrologer is better advised than to busy himself with the destiny of a hen, but he calls his mind to what he would allow was a proof of the power of the stars over the generation of animals, but what, unluckily for the honour of his science, is no proof of it to us, the equinoctial generation of "wormes, serpents, fishes, myse," and the like, by the heat of the sun without mother or egg.

THE worship of the DOVE, and the circumstances of the Deluge, were very early interwoven among the various rites and ceremonies of the Eastern world. It was esteemed the interpreter of the will of the Deity; the priests and soothsayers were called ionah, or doves, and as Thebes was originally the temple of the ark, this will account for the name.

The dove had ever been, both to Assyrians and Syrians, the special emblem of the godhead, from the time when the Ninevite sculptor typified the supreme Being by an orb, with the tail and wings of a dove (the *mîr*) hovering above the head of his sovereign, and fabled that the most illustrious of the line, Semiramis, had assumed its shape upon quitting earth, down to the commencement of our era when Propertius alludes to

"Alba Palæstino sancta columbo Syro."

But what completed the mystic importance of the emblem was the discovery made by some Christianised adept in the Kabala, that the sum of the numeral letters in its Greek name amounted to 801, and therefore the value of the word was identical with that of A and Ω, which the Lord had assumed for His own proper title upon His last manifestation in His glory.

According to an apocryphal Gospel, the Holy Ghost under the form of a dove designated Joseph as the spouse of the Virgin Mary by lighting on his head; and in the same manner (says Eusebius) was Fabian indicated as the divinely-appointed Bishop of Rome. According to a singular legend, the Holy Spirit in the form of a dove was present at the Council of Nice, and *signed the creed* that was there framed!

Ornithological forms (remarks Didron, in his "Iconographie Chrétienne") have been employed by Christianity, not merely as expressive of swiftness and velocity, but of spiritual nature and the incorporeal essence. The second idea is, however, correlative with the first, for the soul is as buoyant as the body is weighty. Angels, bodiless spirits, are represented with wings on their shoulders; they have always two, sometimes six, as is the case with the Cherubim and Seraphim.

The Church has, like the Holy Ghost, been assimilated to a dove. The pope has been allegorised, and endowed up to a certain point with the form of a bird. Dante, however, has represented not the Church, but the pope as a griffin, a fantastic creature, half-eagle and half-lion.

The dove amongst birds, from its gentle and loving nature,

in the first place, and in the second from the purity of its plumage, has been preferably selected as the image of the Holy Ghost. There are many legends on the subject. In "Gregory of Tours," we read: "While the pupils were singing psalms in the cathedral of Trèves, a dove descended from the vaulting, and flew sportively around the youthful Aredius, who was being brought up and educated by the Bishop Nicet. The dove rested on his head, intimating thereby that he was already filled with the Spirit; she afterwards descended upon his shoulder. When Aredius returned to the bishop's cell the dove followed and entered with him, and for several days refused to quit him."

At the consecration of Clovis the divine dove is said to have presided actually over the Christian destinies of France. Clovis and the Bishop of Rheims, St. Remi, proceeded in procession to the baptistry, where the chief of the Franks was to be consecrated king and made a Christian. When they arrived there, the priest, bearing the holy chrism, was stopped by the crowd, and could not reach the font. But a dove, whiter than snow, brought thither in her beak the "ampoule" (a phial of white glass) filled with chrism sent from heaven. St. Remi took the vessel and perfumed with chrism the baptismal water.

In a monastery at Redon, in Brittany, a child, dumb from his birth, implored God to heal his infirmity. One day, when he was in the field keeping the cattle of the monks, he was overpowered with sleep. On a sudden he was enveloped in a wondrous light coming from the east. In the midst of that light there appeared to him a dove of snowy whiteness; it touched his lips and caressed his face, saying to him, "I am Marcellinus." The child arose healed, and related with his own lips what he had seen and heard.

A dove (or pigeon) is considered by the Russians as a living picture (*obraz*) of the Holy Spirit, and therefore no Russian peasant will eat one.

The dove is an emblem most frequently met with upon primitive sarcophagi. It is represented carrying in its beak a

branch of palm, or olive, or piercing grapes, figuring the souls of the faithful which fly away in their innocence, dropping blood, like costly wine upon the earth.

In Badalochi's picture of St. Gregory, in the church of St. Gregory, at Rome, which commemorates a miracle, when, at the elevation of the host, it is said to have bled in the hands of the saint, to convince an unbeliever in the doctrine of transubstantiation, it will be observed that in this and other representations of St. Gregory, a dove is perched upon his shoulder, and whispering into his ear. This is commemorative of the impression that every word and action of the saint was directly inspired by the Holy Ghost, a belief first engendered by the happy promptitude of Peter, his archdeacon, who invented the story to save the beloved library of his master, which was about to be destroyed after his death by the people in a pitiful spirit of revenge; because they fancied that a famine, which had decimated them, had been brought about by the extravagance of Gregory.

It is reported of St. Robert, founder of the abbey and congregation of Chaise-Dieu, in Auvergne, that the rule of St. Benedict was brought to him by an angel, who immediately disappeared, in the form of a white dove.

In the attributes and accessories introduced into pictures of the Madonna and Child, we have the dove, as the received emblem of the Holy Spirit, hovering over the head of the Virgin. Seven doves around the head are typical of the seven gifts of the Spirit.* These characterise her as personified wisdom—the Mater Sapientiæ. Doves placed near the Virgin when she is reading, or at work in the temple, are expressive of her gentleness and tenderness.

We are told of David, Father (or Abbot) of the monastery of Rose Valley, that when he was a boy his schoolfellows de-

* In a painted window at Lincoln College, Oxford, Elisha the prophet is represented with a double-headed dove seated on his shoulder. This is the peculiar attribute of Elisha, and it becomes intelligible on referring to his petition to Elijah, when he entreated that a "double portion" of his spirit might rest upon him.

clared that they often saw a white dove teaching and advising him; and in this age every person designated for a bishop or saint was so attended when officiating, and the dove continued until the service was finished. In the old woodcuts of the "Golden Legend," the popes are uniformly distinguished by a dove whispering in their ears.

When Duke Henry of Breslau took the city of Cracow, he entered the cathedral, and kneeling before the altar of the Virgin, returned his grateful thanks. On rising he saw a dove flying about, and remarked that it flew towards a pillar in the church, and pecked at the stone ornaments with which it was decorated. The duke picked up a small piece of gold which fell from the top of the pillar, and remarked that there might be more. A ladder was sent for, and on searching the part where the dove had been scratching, a hole in the pillar was found to contain a hoard of gold pieces, to the value of fifty thousand marks.

In the "Legend of the Holy Grail" it is stated that on every Good Friday a dove descended from heaven, bearing an oblation which it laid before the Grail.

A "dove" legend is attached to Breedon church, in Lincolnshire, which stands alone on the top of a high hill, with the village at its foot. They began building it within the village, but the site was changed, because, it was said, every night the stones laid during the day were carried up to the hill-top by doves.

Herodotus mentions a myth of the two black doves, which he says he heard from the priests at Thebes, relative to the first founders of the oracles of Dodona and Ammon. "Two black doves flew away from Egyptian Thebes, and while one directed its flight to Libya, the other came to them. She alighted in an oak, and, sitting there, began to speak with a human voice, and told them that on the spot where she now was there should henceforth be an oracle of Jove. They understood the announcement to be from heaven, so they set to work at once and erected the shrine. The dove which flew to

Lybia bade the Libyans to establish there the oracle of Ammon. This likewise is an oracle of Jupiter." Herodotus adds as his opinion, that the Dodonæans called women the doves because they were foreigners, and seemed to make a noise like birds.

The dove as a harbinger of good news is alluded to in one of Martial's epigrams :

> "A dove soft glided through the air
> On Aretulla's bosom bare.
> This might seem chance, did she not stay,
> Nor would, permissive, wing her way.
> But, if a pious sister's vows
> The master of mankind allows,
> This envoy of Sardoan skies
> From the returning exile flies."

It is related of St. Francis of Assisi that of all living creatures he loved best the dove. One day he met in his road a young man on his way to Siena to sell some doves which he had caught in a snare ; and St. Francis said to him : "O good young man! these are the birds to whom the Scripture compares those who are pure and faithful before God. Do not kill them, I beseech thee, but give them rather to me." And when they were given to him, he put them in his bosom, and carried them to his convent at Ravacciano, where he made for them nests, and fed them every day, until they became so tame as to eat out of his hand. The young man had also his recompense, for he became a friar, and lived a holy life from that day forth.

It is related of St. Nicholas that he never tasted animal food. In his last illness, when weak and wasted from inanition, his brethren brought him a dish of doves to restore his strength. The saint reproved them, and painfully raising himself on his couch, stretched his hand over the doves ; thereupon they rose from the dish and flew away.

This legend is the subject of a small, but very pretty picture, by Garofalo.

Roger of Wendover, and others, relate, in the legend of St. Kenelm, that the murder of the saint was miraculously notified at Rome by a white dove alighting on the altar of St. Peter's

church, bearing a scroll in her bill, which she let fall. The scroll contained, among other things, the following lines:

"In Clente cou bache
Kenelm kine-bearn,
Lith under thorne
Havedes bereaved."

[Clente is the name of a place, a wood, according to the "Golden Legend;" bach, or bache, signifies a bottom. In Butler's "Lives of the Saints," the above lines are rendered:

"In Clent cow-pasture, under a thorn,
Of head bereft, lies Kenelm, king-born."]

IN the "Gesta Romanorum" there is a pretty story of a NIGHTINGALE who befriended a knight imprisoned in a dreary fortress. He had no light but a little window, "whereat scant light shone in, that lighted him to eat such simple meat as the keeper brought him; wherefore he mourned greatly, and made sorrow that he was thus fast shut up from the sight of men. Nevertheless, when the keeper was gone, there came daily a nightingale in at the window, and sung full sweetly, by whose song this woful knight was sometimes fed with joy; and when the bird left off singing, then would she flye into the knight's bosome, and there this knight fed her many a day, of the victual that God sent him. It befel after upon a day, that the knight was greatly desolate of comfort. Nevertheless, the bird that sate in his bosome fed upon kernels of nuts, and thus he said to the bird: 'Sweet bird, I have sustained thee many a day, what wilt thou give me now in my desolation to comfort me? Remember thyself well, how that thou art the creature of God, and so am I also, and, therefore, help me now in this great need.' When the bird heard this she flew from his bosome, and tarried from him three days; but the third day she came again, and brought in her mouth a precious stone, and laid it in the knight's bosome. And when she had so done, she took her flight and flew from him again. The knight marvelled at the stone, and at the bird, and forthwith he took the stone in

his hand, and touched his gyves and fetters therewith, and presently they fell off. And then he arose and touched the doors of his prison, and they opened, and he escaped and ran fast to the Emperor's palace. When the keeper of the prison perceived this, he blew his horn thrice, and raised up all the folk of the city, and led them forth, crying with an high voice, 'Lo! the thief is gone; follow we him all.' And with that he ran before all his fellows to the knight. And when he came nigh him the knight bent his bow and shot an arrow, wherewith he smote the keeper in the lungs, and slew him; and then ran to the palace, where he found succour against the law."

There is another story of a nightingale, with the accustomed moral, in the "Gesta Romanorum." It is entitled, "Of hearing good Counsel." "An archer, catching a little bird called a nightingale, was about to put her to death. But, being gifted with language, she said to him: 'What will it advantage you to kill me? I cannot satisfy your appetite. Let me go, and I will give you three rules, from which you will derive great benefit, if you follow them immediately.'

"Astonished at hearing the bird speak, he promised her liberty on the conditions thus stated. 'Hear, then,' said she: 'never attempt impossibilities; secondly, do not lament an irrecoverable loss; thirdly, do not credit things that are incredible. If you keep these three maxims with wisdom, they will infinitely profit you.' The man, faithful to his promise, let the bird escape. Winging her flight through the air, she commenced a most exquisite song; and, having finished, said to the archer: 'Thou art a silly fellow, and hast to-day lost a great treasure. There is in my bowels a pearl bigger than the egg of an ostrich.' Full of vexation at her escape, he immediately spread his nets and endeavoured to take her a second time, but she eluded his art. 'Come into my house, sweet bird,' said he, 'and I will show thee every comfort. I will feed thee with my own hands, and permit thee to fly abroad at pleasure.' The nightingale answered: 'Now am I certain thou art a fool, and

payest no regard to the counsel I gave thee, "regret not what is irrecoverable." Thou canst not take me again, yet thou hast spread thy snares for that purpose. Moreover, thou believest that my bowels contain a pearl larger than the egg of an ostrich, when I myself am nothing near that size! Thou art a fool, and a fool thou wilt always remain!' With this consolatory assurance she flew away. The man returned sorrowfully to his own house, but never again obtained a sight of the nightingale."

The moral of this story is that the archer is any Christian; the nightingale is Christ; and man attempts to kill him as often as he sins.

It is recorded of St. Francis that as he was sitting with his disciple Leo, he felt himself penetrated with joy and consolation by the song of the nightingale, and he desired his friend Leo to raise his voice and sing the praises of God in company with the bird; but Leo excused himself on account of his bad voice; upon which the saint himself began to sing; and when he stopped, the nightingale took up the strain, and thus they sang alternately until the night was far advanced, and Francis was obliged to stop because his voice failed. Then he confessed that the little bird had vanquished him; he called it to him, thanked it for its song, and gave it the remainder of his bread; and having bestowed his blessing on it, the creature flew away. Here we have a version of the antique legend of the Thessalian shepherd and the nightingale, but there the bird is vanquished and dies; in this legend of St. Francis the lesson of humility is given to the man.

There are no nightingales at Havering-at-Bower, says the legend, because Edward the Confessor, being interrupted there in his meditations, prayed that their intrusive song might never be heard again. This does not, however, appear to be correct, for in a work by the incumbent of Havering, the Rev. R. B. Faulkner, it is stated that the sweet notes of the nightingale are still heard in the village.

As a portent of love, we have Milton's exquisite sonnet to the nightingale:

"O Nightingale, that on yon bloomy spray
Warblest at eve, when all the woods are still;
Thou with fresh hopes the lover's heart doth fill,
While the jolly Hours lead on propitious May,
Thy liquid notes that close the eye of day,
First heard before the shallow cuckoo's bill
Portend success in love. O, if Jove's will
Have linked that amorous power to thy soft lay,
Now timely sing, ere the rude bird of hate
Foretell my hopeless doom in some grove nigh;
As thou, from year to year, hast sung too late
For my relief, yet hadst no reason why;
Whether the Muse or Love call thee his mate,
Both them I serve, and of their train am I."

Faber, in the "Cherwell Water Lily," gives an angelic character to the strains of the nightingale:

"I heard the raptured nightingale
Tell from yon elmy grove his tale
Of jealousy and love,
In thronging notes that seem'd to fall
As faultless and as musical
As angels' strains above.
So sweet, they cast on all things round
A spell of melody profound;
They charmed the river in its flowing,
They stay'd the night-wind in its blowing,
They lull'd the lily to her rest,
Upon the Cherwell's heaving breast."

The classical fable of the unhappy Philomela may have given the origin to the conception that the nightingale sings with its breast impaled upon a thorn. In a sonnet by Sir Philip Sidney we have:

"The nightingale, as soon as April bringeth
Unto her rested sense a perfect waking,
While late bare earth, proud of her clothing, springeth,
Sings out her woes, *a thorn her song-book making;*
And mournfully bewailing
Her throat in tunes expresseth,
While grief her heart oppresseth,
For Tereus o'er her chaste will prevailing."

The earliest notice of this myth by an English poet is, probably, that in the "Passionate Pilgrim" of Shakspeare:

"Everything doth banish moan,
Save the nightingale alone.
She, poor bird, as all forlorn,
Lean'd her breast up till a thorn,
And there sung the dolefull'st ditty,
That to hear it was great pity."*

THERE is a sweet legend of the ROBIN and the origin of its red breast. When our blessed Lord was bearing His cross up Calvary, He was weak from the loss of blood, and the agony of the thorns pressing into His brow. A robin, moved with love to his Creator, tried to extract one of the thorns, and in doing so, wounded his own breast, which, previous to this, had been brown. To commemorate the little bird's tender pity, his descendants all bear the red breast.†

* I cannot forbear quoting the well-known exquisite words in Walton's "Angler" on the nightingale; who "breathes such sweet, loud music out of her little instrumental throat, *that it might make mankind to think miracles are not ceased.* He that at midnight, when the very labourer sleeps securely, should hear, as I have very often, the clear airs, the sweet descants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted above earth, and say, Lord, what music hast thou provided for the saints in heaven, when thou affordest bad men such music on earth?"

† Horace Marryat, in his interesting "Residence in Jutland," relates the following legend as current in Denmark: "It was on that fearful Friday when our Saviour hung in his agony upon the cross, when the sun was turned into blood, and darkness was upon all the earth, that three birds, flying from east to west, passed by the accursed hill of Golgotha. First came the lapwing; and when the bird saw the sight before him, he flew round about the cross, crying in his querulous tone, 'Piin ham! piin ham! Torment him! torment him.' For this reason the lapwig is for ever accursed, and can never be at rest; it flies round and round its nest, fluttering and uttering a plaintive cry; in the swamps its eggs are stolen. Then came the stork, and the stork cried in its sorrow and its grief for the ill deed done, 'Styrk ham! styrk ham! Give him strength! give him strength!' Therefore is the stork blessed, and wherever it comes it is welcome, and the people love to see it build upon their houses; it is a sacred bird and for ever unharmed. Lastly came the swallow, and when it saw what was done, it cried, 'Svał ham! svał ham! Refresh him! cool him!' So the swallow is most beloved of the three; he dwells and builds his nest under the very roofs of men's houses, he looks into their very windows, and watches their doings, and no man disturbs him either on the palaces or the houses of the poorest peasants. For this reason, as you travel in Denmark, you will observe the swallows' nests remain undisturbed; no one would

Some pretty lines on this legend of the robin were written by Bishop Doane, of New Jersey:

"Sweet robin, I have heard them say
That thou wert there upon the day
That Christ was crowned in cruel scorn,
And bore away one bleeding thorn—
That so, the blush upon thy breast
In shameful sorrow was imprest;
And hence thy genial sympathy
With our redeem'd humanity.

"Sweet robin! would that I might be
Bathed in my Saviour's blood like thee;
Bear in my breast, whate'er the loss,
The bleeding blazon of the cross,
Live ever with thy loving mind,
In fellowship with humankind;
And take my pattern still from thee,
In gentleness and constancy."

A Welsh legend relates that the robin bears daily in his bill a drop of water to quench the flame of the infernal pit, and that in so doing he gets his feathers scorched, and has thus acquired the name of red-breast. Mr. MacCulloch states that he was told by an old woman, a native of Guernsey, that the robin was the first that brought fire to that island. In crossing the water his feathers were singed, and his breast has remained red ever since.

The robin alone, of all birds, enjoys immunity from the ready gun of the Alpine herdsman, who believes that his cows would give red milk if a robin were killed within his pasture-ground. In France this immunity of the robin is universal, while the Brtéon peasant looks upon the bird with positive veneration. In the "Foyer Bréton," of Souvestre, is a sweet legend of Jean Rougegorge.

"How badly you write," said a schoolmaster to one of his

---

dream for a moment of scratching them down, or destroy them as we do in England."

To this tradition the Swedes add a fourth bird, the turtle-dove, who, perching on the cross in its anguish, cried, "Kurrie! Kurrie! Kurrie!" (Lord! Lord!). Since that day the dove has never been glad, but flies through the forest still repeating its sad notes.

pupils, who gave for explanation that he once had a robin die in his hand, and the saying is, that in such a case the hand will always shake.

The ill-luck attending the killing of a robin is thus stated in West Riding lore. A correspondent of "Notes and Queries" (fourth series, vol. viii. p. 505) remarks: "I took the following down from the mouth of a young miner: 'My father killed a robin, and had terrible bad luck after it. He had at that time a pig which was ready for pigging; she had a litter of seven, and they all died. When the pig was killed the two hams went bad; presently three of the family had a fever, and my father himsen deed of it. The neighbours said it was all through killing the robin.'"

In "Six Pastorals," by George Smith (1770), the following occurs:

> "I found a robin's nest within our shed,
> And in the barn a wren has young ones bred;
> I never take away their nest, nor try
> To catch the old ones, lest a friend should die.
> Dick took a wren's nest from the cottage side,
> And ere a twelvemonth pass'd his mother dy'd."

In Derbyshire, among many other places, it is believed that the catching and killing of a robin, or taking the eggs from the nest, is sure to be followed by misfortune, such as the death of cattle, the blight of corn, etc. The folks say:

> "Robins and wrens
> Are God's best cocks and hens.
> Martins and swallows
> Are God's best scholars."

There is a curious superstition in Cheshire that if a *martin's* nest be destroyed on a farm, the cows will give milk tainted with blood. In Yorkshire, if a robin is killed, it is supposed that one of the cows belonging to the person, or family of the person, will give bloody milk. Formerly at Walton-le-Dale, if a farmer killed a swallow, it was believed that his cows would yield blood instead of milk.

This superstition is prevalent in the greater part of Switzerland.

> "Cov'ring with moss, the dead's unclosed eye,
> The little redbreast teacheth charitie."

This covering of the graves is a tender tradition. The wren was supposed to join the robin in these pious duties; thus Webster, in his "Tragedy of Vittoria Corombona" (1612), says:

> "Call for the robin redbreast and the wren,
> Since o'er shady groves they hover,
> And with leaves and flowers do cover
> The friendless bodies of unburied men."

There is a legend in which the robin is made to symbolise the resurrection. The bird belonged to St. Serf, with whom it was a special favourite:

> "It join'd his orisons at prime,
> And caroll'd hymns at vesper-time."

An ill-fortune befell the songster. During a temporary absence of the saint, some of his pupils while at play got hold of it, and without meaning mischief, in their eagerness killed it. Terrified at this, they tried to throw the blame on another pupil—Kentigern, a meek and pious youth, to whom St. Serf was greatly attached. Thinking from this that he would be spared the punishment they would otherwise receive, they placed the dead bird in his hands and ran off. Kentigern

> "Breathes with meek lips the hallow'd name,
> Invokes the Pow'r Divine to bless
> His act of filial tenderness.
> Then o'er the bird doth rev'rent trace
> The emblem of redeeming grace,
> A moment—and the limbs unite,
> The glazed eyes waken into light,
> The crimson breast glows bright again,
> No mark of torture or of pain,
> No feather ruffled—all is gay
> As in the bird's best holiday."

St. Kentigern became the founder of Glasgow Cathedral, and it was customary, long afterwards, on his natal day for the choristers to sing:

"Garrit ales pernecatus
Cocus est resuscitatus
Salit vervex trucidatus
Amputato capite !"

In the arms of the City of Glasgow, a little bird is figured, which we hope is the robin resuscitated by St. Kentigern; the sentimental idea is, at least, pleasing.

Dr. Bastwick, the victim of Archbishop Laud's vengeance on account of a severe satire on his clerical pride, etc., was ordered to be sent to Scilly (1637), "Where," says Prynne, "many thousands of robin redbreasts (none of which birds were ever seen in those islands before nor since), newly arrived at the castle there the evening before, welcomed him with their melody; and within one day or two after, took their flight from thence, no man knows whither."

In all probability, Bastwick regarded these birds as a sign of his future deliverance from his persecutors, and in this he was not mistaken.*

THE story of the contest for the crown, in which the WREN outwitted the eagle, is traditional in Germany, France, Ireland, and other countries. It seems that the birds all met together one day, and settled among themselves that whichever of them could fly highest, was to be the king of them all. As they were starting, the wren, unknown to the eagle, perched himself on his tail. On the birds flew, and the eagle soared far above the others, until tired, he perched himself on a rock, and declared that he had gained the victory. "Not so fast," cried

* I cannot resist, though *hors de la ligne*, quoting the beautiful sentiment on the robin, in Warwick's "Spare Minutes:" "As oft as I heare the Robin-red-breast chaunt it as cheerfully in September, the beginning of Winter, as in March the approach of the Summer, why should not wee (thinke I) give as cheereful entertainment to the hoary-frosty hayres of our age's winter, as to the primroses of our youth's spring? Why not to the declining sunne in adversity as (like Persians) to the rising sunne of prosperity? I am sent to the ant, to learne industry; to the dove, to learne innocency; to the serpent, to learne wisdome; and why not to this bird, to learn equanimity and patience, and to keepe the same tenour of my minde's quietnesse, as well at the approach of the calamities of winter, as of the spring of happinesse?"

the wren, getting off the tail and springing above the eagle, "you have lost your chance, and I am king of the birds. The eagle, angry at the trick played upon him, gave the wren as he came down a smart stroke with his wing, from which time the wren has never been able to fly higher than a hawthorn-bush. This story is told with a different conclusion in Germany, where the wren is called hedge-king (*Zaunkönig*). According to this version, the tricky wren was imprisoned in a mouse-hole, and the owl was set to watch before it, whilst the other birds were deliberating upon the punishment to be inflicted on the offender; but the owl fell asleep, and the prisoner escaped. The owl was so ashamed, that he has never ventured to show himself by daylight.

It is said that the first appearance of this story is in a collection of beast-fables, composed by a rabbi in the thirteenth century. But the resemblance between the wren story, as it is told in Germany or in Ireland, and the story of a linnet as told by the Ojibwas of North America, is so striking a testimony of the way in which closely similar tales are framed independently, that the two stories are worth comparing.

According to the Ojibwa legend, the birds met together one day to try which could fly the highest. Some flew up very swift, but soon got tired, and were passed by others of stronger wings. But the eagle went up above them all, and was ready to claim the victory, when the grey linnet, a very small bird, flew from the eagle's back, where it had perched unperceived, and being fresh and unexhausted, succeeded in going the highest. When the birds came down and met in council to award the prize, it was given to the eagle, because that bird had not only gone up nearer to the sun than any of the larger birds, but it had carried the linnet on its back. For this reason the eagle's feathers became the most honourable marks of distinction a warrior could bear.

Colonel Vallancey, in his "Collectanea de Rebus Hibernicis," speaking of the wren as the augur's favourite bird, says that the Druids represented it as the king of all birds. The supe:-

stitious regard shown to it by the peasantry gave great offence to our first Christian missionaries, and led to the birds being hunted and killed.

In France the wren is called *roitelet* (little king), and also *poulette au bon Dieu*, "God's little hen." To kill it or rob its nest would bring down lightning on the culprit's dwelling. Robert Chambers, in "Popular Rhymes," says:

> "Malisons, malisons, mair than ten
> That harry the Ladye of Heaven's hen."

Sonnini, in his "Travels," says: "While I was at La Ciotat (near Marseilles) the particulars of a singular ceremony were related to me which takes place every year at the beginning of Nivose (end of December). A numerous body of men, armed with swords and pistols, set off in search of a very small bird, which the ancients called troglodytes. When they have found it (a thing not difficult, because they always take care to have one ready), it is suspended on a pole, which two men carry on their shoulders, as if it were a heavy burthen. This whimsical procession parades around the town; the bird is weighed in a great pair of scales, and the company sit down to table and make merry."

At Carcasonne the wren was carried about on a staff adorned with a garland of olive, oak, and mistletoe.

In the Isle of Man the wren is believed to be a transformed fairy. The ceremony of hunting the wren is founded on an ancient tradition. A fairy of uncommon beauty once exerted such undue influence over the male population that she seduced numbers at various times to follow her footsteps, till by degrees she led them into the sea, and they perished. A knight-errant laid a plot to destroy the siren, which she only escaped by assuming the form of a wren. But though she evaded punishment at that time, a spell was cast upon her by which she was condemned to re-animate the same form every succeeding New Year's Day, until she should perish by a human hand. In consequence of this legend every man and boy in the island devotes the hours from the rising to the setting of the sun, on each re-

turning anniversary, in the hope of extirpating the fairy. Woe to the wrens which show themselves on that fatal day; they are pursued, pelted, fired at, and destroyed without mercy. Their feathers are preserved with religious care, for it is believed that every one of the relics gathered in the pursuit is an effectual preservation from shipwreck for the ensuing year, and the fisherman who should venture on his occupation without such a safeguard, would by many of the natives be considered very foolhardy. This story shows that the Celts of Man looked upon the wren as a divine being transformed, and that they hunted the bird for the sake of its talismanic feathers.

Aubrey, in his "Miscellanies," gives the following account of the origin of wren-hunting as practised by the Irish. Speaking of the last battle fought in the North of Ireland between the Protestants and the Papists, he says: "Near the same place a party of the Protestants had been surprised sleeping by the Popish Irish, were it not for several wrens that just awakened them by dancing and pecking on the drums, as the enemy were approaching. For this reason the wild Irish mortally hate these birds to this day, calling them the devil's servants, and killing them wherever they catch them. They teach their children to thrust them full of thorns; you'll see sometimes on holidays a whole parish running like madmen, from hedge to hedge, a wren-hunting."

IN bird annals, the CUCKOO stands almost pre-eminent. Aristotle refuted the fable that this bird was, at a certain period, changed into a hawk, originating, probably, from its change of plumage.* A mode of divination by the cuckoo is

* At a meeting of the British Association at Newcastle-on-Tyne (1863), the Rev. H. B. Tristram said: "The gentlemen of Durham and Northumberland believed that the hedgehog ate the partridge eggs; and so great was the ignorance of natural history, that a short time ago when he remonstrated with a man for shooting a cuckoo, the defence was that it was well known that sparrow-hawks turned into cuckoos in the summer."

This belief must have prevailed in Sweden, for Linnæus says of the *Cuculos canorus*, in his *Regnum Animale*, "in falconem transformari perperam asseritur."

given in an old chap-book, called the "Golden Cabinet, or the Complete Fortune Teller:" "When you walk out in the spring, as soon as you hear the cuckoo, sit down on a bank, or other convenient place, and pull your stockings off, saying, 'May this to me, now happy be.' Then look between your great toe and the next, you'll find a hair that will easily come off. Take and look at it, and of the same colour will that of your lover be; wrap it in a piece of paper, and keep it ten days carefully; then, if it has not changed, the person will be constant; but if it has, you are fluttered."

The same superstition prevails in Ireland, and in some parts of England, that any young person on first hearing the cuckoo, will find a hair of the colour of their sweetheart's adhering to their stocking, if they will at once take off their *left* boot and examine it carefully.

Gay, in his "Shepherd's Week" (pastoral iv.), says:

"When first the year I heard the cuckoo sing
And call with welcome note the budding spring,
I straightway set a-running with such haste,
Deborah that won the smock scarce ran so fast;
Till spent from lack of breath, quite weary grown,
Upon a rising bank I sat adown,
Then doff'd my shoe, and by my troth, I swear,
Therein I spy'd this yellow frizzled hair,
As like to Lubberkin's in curl and hue,
As if upon his comely pate it grew.
With my sharp heel I three times mark the ground,
And turn me thrice around, around, around."

A modern superstition is connected with hearing the cuckoo for the first time; the hearer, on running round in a circle, insures a freedom from idleness during the year. Probably an incentive to early rising. In Norfolk there is a belief that an unmarried person will remain single as many years as the cuckoo when first heard utters its call.

At the first call of the cuckoo, a German peasant does the same thing as when he hears thunder the first time in the year; he rolls himself two or three times on the grass, thinking himself thereby insured against pains in the back throughout the

rest of the year, and all the more so if the bird continues its cry whilst he is on the ground.

Cæsarius (A.D. 1222) tells of a convert who was about to become a monk, but changed his mind on hearing the cuckoo's call, and counting twenty-two repetitions of it. "Come," said he, "I have certainly twenty-two years still to live, and why should I mortify myself all that time? I will go back to the world, enjoy its delights for twenty years, and devote the remaining two to penitence."

In the English invocation,

> "Cuckoo, cherry-tree,
> Good bird, tell me
> How many years I have to live?"

Is the cherry-tree merely brought in to make rhyme, or is there any allusion in it to the three full meals of cherries which, it is said, the bird must eat before it leaves off crying?* In Sweden, girls bid the cuckoo sit on a bough, and tell them for certain how many years they are to remain unmarried. If the bird cries more than ten times, they say it sits upon a foolish or bewitched bough, and they pay no heed to its augury. In that country it is also of much importance from what quarter of the heavens the cuckoo's voice is first heard in spring. Heard from the north, the unlucky side, it portends a year of sorrow to the hearer; from the east and west it betokens luck, and from the south it gives promise of a good butter year.

The cuckoo's oracles were believed by the Poles to be actually given by the great god Zywie, the life-giver, who transformed himself into the bird on purpose to utter them.

If the first note of the cuckoo comes upon you when you have no money in your pocket, that is held, both in Germany and England, to portend want of money throughout the year.

* Two of Wright's "Latin Stories" (Percy Society) turn upon this subject: "41, De Cuculo, and 84, De Muliere in extremis quæ dixit 'Kuckue.'" In the latter the dying woman says, "Ego non moriar ante xii. annos; audivi cuculum qui dixit mihi;" and she gasps out "Kuckue" with her latest breath.

On the contrary, he that has coin in his pocket at that critical moment, and does not forget to turn it, will have plenty.

A valuable virtue is attributed to cuckoos in keeping off those abominations of a household, the fleas. In Hill's "Naturall and Artificiall Conclusions" (1650) we find: "A very easie and merry conceit to keep off fleas from your beds or chambers. Pliny reporteth that if, when you first hear the cuckow, you mark well where your first foot standeth, and take up of that earth, the fleas will by no means breed, either in your house or chamber, where any of the same earth is thrown or scattered."* This belief still exists in some parts of France.

In the ancient Pharmacopœia the cuckoo was of great use. Pliny tells us that if it be wrapped in a hare-skin and applied to the patient, it will produce sleep; and Rodoletius notices its ashes as good against disorders of the stomach.

Superstition gave to the frothy nidus of *Tettigonia spumaria* the name of cuckoo-spittle, and it was supposed that a bird was hatched in it. This cuckoo-spittle, under the name of witches'-butter, was one of the proofs that consigned numbers of women and children to death at Mohrah, in Sweden, in 1670.

According to the ancients, Jupiter carried on his love intrigues under different shapes, such as a bull, a swan, an eagle, a golden shower, etc.; but he chose to woo Juno in the guise of a cuckoo. A seated image of the goddess shows a cuckoo upon her wand. In a bas-relief representing the marriage of Jupiter and Hera, a cuckoo sits upon the god's sceptre, and the mountain which was the scene of their union had its name changed from Thromax, or Thornax, to Oros Kokkugion—Cuckoo mountain. Bacon is very harsh in his expressions against the poor bird, calling it ignoble, ridiculous, a wretched, wet, weather-beaten, affrighted, trembling, and half-starved creature. From hence he draws the moral, "that men should not be conceited of themselves, and imagine that a discovery of their excellences will always render them acceptable, etc."

* Pliny ("Nat. Hist.," xxx. 25): "Aliud est cuculo miraculum, quo quis loco primo audiat illam, si dexter pes circumscribatur, ac vestigium id effodiatur, non gigni pulices, ubicumque spargatur."

"If you wish to know," says Horace Marryat, in his "Jutland and the Danish Isles," "why the cuckoo builds no nest of its own, I can easily explain it according to the belief in Denmark. When in early spring-time the voice of the cuckoo is first heard in the woods, every village girl kisses her hand, and asks the question: 'Cuckoo! cuckoo! when shall I be married?' And the old folks, borne down with age and rheumatism, inquire: 'Cuckoo! when shall I be relieved from this world's cares?' The bird, in answer, continues singing 'Cuckoo!' as many times as years will elapse before the object of their desires will come to pass. But as many old people live to an advanced age, and many girls die old maids, the poor bird has so much to do in answering the questions put to her, that the building season goes by; she has no time to make her nest, but lays her eggs in that of the hedge-sparrow."

In a Servian popular song, it is said that a sister wept incessantly over her brother's grave; but her tears at last became intolerable to the deceased, because he was detained on earth by her excessive grief, and suffered great torment. He cursed her, therefore, and in consequence of his malediction she was changed into a cuckoo, so that she might always lament for herself.

The cuckoo is regarded with much respect in Slavonic lands. In the old Polish "Chronicle of Prokosz," it is stated that the people believed that the god Zywie, the Lord of Life, used to transform himself into a cuckoo, in order to address the faithful with ominous voice. The name of the cuckoo is associated with a singular custom of great antiquity. A few weeks after Easter—generally during the seventh week, the time of the Semic festival—the village women and girls meet together in some spot in the woods, and there fasten to a bough a figure made of shreds and flowers, supposed to resemble a cuckoo, and underneath it they hang the little pectoral crosses which all Russians wear. Sometimes, instead of this, they pull up by the roots the plant called "cuckoo-grass," dress it up in a shift, and then bury it in the earth underneath two semicircles of wood,

set cross-ways, which they cover with handkerchiefs, and on which they hang crosses. In some parts of the country they place a small cross on the figure itself, and sing:

"Gossips, darlings,
Become gossips, love each other, make presents to each other."

This is called the "Christening of the Cuckoo."

Some Cornishmen built a wall round the cuckoo to prevent that bird from leaving the county, and thus to insure an early spring. When built, the bird flew out, crying "Cuckoo! cuckoo!" So they said: "If we had put one course more on the wall we should a' kept it."

The same is reported of a village of ancient renown in Notts, alluded to in the following little "Mery Tale," reprinted by Mr. J. O. Halliwell: "On a time the men of Gotham fain would have *pinn'd in* the cuckow, whereby she should sing all the year; and in the midst of the town they had a hedge made round in compass, and they had got a cuckow, and put her into it, and said to her, 'Sing here, and you shall lack neither meat nor drink all the year.' The cuckow, when she perceived herself encompassed within the hedge, then flew away. 'A vengeance on her!' said the wise men. 'We made not our hedge high enough.'"

ONE of the most extraordinary birds, to whom many superstitions are attached, is the MAGPIE; essentially, of all the feathered tribe, "the knowing one." The variety of its claims to popular credulity is remarkable. In many parts of our own country it is a belief that to see two birds brings sorrow; in others joy. *One* magpie foretells misfortune, which can, however, be obviated by pulling off the hat and making a polite bow to the bird. In Lancashire the saying is:

"One for anger, two for mirth,
Three for a wedding, four for a birth,
Five for rich, six for poor,
Seven for a witch, I can tell you no more."

In the north the magpie is thus addressed:

"Magpie, magpie, chatter and flee,
Turn up thy tail, and good luck fall me."

Mr. Henderson, in his "Notes on the Folk-Lore of the Northern Counties of England and the Border," gives the following anecdote upon the magpie: "Well do I remember, when a boy ten or twelve years old, driving an old lady in a pony-carriage to visit a friend in a secluded part of the county of Durham. Half our journey was made, when, without a word of warning, the reins were suddenly snatched out of my hands, and the pony brought to a stand. Full of astonishment, I looked to my companion for some explanation of this assault on my independence; I saw her gazing with intense interest on a magpie then crossing the road. After a pause of some seconds she exclaimed, after a sigh, 'Oh, the nasty bird! Turn back! turn back!' And back we turned."

The same superstition is still current in various parts of France. It is the usual habit of the peasants to cross themselves at the sight of a single "chattering pie."

Magpies are mysterious everywhere. A lady living near Carlstad, in Sweden, grievously offended a Finn woman who came into the court of her house asking for food. The woman was told "to take that magpie hanging upon the wall, and eat it. She took the bird and disappeared, with an evil glance at the lady who had been so ill advised as to insult a Finn, whose magical powers, it is well known, far exceed those of the gipsies. Nothing happened for a time; but by-and-by the lady began to observe that wherever she went one or two magpies always made their appearance in her path. Presently the number increased, and the lady, who at first had been amused, became troubled, and tried to drive them away by various devices. All was to no purpose. She could not move without a large company of magpies; and they became at length so daring as to hop on her shoulder, pull her dress, and peck at her feet when she walked. Disconcerted at this, she shut herself in her house; but the magpies were always waiting at the door, and hopped in whenever it was opened. Then she took to her bed in a room

with closed shutters, although even this was not an effectual protection, for the magpies kept tapping at the shutters day and night. The death of the lady is not recorded; but it is fully expected that, die when she may, all the magpies of Wermland will be present at her funeral.

A story in the "Knight of La Tour-Laundry," relates how a magpie told a man that his wife had eaten an eel which he was fattening in a pond in his garden for himself and friends. The wife tried to excuse herself by saying the otter had eaten it; but the husband told her he knew better, as he had heard about it from the magpie. In revenge, the lady and her maid plucked the bird's feathers off, saying: "Thou hast discovered us of the eel." Ever afterwards the magpie repeated this to anyone whom he saw with a bald head.

Lady Morgan, in "Italy," describing the Casa Strozzi, at Florence, mentions the lofty Doric column which was raised to commemorate the defeat of Pietro Strozzi, and the taking of Siena by the tyrannic conqueror of both, Cosmo I., in 1564. This column is surmounted by a figure of Justice. This is the scene of the tragical story of the popular drama, the "Gazza Ladra." A noble lady, who resided in a house which still stands opposite to this column, lost a valuable pearl necklace, and one of her waiting-women (a very young girl) was accused of the theft. Having solemnly denied the fact, she was put to the torture. Unable to support its terrible infliction, she acknowledged she was guilty, and without further trial was hung. Shortly afterwards, Florence was visited by a tremendous storm. A thunderbolt fell on the figure of Justice and split the scales, one of which fell to the earth, and with it came the ruins of a magpie's nest, containing the pearl necklace!*

* One of the curiosities of the Canterbury Collection of MSS. is one (*circa* 1200) containing a statement of grievances of the monks of Rochester against the acts of their bishop, Gilbert Glanvil. This manuscript is the subject of an interesting bird-story. Many years ago, a minor canon, walking in his garden, heard a great clamour in the air; looking up, he saw some jackdaws disputing for a piece of something which seemed to them fit for nest-building. In the heat of their quarrel they dropped the

The half-nest of the magpie is accounted for by a rural ornithological legend. Once on a time, when the world was very young, the magpie, by some accident or another, although she was quite as cunning as she is at present, was the only bird that was unable to build a nest. In this perplexity she applied to the other members of the feathered race, who kindly undertook to instruct her. So, on a day appointed, they assembled for that purpose, and the materials having been collected, the blackbird said, "Place that stick there," suiting the action to the word, as she commenced the work, "Ah!" said the magpie, "I knew that afore." The other birds followed with their suggestions, but to every piece of advice the magpie kept saying, "Ah! I knew that afore." At length, when the birdal habitation was half-finished, the patience of the company was fairly exhausted by the pertinacious conceit of the magpie, so they all left her, with the united exclamation, "Well, Mistress Mag, as you seem to know all about it, you may finish the nest yourself." Their resolution was obdurate and final, and to this day the magpie exhibits the effects of partial instruction by her incomplete abode.

Of all living creatures in Russia, magpies are those whose shapes witches like best to take. The wife of the false Demetrius, according to popular poetry, escaped from Moscow in the guise of a magpie. As a general rule, no such bird is ever seen in that city, its race having been solemnly cursed by the Metropolitan Alexis, on account of the bad behaviour of the witches who often assumed its plumage. At the present day the peasants often gibbet a dead magpie, just as our gamekeepers do; but it is in order to scare away witches from stables and cowsheds.

---

object for which they contended, and the minor canon picked up, not, as the story goes, a Saxon charter, but this very manuscript, which he kept safely as long as he lived. At his death the parchment passed into the hands of the Rev. Frederick Roach, who retained it until 1876, when seeing that the Dean and Chapter preserved their manuscripts with reverent care, he returned it to their custody. The incident is thus explained. When the muniments were catalogued in 1806, small store was set by those which possessed only a literary value; and these were put aside in some tower chamber, to which the jackdaws obtained access through a window.

WHY the swallow is the friend of man is thus explained in an old legend. Adam, when descending from Paradise to the earth, first put his foot on the island of Serendib, and Eve descended at Jedda. Adam, being alone, began to lament his fate in so piteous a manner that the cherubim, touched by his lamentation, complained to the Almighty. God sent the swallow, which came to Adam, and begged him to give her some hair of his whiskers. Some historians say that Adam had neither beard nor whiskers in Paradise, and that it began to grow only after his having been driven from the presence of the Lord. However this may be, the swallow having got some of his whiskers, flew to Jedda, where she took also some of Eve's hair, and made in that way the first step of uniting them together again. In recompense for what the swallow carried on as internuncio between Adam and Eve, she is allowed to nestle in the dwellings of men.

It is an old superstition that as the winter comes on, swallows form themselves into a ball, and pass under or through the sea, on their way to southern climes.

"I find," observes Mr. Hunt, "a belief still prevalent among the people in the outlying districts of Cornwall, that such birds as the cuckoo and the swallow remain through the winter in deep caves, cracks in the earth, and in hollow trees; and instances have been cited of these birds having been found in a torpid state in the mines, and in hollow pieces of wood." This belief appears to be of some antiquity, for Carew, in his "Survey of Cornwall," writes as follows: "In the west parts of Cornwall, during the winter season, swallows are found sitting in the deep tynne-works, and holes in the sea-cliffes; but touching their lurking-places, Olaus Magnus maketh a far stranger report, for he saith that in the north parts of the world, as summer weareth out, they clap mouth to mouth, wing to wing, and legge to legge; and so, after a sweet singing, fall downe into certain lakes or pools among the caves, from whence at the next spring they receive a new resurrection; and he addeth, for proof thereof, that the fishermen who make holes

in the ice, to dig up such fish in their nets as resort thither for breathing, doe sometimes light on these swallows, congealed in clods, of a slymie substance, and that carrying them home to their stoves, the warmth restored them to life and flight."

Among the Russian peasants, the swallows on their arrival are said to come from Paradise to bring warmth to the earth. Like the Greeks, the Romans, and the Teutons, the old Slavonians seem to have greeted with special joy the return of the swallow, "the bird of God," as it is called in Ruthenia; "the Virgin Mary's bird," as the Bohemians name it, whose early arrival foretells an abundant harvest, whose presence keeps off fire and lightning, and the robbing of whose nest brings down terrible evils on the head of the robber, or, at least, brings out freckles on his face.

Aubrey, in his "Miscellanies" (article "Miranda"), relates that "At Stretton, in Hertfordshire, in anno 1648, when King Charles I. was prisoner, the tenant of the manor-house there sold excellent cyder to gentlemen of the neighbourhood, where they met privately, and could discourse freely, and be merry, in those days so troublesome to the loyal party. Among others that met there was old Mr. Hill, B.D., parson of the parish, *quondam* Fellow of Brazennose College at Oxford. This venerable good old man one day (after his accustomed fashion) standing up, with his head uncovered to drink his Majesty's health, saying 'God bless our gracious sovereign,' as he was going to put the cup to his lips, a SWALLOW flew in at the window, and pitched on the brim of the little earthern cup (not half a pint) and sipt, and so flew out again. This was in the presence of the aforesaid Parson Hill, Major Gwillim, and two or three more that I knew very well then, my neighbours, and whose joint testimony of it I have had more than once in that very room. It was in the bay-window of the parlour there. Mr. Hill's back was next to the window. I cannot doubt of the veracity of the witnesses. This is printed in some book I have seen, I think in Dr. Fuller's 'Worthies.' The cup is preserved there still as a rarity."

In an old receipt-book for broken bones, bones out of joint, or any grief in the bones or sinews, oil of swallows is pronounced exceeding sovereign, and this was to be procured by pounding twenty live swallows in a mortar, with about as many different herbs!

IN the Hindoo fairy legends current in Southern India, collected from oral tradition by M. Frere, is a story in which the SPARROW occupies a retributary character, a coincidence to which is furnished by the story of the dog and the sparrow, in Grimm's "Collection," as compared with an episode in the "Wanderings of Vicram Maharajah." In both a bird vows to bring about the ruin of a human being; in both the bird is the helper and avenger of the innocent against wanton injury; and in both the destruction of the guilty is the result of their own voluntary acts. There are other matters of likeness, the significance of which is heightened by points of singularly subtle influence. In the German story the sparrow is offended because a carter, not heeding the warning which she had given him, drove his waggon over a dog, which she had saved from starving. "You have killed my brother the dog," she said, "and that shall cost you your horses and your cart."—"Horses and cart, indeed," said the carrier; "what harm can you do to me?" and he drove on. But presently the sparrow contrived to force out the cork from the bung-hole of one of the casks in the waggon, and all the wine ran out on the ground. "Ah me, I am a poor man now," cried the carter when he saw it. "Not poor enough yet," said the sparrow, as she perched on the head of one of the horses and pecked out his eye. The carter in his rage took up his hatchet to kill the bird; but instead of it he hit his horse, which fell down dead. So it fared with the second cask, and the two remaining horses. Leaving his waggon on the road, the carter found his way home, and bemoaned the loss of his wine and horses. "Ah, my husband," she replied, "and what a wicked bird has come to this house: she has brought with her all the birds in the world, and there they sit

among our corn, and are eating every ear of it."—"Ah me, I am poorer than ever," said the man, as he beheld the havoc. "Still not poor enough, carrier; it shall cost you your life," said the bird, as she flew away. By-and-by the sparrow appeared at the window-sill, and uttered the same words, and the carrier hurling his axe at it, broke the window-frame in two. Every other piece of furniture in the house was demolished as he vainly attempted to hit the bird. At length he caught her, and his wife asked if she should kill her. "No," said he, "that were too merciful; she shall die much more horribly, for I will eat her." So saying, he swallowed her whole; but she began to flutter about in his stomach, and presently came again into his mouth, and cried out, "Carrier, it shall cost you your life." Thereupon the man handed the axe to his wife, saying, "Kill the wretch dead in my mouth." His wife took it and aimed a blow, but missing her mark, struck her husband on the head and killed him. Then the sparrow flew away, and was never seen again.

Aubrey records, under date 1643, "As Major John Morgan, of Wells, was marching with the king's army into the west, he fell sick of a malignant fever at Salisbury, and was brought dangerously ill to my father's, at Broad-Chalk, where he was lodged secretly in a garret. There came a sparrow to the chamber-window, which pecked the lead of a certain panel only, and only one side of the lead of the lozenge, and made only one small hole in it. He continued this pecking and biting the lead during the whole time of his sickness (which was not less than a month). When the major went away, the sparrow desisted, and came thither no more. Two of the servants that attended the major declared this for a certainty."

AN Isle of Wight legend respecting the PIGEON tells us, that soon after the creation of the world, all the birds were assembled for the purpose of learning to build their nests; and the magpie, being very sagacious and cunning, was chosen to

teach them. Those birds that were most industrious, such as the wren, and the long-tailed capon, or pie-finch, he instructed to make whole nests in the shape of a cocoa-nut, with a small hole on one side; others not so diligent he taught to make half nests, shaped something like a tea-cup. Having thus instructed a great number of birds according to their capacity, it came to the turn of the wood-pigeon, who, being a careless and lazy bird, was very indifferent about the matter, and while the magpie was directing him how to place the little twigs, etc., he kept exclaiming: "What, athurt and across! what zoo! what zoo!" At length the magpie was so irritated with his stupidity and indolence, that he flew away; and the wood-pigeon, having had no more instruction, to this day builds the worst nest of any of the feathered tribe, consisting merely of layers of cross-twigs.

Montagu gives a Suffolk version of the tale, which differs considerably from the above. The magpie, it is said, once undertook to teach the pigeon how to build a more substantial and commodious dwelling; but instead of being a docile pupil, the pigeon kept on her old cry of: "Take two, Taffy! take two!" The magpie insisted that this was a very unworkmanlike manner of proceeding, one stick at a time being as much as could be managed to advantage; but the pigeon reiterated her "Two, take two," till Mag, in a violent passion, gave up the task, exclaiming: "I say that one at a time is enough; and if you think otherwise, you may set about the work yourself, for I will have no more to do with it!" Since that time, the wood-pigeon has built her slight platform of sticks, which certainly suffers much in comparison with the strong substantial structure of the magpie.

The cooing of the wood-pigeon produces, it is said,

"Take two o'coo Taffy!"

alluding to the story of a Welshman, who thus interpreted the note, and acted upon the recommendation *by stealing two of his neighbour's cows.*

In a Carpathian song, mentioned by Mr. Ralston, is an account of the creation of the world :

"Once there was neither heaven nor earth,
Heaven nor earth, but only blue sea,
And in the midst of the sea two oaks.
There sat there two pigeons,
Two pigeons on the two oaks,
And began to take counsel among themselves,
To take counsel and to say,
'How can we create the world?
Let us go to the bottom of the sea,
Let us bring thence fine sand,
Fine sand, and blue stone.
We will sow the fine sand,
We will breathe on the blue stone:
From the fine sand—the black earth,
The cool waters, the green grass:
From the blue stone—the blue heavens,
The blue heavens, the bright sun,
The bright sun, the clear moon,
The clear moon, and all the stars.'"

In Philip de Comines, we read a curious story about the white pigeon of Amiens : "When our Edward IV. and Louis XI. met to swear the peace, into which the former was so dexterously led by his abler antagonist—the chancellor of England, who was a prelate and bishop of Ely, began his oration with a prophecy (whereof the Englishmen are never unfurnished) which said that in this place of Picquigny, a great peace should be concluded between France and England. The next day after this meeting, a great number of Englishmen repaired to *Amiens*, some of them affirming that the Holy Ghost had made this peace (for they grounded all on prophecies). The reason that moved them so to say was, for that a white pigeon sat on the King of England's pavillion that day of the interview, and would not remove thence notwithstanding any noise made in the camp. The cause thereof, as some men judged, was, for that it had rained a little, and afterward the sun shining very hot, the pigeon lighted upon this pavillion (being higher than the rest) to dry herself; which reason was given by a gentleman of Gascoine, servant to the King of

England, called Lewis of Bretaillès, who was not a little offended with the peace."

The pigeon was in ancient times consecrated to the thunder-god, and in some places in Russia, Slavonic children still sing to the rain when they want it to stop: "Do not come, O rain! three pigeons will come flying, will take thee on their wings, and will carry thee into foreign parts." After the Russians had become Christians, they retained their reverence for the bird, but considered it sacred to the Third Person of the Trinity, instead of to Perun; and so to this day they look upon the slaying of a pigeon as a great sin, one which will bring a murrain upon the herds of the perpetrator. Pigeons are supposed to bring good luck with them, and to assure the house they haunt against fire. If a building does catch fire, a white pigeon will extinguish the flames, if it is thrown among them; on the other hand, the flying of a pigeon into a house through the window, forebodes a conflagration.

It is believed by the credulous that the pigeons (in especial favour at Venice) are in some way connected with the prosperity of the city; that they fly round it three times every day in honour of the Trinity; and that their being domiciled in the town is a sign that it will not be swallowed up by the waves. When it is high water, they perch on the top of the tower.

DASENT, in his "Popular Tales from the Norse," states that in Norway the black red-crested WOODPECKER is called "Gertrude's bird;" and a Norse tale, in which the names alone are Christian, and all the rest purely heathen, makes the bird a transformed baker. "In those days when our Lord and St. Peter wandered upon earth, they came once to an old wife's house who sat baking. Her name was Gertrude, and she had a red mutch on her head. They had walked a long way, and were both hungry, and our Lord begged hard for a bannock to stay their hunger. Yes, they should have it. So she took a little tiny piece of dough, and rolled it

out; but as she rolled it, it grew until it covered the whole griddle.

"'Nay, that was too big; they couldn't have that.' So she took a tinier bit still, and when that was rolled out it covered the whole griddle just the same, and that bannock was too big she said; they couldn't have that either. The third time she took a still tinier bit—so tiny you could scarce see it; but it was the same story over again—the bannock was too big. 'Well,' said Gertrude, 'I can't give you anything; you must just go without, for all these bannocks are too big.' Then our Lord was wroth, and said: 'Since you loved me so little as to grudge me a morsel of food, you shall have this punishment—you shall become a bird, and seek your food between bark and bole, and never get a drop to drink save when it rains.'

"He had scarce said the last word before she was turned into a great black woodpecker—or Gertrude's bird—and flew from her kneading trough right up the chimney; and till this very day you may see her flying about with her red mutch on her head, and her body all black, because of the soot in the chimney; and so she hacks and taps away at the trees for her food, and whistles when rain is coming, for she is ever athirst, and then she looks for a drop to cool her tongue."

Tales like that of Gertrude's bird are, remarks Mr. Walter K. Kelly, told of the cuckoo. In "Hamlet" we read: "They say the owl was a baker's daughter." The cuckoo was a baker or miller's man, and that is why his feathers are dusted with meal. He robbed poor people of their dough in hard times, and when the dough swelled by God's blessing in the oven, he drew it out and nipped off a portion of it, crying out each time "Gukuk!" (Look! look!) To punish him, God turned him into a bird of prey that is everlastingly repeating the same cry.

According to another legend, our Lord passed by a baker's shop, from which there came a pleasant smell of fresh bread, and sent His disciples in to beg for a loaf. The baker refused it, but his wife, who was looking on from a distance with her six daughters, gave it in secret. For this, she and her daughters

were placed in heaven as the seven stars (the Pleiades ; English, hen with her chickens), but the baker was turned into a cuckoo : and so long as his cry is heard in the spring, from St. Tiburt's to St. John's Day, the seven stars are visible in the heavens.

Some of the North American Indians wear the head of a certain woodpecker, believing its ardour and courage will enter into their system.

CHAPTER IX.

EGGS.

THE EGG was undoubtedly regarded as a symbol by the old mystics, sometimes of our mundane system, and sometimes of the earth only, properly so called. In the first case the yolk was supposed to represent our world; the white, its circumambient firmament, or atmosphere; and the shell, the solid "crystalline sphere" in which the stars were set. In the latter case the idea had reference to the seminal principle residing in the egg, which likened it to the chaos of our early cosmogonists, containing the seeds of all things. This opinion appears to have originated in one of those distorted refractions of inspired truth so common in our ancient mythologies. In the Mosaic narrative of creation, the Spirit of God is represented as "moving" (or according to our best critics as "brooding") over the waters of the great deep, as a bird over her eggs, to bring forth and develop the latent life. Milton himself, no mean authority, so understands the passage:

"Dove-like sat'st brooding o'er the vast abyss;"

and the notion appears so thoroughly to have permeated the pantheistic creed of Egypt, that all their temples—roof, walks, and portico—teem with representations of wings in every expressive attitude, outspread, cowering, brooding, fanning, or protecting. Under this view there would be a very striking analogy between the ark and this crude, unfashioned earth, as both containing "the rudiments of the future world." It is, therefore, not at all unlikely that the egg may have symbolised both.

According to the theory of Dr. Lamb ("Hebrew Characters Derived from Hieroglyphics"), the egg typified the promised Messiah, the seed that, in its full development, was to bruise the serpent's head. In support of this view, he reproduces the well-known representation of the Phœnician egg encircled in the genial folds of the *agatho demon*, who, under the form of a serpent, is gradually warming it into life.

Southey, speaking of Doña Oliva's treatise on the "Compostura del Mundo," observes: "She illustrates the Mundane system by comparing it to a large ostrich's egg, with three whites and eleven shells, our earth being the yolk. The water, which according to this theory surrounded the globe, she likened to the first or innermost *albumen;* the second and more extensive was the air; the third, and much the largest, consisted of fire. The eleven shells were so many leaves, one inclosing the other, circle within circle, like a nest of boxes. The first of these was the first heaven, wherein the Moon has her appointed place; the second, that of the planet Mercury; the third, that of Venus; the fourth was the circle of the Sun; Mars, Jupiter, and Saturn, moved in the fifth, sixth, and seventh; the eighth was the starry sky; the ninth, the crystalline; the tenth, the *primum mobile*, which imparts motion to all; and the eleventh was the *immobile*, or empyreum, surrounding all, containing all, and bounding all; for beyond this there was no created thing, either good or evil."

Without doubt the presence of eggs at ancient mysteries was esteemed as belonging to the new-birth idea. The Cyprus Venus was associated with an egg, and so was the Babylonian Astarte. The festivals were at Easter, or spring. The eggs of Green Thursday were formerly devoted to Thor. The spring was, also, the festival of eggs with the Tasmanians, though, being on the other side of the Line, it was held in November. Mr. Oldfield has given remarkable particulars about such a festival on the Murchison river of Western Australia. It was called the *Caa-ro.*

In the Dionusiaca, and in other mysteries, one part of the

nocturnal ceremonies consisted in the consecration of an egg. By this, as we are informed by Porphyry, was signified the world. It seems to have been a favourite symbol, very ancient, and adopted among many nations. The Syrians used to speak of their ancestors, the gods, as the progeny of eggs. In the temple of the Dioscuri, in Laconia, there was suspended a large hieroglyphical egg. This egg was sometimes attributed to Leda, and sometimes to Nemesis, the deity of justice. At other times a serpent was described around it, either as an emblem of that Providence by which mankind was preserved, or else to signify a renewal of life from a state of death; as the serpent by casting its skin seems to renew life. By the bursting of the egg was denoted the opening of the ark, and the disclosing to light whatever was contained therein.

The Orphic cosmogony (as preserved by Athenagoras) states that "Water and mud were the first principles of creation; from their union proceeded a being having the body of a serpent, with the heads of a bull and a lion, and a man's in the middle. This being was named Hercules, or Chronos, and laid an egg, out of which came forth the god *Phanes;* of the two halves of the shell were formed heaven and earth."

Aristophanes, in his play of the "Birds," goes back as far as the cosmogony, and shows how at first black-winged Night laid a wind-egg, whence lovely Eros, with golden pinions (doubtless a bird), soared aloft, and then gave birth to all things.

> "Chaos and Night,
> Black Erebus, and squalid Tartarus,
> Were first of all; earth, air, nor heaven was yet.
> But in unmeasur'd gulfs of Erebus
> The black-wing'd Night first lays a windy egg,
> Whence in the circling hours sprang wish'd-for Love,
> The golden feathers glittering on his back
> Resembling the tempestuous vortices;
> He through the wide domains of Tartarus
> Mingled with Chaos' darkly-wing'd form,
> Begot our race and brought us forth to light."—Act i. Sc. 6.

According to the Hindoo superstition, the world is said to have lain in embryo, in the mind of Brahm, until the creation; when he spoke, light appeared; from himself came the inert

matter to fill up space; water was condensed from around, seeds appeared and vegetated.

Again Brahm spoke, and on the surrounding water floated a golden egg, in which were three emblems of wisdom, power, and destruction, or birth, increase, and death, in the forms of the gods Brahma, Vishnu, and Siva: or the first of the nature of earth, the second of water, and the third of fire. The shell of the egg is said to have burst into fourteen fragments; seven flying upwards, formed as many superior worlds; the remainder passing downwards, were converted into an equal number of inferior ones.

Another version states that Brahm having created nature in the form of a married woman, Bowaney, the mother of the gods, she produced three eggs, which enacted the part of the one above mentioned; having done this, she became resolved into three female forms, thus creating a wife for each.

The Hawaiians believe that the large island of Hawaii was produced by the bursting of an egg, which had been laid on the water by a bird of great size, and that there was no other land. Did not the instinct of our own forefathers, too, give utterance to this oracle, "Everything springs from the egg, it is the world's cradle?"

In the beginning, so Chinese writers relate, when all was darkness and confusion, there came from a vast mundane egg, which divided itself into two parts, a human being, who is, and has always been known in Chinese annals as Poon-Koo-Wong. Of the upper portion of the shell, this being formed the heavens, and of the lower part he made the earth.

The cosmogony of the Japanese, according to Klaproth, is, that at first the heaven and the earth were not separated; the perfect principle and the imperfect principle were not disjointed; chaos, under the form of an egg, contained the breath (or vapour), self-produced, including the germs of all things. Then what was pure and perfect ascended upwards, and formed the heavens (or sky), whilst what was dense and impure coagulated, was precipitated, and produced the earth.

It was also a belief in Japan that the world was produced from a cock's egg. From this world a giant, who had conquered heaven, made a woman ; and she, by a crocodile, became the mother of the human race. The family of the Congues wore tails to their breeches, in memory and honour of their extraction.

The Chyin (one of the wild tribes of British Burmah) account of the genesis of the human race is as follows : After the earth, sun, moon, and stars had appeared—though to what cause these owed their origin is not clear—the earth, of its own productive and generative power, gave birth to a woman who was named Hlee-neu. She produced a hundred eggs, from which were born the different races of men. One egg which failed to hatch with the others she threw away; but a certain bird found it, and sat on and hatched it, when it produced two beings, a boy and a girl, who were eventually married.

In the Australian creed, the earth lay in darkness till one of the former race threw a hen's egg into space, where it became the sun.

Ooscopy and *Oomantia* were two methods of the ancients of divination by eggs. An example under the former name is related by Suetonius, who says that Livia, when she was anxious to know whether she would be the mother of a boy or girl, kept an egg in her bosom at a proper temperature, until a chick with a beautiful cockscomb came forth. Oomantia denotes a method of divining the signs or characters appearing in eggs.

According to Pliny, Umbricius, the most skilful aruspex of his own time, stated that the vulture laid thirteen eggs ; that with one egg it purified the others and its nest, and afterwards threw it away.

Dr. Jamieson observes, that eggs always forming a part of the rural feast of Beltine (supposed to be in honour of the sun), it is not improbable that this rite of the symbolic egg is as ancient as the heathen institution of the festival. As it appears that the Gauls called the sun "Bel," or "Belus," in consequence of their

communication with the Phœnicians, the symbol of the egg might also be borrowed from them. It is well known that they represented the heavenly bodies as oviform, and worshipped an egg in the orgies of Bacchus as an image of the world.

The Egyptians also worshipped *Cneph*, the architect of the world, with an egg issuing from his mouth.* In the hymns ascribed to Orpheus, *Phanes*, the first-born god, is said to be produced from an egg. On these principles the story of the "Serpentine Egg," to which the Druids ascribed such virtues, may be explained. As they were greatly attached to mystery, they most probably considered the egg to be a symbol of fecundity, and in this respect might consecrate it in the worship of the sun whom they acknowledged, in their external rites at least, as the universal parent.

As one of the badges of his office, every Druid had an egg hung about his neck enchased in gold, according to Pliny, who describes it as "about the bigness of a moderate apple; its shell is a cartilaginous incrustation, full of little cavities, such as are on the legs of the polypus." The manner of its production was reported, according to the historian, to have been most extraordinary. It was said to be composed of the joint saliva of a bed or cluster of snakes, intertwined together, and never to be discovered but by its being lifted up in the air by the hissing of the snakes: when it was caught in a clean white cloth before it fell to the ground. But this interference with their progeny was violently resented by the serpents, from whom the person seizing the egg was obliged to escape on horseback at full speed. The test of its being a genuine egg of this kind was truly marvellous. When "enclosed in gold" it was thrown into a river, and if genuine would swim against the stream. The ancient Britons abstained from eating eggs, on

* The Egyptians, if the resurrection of the body had been a tenet of their faith, would, perhaps, have thought an egg no improper hieroglyphic representation of it, the exclusion of a living creature by incubation, after the vital principle has laid a long while dormant, or seemingly extinct, being so truly marvellous. The egg was considered an emblem of the renovation of mankind after the Deluge.

the principle that it was impious to destroy the vital principle in embryo.

THE egg was the type of hope and the resurrection among the early Christians, and the custom of giving coloured pasch or paste eggs on EASTER MORNING is found in the East, in the Tyrol, in Russia, in Greece, in many parts of England, where it may be traced back to the time of Edward I.* Pope Paul II. (1464) issued a form of benediction of eggs for England, Scotland and Ireland.† In the "Doctrine of the Masse Book," by Nicholas Dorcastor, 1554, in the form of the "halowing of the Pascal Lambe, *egges* and *herbes* on Easter Daye," the following passage occurs: "O God, who art the maker of all flesh, who gavest commandements unto Noe and his sons concerning cleane and uncleane beastes, who hast also permitted mankind to eate cleane four-footed beastes, even as egges and green herbes." The form concludes with the following rubric: "Afterwards let all be sprinkled with holye water, and censed by the priest."

In Emilianne's "Frauds of Romish Priests and Monks," we find: "On Easter Eve and Easter Day all the heads of families send great chargers full of hard eggs to the church to get them blessed, which the priests perform by saying several appointed prayers, and making great signs of the Cross over them, and sprinkling them with holy water. The priest, having finished the ceremony, demands how many dozen eggs there are in every basin. . . . . These blest eggs have the virtue of sanctify-

* In the "Transactions of the Society of Antiquaries for 1805," is a paper on the Roll of the expenses of the household of Edward I., in which is the following item in the accounts for Easter Sunday: "Four hundred and a half of eggs, eighteenpence." The purpose for which so great a quantity was procured for the day, was in order to have them stained in boiling, or covered with gold leaf, and to be afterwards distributed to the Royal Household.

† This ritual contains several forms of benediction, such as the following: "Bless, O Lord, we beseech thee, this thy creature of eggs, that it may become a wholesome sustenance to thy faithful servants, eating it in thankfulness to thee on account of the Resurrection of our Lord," etc.

ing the entrails of the body, and are to be the first fat or fleshy nourishment they take after the abstinence of Lent. The Italians do not only abstain from flesh during Lent, but also from eggs, cheese, butter, and all white meats. As soon as the eggs are blessed, every one carries his portion home, and causeth a large table to be set in the best room of the house, which they cover with their best linen, all bestrewed with flowers, and place round about it a dozen dishes of meat, and the great charger of eggs in the midst. 'Tis a very pleasant sight to see these tables set forth in the houses of great persons, when they expose on side tables (round about the chamber) all the plate they have in the house, and whatever else they have that is rich and curious, in honour of their Easter eggs, which of themselves yield a very fair show, for the shells of them are all painted with divers colours and gilt. Sometimes they are no less than twenty dozen in the same charger, neatly laid together in the form of a pyramid. The table continues, in the same posture, covered all the Easter week, and all those who come to visit them at that time are invited to eat an Easter egg with them, which they must not refuse."

Henry VIII. received a Paschal egg in a case of silver filigree from the pope. De Moleon says that at Angers, on Easter Day, two chaplains, standing behind the altar, addressed two priests who advanced towards them thus: "Whom seek ye?" and to the reply, "Jesus of Nazareth, the crucified!" was said, "He is not here; He is risen." Then those who personated the Marys took from the altar two ostrich eggs wrapped in silk, and descended, chanting, "Alleluia, the Lord is risen."

The customs in various countries connected with Easter eggs have varied but little during a long lapse of years. In Hakluyt's "Voyages" (ed. 1589), he speaks of the common people in Russia carrying eggs coloured red on that day, and gentlemen and gentlewomen having theirs gilded. "When two friends meete during the Easter Holydayes, they come and take one another by the hand; the one of them saith, 'The Lord,

or Christ, is risen !' The other answereth, 'It is so of a trueth,' and then they kiss and exchange their egges."

The red colour mentioned is in memory of the blood of Christ shed for sin.* In Germany, sometimes instead of eggs at Easter, an emblematical print was presented. One of these is preserved in the Print-Room of the British Museum. Three hens are shown upholding a basket, in which are placed three eggs ornamented with representations illustrative of the resurrection. Over the centre egg, the Agnus Dei, with a chalice representing Faith, the other eggs bearing the emblems of Hope and Charity. Beneath all are the following lines:

> "All good things are three,
> Therefore I present you three Easter Eggs:
> Faith and Hope together with Charity.
> Never lose from the Heart
> Faith to the Church; Hope in God,
> And love Him to thy death."

In connection with peculiar customs in regard to Easter eggs, we find a curious instance mentioned in the pages of Hyde's "Oriental Sports," to the effect, that among the Christians of Mesopotamia, on Easter Day, children buy as many eggs as they can, and stain them in different colours. One of their sports is in striking their eggs one against another, and the egg that first breaks is won by the owner of the egg that struck it. Immediately another egg was pitted against the winning one, and so it went on until the last remaining egg is declared victor.

A similar custom to this is recorded in Hone's "Every-day Book" (vol. i. p. 427) as occurring on the borders of the Solway Frith. It states, "The majority of pace eggs are simply dyed, or dotted with tallow, to present a pie-bald or bird'seye

* With the first week after Easter commences the festival of the *Krasnaya Gorka*, the red or bright little hill, the epithet referring, like the red colour of the Easter eggs, to the brightness of the spring, and the name of "little hill" being given to it because it was originally held on some high place. The chief feature is the *Khorovod*, the circling dance, attended by choral song. The principal singer on these occasions is a woman, who holds in her hands a round loaf and a red egg—each an emblem of the sun.

appearance. These are designed for the junior boys. In the process of dyeing they are boiled pretty hard, so as to prevent inconvenience if crushed in the hand or the pocket. But the strength of the shell constitutes the chief glory of the pace egg, whose owner aspires only to the conquest over a rival youth. Holding his egg in his hand, he challenges his companion to give blow for blow. One of the eggs is sure to be broken, and its shattered remains are the spoil of the conqueror, who is instantly invested with the title of 'a cock of one, two, three,' etc., in proportion as it may have fractured his antagonists' eggs in the conflict. A successful egg, in the contest with one which had previously gained honours, adds to its number the reckoning of its vanquished foe. An egg which is a 'cock' of ten or a dozen is frequently challenged."

The same contributor to the "Every-day Book" (writing under date March 19, 1825) mentions a custom prevalent in some parts of Cumberland, of sending reciprocal presents of eggs at Easter to the children of families between whom any intimacy subsisted. The modes adopted to prepare the eggs for presentation were their being immersed in hot water for a few moments, and the end of a common tallow-candle was made use of to inscribe the names of individuals, dates of particular events, etc. The warmth of the egg rendered this a very easy process. Thus inscribed, the egg was placed in a pan of hot water, saturated with cochineal, or other dye-woods; the part over which the tallow had been passed was impervious to the operation of the dye, and consequently, when the egg was removed from the pan, there appeared no discoloration of the egg where the inscription had been traced, but the egg presented a white inscription on a coloured ground.

In Scotland, and in the north of England generally, it is still customary to boil eggs hard, and give them to children for toys on Easter Sunday.* In these places children ask for their

* The reason for giving an egg to an infant whose career has just commenced might be to wish the child life without end, or as long as possible, in conformity with the shape of the egg.

"Pace eggs," as they are termed, at this season, for a fairing; and in Lancashire, young people, fantastically dressed, armed with wooden or tin swords, and their faces smeared, used to go from house to house, at each of which, if permitted, they performed some grotesque antics. The performers were called pace-eggers.

This was a relic of former customs connected with Easter eggs, for Father Carmeli, in his "History of Customs," mentions that during Easter, and the following days, hard eggs, painted of different colours, but principally red, were the ordinary food of the season in Italy, Spain, and in Provence, where in the public places there were certain sports with eggs. This custom he derives from the Jews or the Pagans, for he observed it in both. In "Sketches of Germany and the Germans in 1834, 1835, 1836," the writer observes that "Easter is another season for the interchange of civilities, when instead of the coloured egg in other parts of Germany, and which is there merely a toy for children, the Vienna Easter egg is composed of silver, mother-of-pearl, bronze, or some other expensive material, and filled with jewels, trinkets, or ducats."

"Nothing," observes Kohl in his "Russia," "is more amusing than to visit the markets and stalls where the painted eggs are sold. Some are painted in a variety of patterns; some have verses inscribed on them, but the more usual inscription is the general Easter greeting, 'Christohs voskress'—'Christ is risen;' or 'Eat and think of me,' etc. The wealthier do not, of course, content themselves with veritable eggs, dyed with Brazil wood, but profit by the custom to show their taste and gallantry. Scarcely any material is to be named that is not made into Easter eggs. At the imperial glass-cutting manufactory we saw two halls filled with workmen, employed in nothing else but in cutting flowers and figures on eggs of crystal. Part of them were for the Emperor and Empress to give away as presents to the courtiers."

A correspondent of "Notes and Queries" (December 21, 1878) relates, concerning the collection of the "Tulken Eggs,"

that when a boy, forty years ago, he resided occasionally at one of the old castles in the southern part of Wexford county, in Ireland, and at Easter-time a peculiar custom was observed. A person was sent round to the different tenants, by whom eggs were given to him for the landlord. The number of eggs seemed optional, but the contribution had evidently some feudal bearing in reference to the land. The process was called "collecting the Tulken eggs."

Sir R. K. Porter, in his "Travels," mentions that at a period of the year corresponding to Easter, the "Feast of Novroose, or of the waters," is held, and seems to have had its origin prior to Mohammedanism. It lasts for six days, and is supposed to be kept in commemoration of the Creation and the Deluge—events constantly synchronised and confounded in pagan cosmogonies. At this period eggs are presented to friends, in obvious allusion to the Mundane egg, for which Ormuzd and Ahriman were to contend till the consummation of all things.

When the many identities which existed between Druidism and Magianism are considered, we can hardly doubt that this Persian commemoration of the creation originated our Easter-eggs.

In Galicia there still lingers a tradition that somewhere far away, beyond the dark seas, there dwells the happy nation of the Rakhmanc. They lead a holy life, for they abstain from eating flesh all the year round, with the exception of one day, the "Rakhmanian Easter Sunday." And that festival is celebrated by them on the day on which the shell of a consecrated Easter egg floats to them across the wide sea which divides them from the lands inhabited by ordinary mortals.

La Motte du Pougard is an ancient Druidical barrow, situated at a short distance from Dieppe, in the midst of a plain covered with corn. It is celebrated for a festival held annually on Easter Monday, which was abolished at the time of the great Revolution. At this *fête* a hundred eggs were put into a basket, and placed at the foot of the eminence; a circle was formed, and one of the parties took an egg, which he successively carried

to the top of the mound, until they were all placed there; he then brought them back, one by one, until they were replaced in the basket. In the meantime, another man belonging to the party *ran the eggs*, as it was called, that is, went as fast as he could to Bacqueville, a village about a mile and a quarter from the spot; and if he returned before the hundredth egg was replaced in the basket, he gained the prize of the course, a hogshead of cider, which he afterwards distributed among his friends. The whole party now gave themselves up to rejoicing, and danced in a ring round the mound, representing a chain without end. The egg figured in this rural *fête* in memory of the serpent-egg consecrated by the Druids; it was also an emblem of the year, as attested by the accounts of many religious ceremonies in different nations.

Thiers, in his "Traité des Superstitions," observes that he has known people who preserved all the year such eggs as are laid on Good Friday, as they think them good to *extinguish fires* when thrown on them.

In the sixteenth century there was a popish practice at Easter of creeping to the cross, with eggs and apples, which was censured by John Bate, in his "Declaration of Bonner's Articles," 1554.

In a sermon preached in Dorsetshire (1570), by William Keltie, it is stated that on Good Friday "the Roman Catholics offered unto Christe eggs and bacon to be in his favour till Easter Day was past."

AN "eirack's" egg, that is the first egg laid by a hen, is used in Scotland as the principal ingredient in a "Hallow E'en" charm; such eggs are carefully watched for, and when obtained, are preserved against the advent of that festival. The dread hour of midnight being at hand, the eirack's egg is broken raw, or rather the shell is pierced so as to admit the "white" exuding drop by drop. This is permitted to fall into a wine-glass, two-thirds full of clear water, until little is left behind but the yolk. The palm of one hand

is then held over the mouth of the glass, which is thereupon turned bottom-up, and the albumen floating in the water being thus sent whirling through it, ultimately settles down in the broad part of the glass next the hand. Gradually accumulating there, it assumes cloudy and fantastic forms, which are supposed to foreshadow the trade of the future spouse of the person holding the glass. Sometimes a phantom-ship in full sail is represented, betokening a sailor; a shadowy battle foretells of a soldier lover; a mass having some distant resemblance to a sheep, gives promise of a shepherd swain, and so on. But the charm is only yet half complete. The contents of the glass have next to be taken into the mouth, and to be retained there while the seeker after the secrets of futurity goes forth into the night. Not a single drop must be swallowed until the person trying the charm hears the name of a man or woman, as the case may be, called out. If the "operator" be a village maiden, she has not, generally, long to wait. The lads of the village are astir on such nights, and are given to calling out each other's names to attract the attention of companions. The name first heard thus, will be the name of the future husband of her who tries the charm, and the contents of the mouth must be swallowed the *moment* that the name is heard.

In Ireland, at Hallow E'en, among other curious customs, the women take the yolks from some eggs boiled hard; fill the eggs with salt, and eat egg, shell, and salt. They are careful not to quench their thirst until morning. If at night they dream that their lovers are at hand with water, they believe they will be jilted.

People in the northern parts of Germany say that to cross one's face with the first new-laid egg of a chicken that has been hatched in spring, and begins to lay shortly before Christmas of the same year, is considered the means of improving and beautifying the complexion.

TALISMANIC properties were, in former times, attributed to a peculiarly marked or formed egg; and instances are

recorded by various authors, of eggs hatched with figures of comets or eclipses on them.

The comet of 1680 created great consternation, especially at Rome. The *True Protestant Mercury* of that date states: "We have many nights been surprised with the sight of that prodigious blazing phenomenon in the heavens. But that which more amazes us is, that since its appearance, a hen, in the house of Seignior Massimi de Campidoglio, in this city (Rome), laid an egg in which there is very conspicuously seen the perfect figure of this comet, the inward part of the egg being very clear, and the shell transparent. In the greater end is the star, whence a blaze or luminous beam shines very bright to the other end. It was first taken notice of by a servant of the said Massimi, who, with wonder, showed it to his master; and it hath since been carried to be viewed by the Pope, who, as wise and infallible as he is, does not know what to make of it. The Queen of Sweden, and most of the Grandees of Rome, have likewise beheld it with admiration, and have ordered it to be carefully reposited, where it administers not a little matter of speculation to our philosophers."

The *Loyal Protestant*, also, gave some further particulars respecting this wonderful egg, to which the editor added a sketch. "Rome, March 6, 1681. There did appear here, about the middle of December last, a strange and a wonderful Comet near the Caliptick, in the sign of Libra, and in the body of the Virgin. At the same time, a prodigious egg was laid by a young pullet (which had never laid before), with a perfect comet in it, and as many stars in the same form as the enclosed figure shows. All the great ones of Rome have seen it—even the Queen and the Pope. What you see in the inclosed paper, is in the egg most clearly expressed, and not upon the shell. The Roman wits are now very busy guessing at what this comet and this egg may portend." The account ends, "This is an exact draught of the egg as it was printed in Italy; but all persons are left to their own choice, whether they will believe either this, or any of our late home-bred miracles or visions."

COCKS' eggs appeared in olden times to have had an importance utterly inconceivable. At Basle, in 1474, legal proceedings were actually taken against a cock for having laid an egg. For the prosecution it was proved, that cocks' eggs were of inestimable value for mixing in certain magical preparations; that a sorcerer would rather possess a cock's egg than be master of the philosopher's stone; and that in pagan lands Satan employed witches to hatch such eggs, from which proceeded animals most injurious to all of the Christian faith and race. The advocate for the defence admitted the facts of the case, but asked what legal animus had been proved against his client, what injury to man or beast had it effected? Besides, the laying of the egg was an involuntary act, and, as such, not punishable by law. If the crime of sorcery were imputed, the cock was innocent; for there was no instance on record of Satan ever having made a compact with one of the brute creation. In reply, the public prosecutor alleged that, though the devil did not make compacts with brutes, he sometimes entered into them; and though the swine possessed by devils, as mentioned in Scripture, were involuntary agents, yet they, nevertheless, were punished by being caused to run down a steep place into the sea, and so perished in the waters.

The pleadings in this case, recorded by Hemmerlin, are voluminous; suffice it to say that the cock was condemned to death, not as a cock, but as a sorcerer or devil in the form of a cock, and was with its egg burned at the stake, with all the due form and solemnity of a judicial punishment.

The condemnation of the cock belongs to the wide range of sorcery, which especially found believers in the fifteenth and sixteenth centuries. The professors of the black art were accused of allying themselves to Satan by a host of malpractices, and amongst others by cock's eggs, from a belief that they contained serpents; thus the cock was condemned to be burnt with the egg that it was supposed to have laid.

Lapeyronie, in the "Mémoires de l'Académie des Sciences" for 1710, gives some interesting details on the pretended

cocks' eggs, in which he exposes the folly of this popular error, which was, even in his time, shared by people of a superior position.

Sir Thomas Brown, in his "Vulgar Errors," states, that the generation of a "Basilisk"* is supposed to proceed from a cock's egg, hatched under a toad or serpent—a conceit which he observes is as monstrous as the brood itself. He endeavours to account for its "Killing at a distance; it poisoneth by the eye, and by the priority of vision. Now that deleterious it may be at some distance, and destructive without corporal contaction, what uncertainty soever there be in the effect, there is no high improbability in the relation. For, if plagues and pestilential atomes have been conveyed in the air from different regions; if men at a distance have infected each other; if the shadowes of some trees be noxious; if torpedoes deliver their opium at a distance, and stupifye beyond themselves; we cannot reasonably deny that they may proceed from subtiller seeds, more agile emanations, which contemn these laws, and invade at distance unexpected. Thus it is not impossible what is affirmed of this animal; the visible rayes of their eyes carrying forth the subtilest portion of their poison, which received by the eye of

* Many fables were current respecting the cockatrice, or basilisk; the killing by a look is alluded to by Shakspeare in "Twelfth Night:"

"Say thou but *I*,
And that bare vowel I shall poison more
Than the death-darting eye of cockatrice."

King Henry VI., when he hears of the death of his uncle Humphrey, the good Duke of Gloucester, says to Suffolk:

"Come, basilisk,
And kill the innocent gazer with thy sight."

Beaumont and Fletcher also speak of the basilisk in the "Woman-hater:"

"The basilisk's death-doing eye."

But there was a still further refinement; that if the cockatrice first saw the person, he killed him by it; but if the animal was first seen, he died. Dryden has alluded to this fancy:

"Mischiefs are like the cockatrice's eye,
If they see *first* they kill, *if seen* they die."

They were supposed to penetrate steel by pecking it.

man or beast, infecteth first the brain, and is from thence communicated to the heart."

In Swan's "Speculum Mundi" (1635), the origin of the cockatrice, or basilisk, is thus alluded to: "That they be bred out of an egg laid by an old cock, is scarce credible; howbeit some affirm with great confidence, that when the cock waxeth old . . . there groweth in him, of his corrupted seed, a little egg with a thin film instead of a shell, and this being hatched by a toad or some such-like creature, bringeth forth a venomous worm, though not this basilisk, that king of serpents."

In the "British Apollo" (edit. 1726), we find:

"Ye sons of wisdom, charming youths,
Resolve a doubting fair,
Whether or no there's any truth
In what old folks declare;
They will affirm that they have seen
Cock's eggs, which I declare,
In my opinion seems akin
To eggs laid by a mare."

The answer is waggishly given:

"A man may well in labour fall,
And ne'er your reason shock,
As that an egg, though ne'er so small,
May be laid by a cock."

When a hen has laid ninety-nine ordinary sized eggs, she lays a very small one, which is called the "cent" egg, or cock-egg. This egg is a peculiar one. It is very small, not so large as a pigeon's, and contains no yolk, but is full of albumen. The Derbyshire folks say, that could the "cent" egg be hatched, forth would come a cockatrice.

BIRDS' eggs appear to have been endowed with an invaluable quality, according to popular belief—that of curing drunkenness. Thus Swan, in his "Speculum Mundi," says: "The egges of an owle broken and put into the cup of a drunkard, or one desirous to follow drinking, will so work with him that he will suddenlie lothe his good liquor, and be dis-

pleased with drinking." A very probable consequence, we may add, of such a recipe.*

The same property is attached to the stork's egg, in Spain. Mr. Howard Saunders writes in the *Field* (April 18, 1874): "As I was walking through the Plaza de Mercado, or market-place at Seville, with Manuel, an old fruit-seller asked him to get her a stork's egg for her son. Then came a bargain, and finally the old lady agreed to give ten reals —an enormous price for her, and for such an article. Manuel informed me that her son was an habitual drunkard, and it is the popular belief that a stork's egg is a certain cure for this unfortunate habit."

In the *Gentleman's Magazine* (1787) we find it stated: "That it is usual with many persons about Exeter, who are affected with agues, to visit at dead of night the nearest cross-road, five different times, and there bury a new-laid egg. The visit is paid about an hour before the cold fit is expected; and they are persuaded that with the egg they will bury the ague. If the experiment fail (and the agitation it occasions may often render it successful), they attribute it to some unlucky accident that may have befallen them on the way. In the execution of this matter they observe the strictest silence, taking care not to speak to anyone whom they may happen to meet."

In the Countess of Kent's "Choice Manual" (1676), we read of a curious employment of an egg as an antidote to poisons, etc. "An approved medicine for the plague, called the *philosopher's egg*. It is a most excellent preservative against all poysons, or dangerous diseases that draw towards the heart. Take a new-laid egg, and break a hole so broad, as you may take out the white clean from the yolk, then take one ounce of saffron, and mingle it with the yolk,' etc.

Dr. Doran observes amusingly, that "In some parts of Africa where eggs are very scarce, and the priests are very fond of

* An owl's egg was considered by the ancients as efficacious in preserving the hair, and making it curl; but Pliny asks who ever saw an owl's egg, inasmuch as the bird itself was a prodigy; and he further inquires who could try it, especially on his hair?

them, it has been revealed to the people that it is sacrilege for any but clerical gentlemen to eat eggs! The lay scruple, if I may so speak, is quieted by the assurance, that though the sacred hens produce only for the servants at the altar, the latter never address themselves to the food in question, without the whole body of the laity profiting thereby! All the eggs in Africa, passing the œsophagus of a priest, could hardly nourish a layman, even though the eggs were as gigantic as those which an old author says are presented by ladies in the moon to their profoundly delighted husbands, and from which spring young babies, six feet high, and men at all points."

In East Norfolk there is a notion that if a less number of primroses than thirteen be brought into a house on the first occasion of bringing any in, so many eggs only will each hen or goose hatch that season.

A writer on this subject in "Notes and Queries" observes: "When recently admitted into deacon's orders, my gravity was sorely tried by being called on to settle a quarrel between two old women, arising from one of them having given one primrose to her neighbour's child, for the purpose of making her hens hatch but one chicken out of each set of eggs. And it was seriously maintained that the charm had been successful.

"Since then I have heard that it only has an influence over geese. Perhaps this may account in some measure for the belief. In early seasons persons are induced to bring specimens of the first spring flowers that they find. In such seasons, too, fowls lay early, and perhaps do not sufficiently protect their eggs. The ungenial weather which too frequently succeeds, spoils the eggs; and the effect is attributed to the primroses, of course. The cases where a few flowers are brought in, and the fowls have numerous broods, remain unnoticed."

Camden, in his "Ancient and Modern Manners of the Irish," remarks that if the owners of horses eat eggs, they must take care to eat an even number, otherwise some mischief will betide the horses. Grooms are not allowed eggs, and the riders are obliged to wash their hands after eating them."

In the north of England the housewife thinks it lucky to set a hen on an odd number of eggs, for if she sets the hen on an even number there will be no chickens.

In Derbyshire it is considered that a hen must not be set with twelve eggs under her, the number must be either eleven or thirteen. The latter is the best, and (unusual in most other beliefs) a lucky number. If twelve eggs are sat upon, the hen will scarcely succeed in hatching them; and if hatched, the chickens will do no good.

A writer in Hone's "Year Book" observes (under date 1831), "That it is customary with the good housewives of Norfolk, on placing a 'clutch or litter' of eggs (generally thirteen) in a nest for incubation (more particularly of a goose or duck), to swing a lighted candle over them at the time, as a charm, to prevent hawks, crows, or other birds of prey, flying away with the young goslings, or ducks produced from the charmed eggs.'

Sir Thomas Brown, in his "Vulgar Errors," alluding to the "conceit of ovum decumanum," says it is so called because the tenth egg is bigger than any other, according to the reason alleged by Festus, "Decumana ova dicuntur, quia ovum decimum majus nascitur." For the honour we bear unto the clergy we cannot but wish this true, but herein will be found no more verity than the other (alluding to the tenth wave of the sea being more dangerous and greater than the other waves). He adds, "The conceit is numeral."

Crofton Croker, in one of his "Fairy Legends and Traditions of the South of Ireland," gives an amusing story (the "Brewery of Egg-Shells"), in which Mrs. Sullivan, fancying that her youngest child had been exchanged by *fairies theft*, is recommended by Ellen Leah, a wise woman, to try the experiment, as a test, of brewing egg-shells. She put the pot on the fire, and plenty of turf under it, and set the water boiling at such a rate that, if ever water was red-hot, it surely was. "The child was lying for a wonder quite easy and quiet in the cradle, every now and then cocking his eye, that would twinkle as keen

as a star in the frosty night, over at the great fire, and the big pot upon it; and he looked on with great attention at Mrs. Sullivan breaking the eggs, and putting down the egg-shells to boil. At last he asked, with the voice of a very old man, 'What are you doing, mammy?' Mrs. Sullivan's heart, as she said herself, was up in her mouth ready to choke her, at hearing the child speak. But she contrived to put the poker in the fire, and to answer, without making any wonder at the words, 'I'm brewing, *a vick*' (my son). 'And what are you brewing, mammy?' said the little imp, whose supernatural gift of speech now proved, beyond question, that he was a fairy substitute. On Mrs. Sullivan's reply, 'Egg-shells,' the imp, starting up in the cradle and clapping his hands, exclaimed, 'I'm fifteen hundred years in the world, and I never saw a brewery of egg-shells before!' The poker was by this time quite red, and Mrs. Sullivan, seizing it, ran furiously towards the cradle; but somehow or other her foot slipped, and she fell flat on the floor, and the poker flew out of her hand to the other end of the house. However, she got up, and on going to the cradle saw her own child in a sweet sleep."

The story has been told with some immaterial variations in Grose's "Provincial Glossary," where it is quoted from a "Pleasant Treatise on Witchcraft." For instance, Ellen Leah is there represented by an old man, and the mother of the changeling, instead of brewing the egg-shells, breaks a dozen eggs, and places the twenty-four half-shells before the child, who exclaims, "Seven years old was I before I came to the nurse, and four years have I lived since, and never saw so many milk-pans before!" The exposure of the fairy and subsequent restitution of the woman's child form the sequel.

The custom of breaking egg-shells to avoid fascination is still retained in France.

The *Connoisseur* (No. 109) says, "It is a common notion that a witch can make a voyage to the East Indies in an egg-shell, or take a journey of two or three hundred miles across the country on a broomstick."

In Beaumont and Fletcher's play of "Women Pleased" are the following lines:

> "The devil should think of purchasing that egg-shell
> To victual out a witch for the Burmoothies."

To break the egg-shell after the meat is out, is a relic of the superstition mentioned by Pliny: "Huc pertinet ovorum, ut exsorbuerit quisque, calices protinus frangi aut eosdem cochlearibus perforari." Sir Thomas Brown tells us that the intent of this was to prevent witchcraft: "For lest witches should draw or prick their names therein, and veneficiously mischief their persons, they broke the shell;" as Dalecampius has observed. Delrio, in his "Disquisit. Magicæ," has the following passage on this subject: "Et si ova comederint, eorum testas, non nisi ter cultro perfossas in catinum projiciunt, timentes neglectum veneficiis nocendi occasionem præbere."

Cuthbert Bede, in "Notes and Queries" (Aug. 22, 1857), writes: "A gentleman whose name is well known to the public, told me that when in Finland, he called with some friends at a road-side cottage, and desired to be accommodated with some boiled eggs, a portion of which were to be boiled hard. The damsel who superintended the boiling chanted a sing-song charm during the culinary process. This she repeated twice, and turned herself round six times; the soft-boiled eggs were then considered sufficiently done. She then repeated her verse for a third time, and turned herself round thrice; when the hard-boiled eggs were deemed ready for eating. They had no clock, dial, clepsydra, hour-glass, burning of tapers, or any other method of measuring the time necessary for the egg-boiling than this chanting of the song; and a like kind of formula was repeated for similar domestic purposes, those 'household words' being supposed to depend for their efficacy upon the full belief in the charm they were presumed to cause. The application of this to the incantations of witches over the concoction of some 'hell-broth' is sufficiently obvious."

St. Swithin, the *Jupiter Pluvius* of our Saxon ancestors, is

stated to have worked a kindly miracle in favour of an old woman, whose basket of eggs had been wantonly broken by a workman in his employ. The good bishop restored them all, or according to the popular legend, which converts this simple act of justice and charity into a miracle, he restored the broken eggs by making them whole.

Tradition relates that on one occasion St. Kevin, of Ireland, when he was praying at a window in the *Teampul na Skellig*, or the Temple of the Rock, at Glendalough, with one hand extended in a supplicating attitude, a blackbird descended, and deposited her eggs in his open palm. The saint, moved with compassion for the bird, did not withdraw his hand, but remained in the same position until the creature had hatched her eggs. For which reason, in all representations of St. Kevin, he is shown with an outstretched arm, and supporting in his hand a bird's nest.

In Normandy, and other parts of France, there is a belief in the fowl that lays a golden egg; but to obtain such a valuable gift, the Evil One has to be invoked. The animal must be completely black, and the owner of it, having made the compact for his soul, carries the bird to a point from which five roads diverge, and cries with a loud voice, five or seven times, "Money from my black fowl!" the Evil One presents himself, and the golden egg is produced.

The following is from the *Stamford Mercury* (October 29, 1852): "There exists a species of superstition in North Nottinghamshire against letting eggs go out of a house after sunset. The other day a person in want of some eggs called at a farmhouse in East Markham, and inquired of the good woman whether she had any eggs to sell, to which she replied that she had a few scores to dispose of. 'Then I'll take them home with me in the cart,' was his answer; to which she somewhat indignantly replied, 'That you'll not: don't you know the sun has gone down? You are welcome to the eggs at a proper hour of the day; but I would not let them go out of the house after the sun is set on any consideration whatever."

In Derbyshire, also, it is considered a bad omen to gather eggs and bring them into the house after dark. Others consider that to ensure a proper amount of laying on the part of their hens, it is necessary that the eggs should be collected each day in the forenoon, and be brought into the house about noon. Eggs ought not to be brought in on Sunday, and no hen must be "set" on that day, or after dark on any other day of the week.

There is a belief in some parts of the country that ducks' eggs brought into a house after sunset will never be hatched. In Lincolnshire it is considered unlucky to bring eggs into a house after sunset; that if eggs are brought over running water, they will have no chicks in them. Egg-shells should not be burnt, or the hens will cease to lay. In Derbyshire it was a custom formerly to give a new-laid egg to a child on its being taken into a house for the first time; care should be observed that the egg was laid the same morning. This giving of an egg was for "luck," and to start the child in life with something good and useful.

In some parts of the country it is believed that the first egg laid by a white pullet, placed under the pillow at night, will bring dreams of those you wish to marry.

With regard to dreams, Chrysippus relates that a man dreamed he saw an egg hanging from the tester of his bed, and the Oneirocritic pronounced that there was a treasure under the couch. He dug, therefore, and found some gold with silver about it, part of which latter he presented to his sage adviser. "Was there no gold?" asked the wise man; "if not, what meant the yolk of your egg?" "As if," Cicero exclaims, "no one else had dreamed of an egg, or without discovering a treasure; and as if there could be any necessity for the obscure intimation, and open interpretation at the same time."

In the vicinity of Manchester it used to be believed unlucky to suspend strings of blown bird's eggs in a dwelling-house, but good luck ensued from placing them in an outhouse. Another piece of *yolk*-lore relative to birds' eggs was, that "bit-bats"

were generated from eggs being sat upon by toads whilst in the process of hatching.

At Amboyna, in the last century, the marriage ceremony principally consisted in throwing, backwards and forwards, an egg into the wide sleeves of the bride and bridegroom's outer garments.

In some parts of Java, at a wedding, the bride, as a sign of her subjection, kneels and washes the feet of the bridegroom, or he treads upon a raw egg, and she wipes his foot.

It is customary after a wedding in Russia for the husband to go to the mother-in-law's house, where she offers him an omelette. He makes a hole in the middle of the omelette, into which a groomsman pours *maslo*—butter or oil—and then breaks the pot from which the *maslo* was taken.

In what is called "the christening of the cuckoo" in Russia, a figure of the bird is dressed up, and crosses are hung from the sides. Two girls then walk in different directions round the birch-trees, and meet at a circle made of their branches, through which they kiss each other three times, and give each other a yellow egg.

Among the Russian peasants (remarks Mr. Ralston), the Rusálkas (female water-spirits corresponding to our elves and fairies) are propitiated during a week's festival in various ways; among others, the relatives of drowned or strangled persons go out to their graves, taking with them pancakes and spirits, and red eggs. The eggs are broken, and the spirits are poured over their graves, after which the relics are left to the Rusálkas, these lines being sung:

"Queen Rusàlka,
Maiden fair,
Do not destroy the soul,
Do not cause it to be choked,
And we will make homage to thee."

Among the Storyland Beings that haunt the imagination of the Russian peasant is a strange creature called "Koshchei, the Immortal," who is supposed to be a mythical representation

of winter. Sometimes it is a hero's mother whom Koshchei suddenly carries off; sometimes it is his wife. In either case she is kept a prisoner until the hero finds out in what manner the immortal one can be rendered mortal—in what place his death can be discovered and brought home to him. The secret is always hard to detect, but sooner or later Koshchei is generally induced to make some such revelation as this: "My death is in such and such a place. There stands an oak, and under the oak is a casket, and in the casket is a hare, and in the hare is a duck, and in the duck is an *egg, and in the egg is my death.*" And when, after many adventures, the egg has been found and broken, Koshchei dies.

In another Russian story a prince gets hold of the fatal egg, and shifts it from one hand to the other till it breaks and Koshchei dies. In one tale a snake is substituted for the evil being, and its death lies in a little stone within the yolk of the mystic egg. Different animals are represented as forming the chain which secures the life of Koshchei, and of which the last link is either an egg or a stone inside an egg. In one story, the hero is assisted in his search for the fatal egg by the thunder, the wind, and the hail.

A curious species of divination among the Burmese is to discover whether the "Ka-lá," soul or spirit, is destroyed or not. The coffin of a dead person is placed in the middle of the room. A slender rod of a peculiar sort of bamboo is thrust through a hole in the lid, so as to be in contact with the body. An attenuated thread is tied to the upper end of this rod, and small tufts of raw cotton, alternating with lumps of charcoal, are tied along the thread until they nearly reach the lower end, on which is fastened a silver or copper ring. Under the ring is placed a cup with a hard-boiled egg in it, which nearly comes in contact with the ring which hangs over it. The ring soon begins to draw down towards the egg, it is said, and to sway backwards and forwards. The force is sometimes so great that the thread is broken. This is the best consummation of the omen. If the thread breaks, the ring is picked up and placed

in the coffin; for it is inferred that the "Ka-lá," though not permitted to destroy life, is nevertheless present, and is not divorced, or irrecoverably lost. The experiment sometimes fails, there is no acting of the ring. In this case the omen is bad. The "Ka-lá" is destroyed, and there is no hope for the happiness of the departed.

This extravagant superstition seems in some way connected with the ring-divination of the ancients, except that in this latter process the ring was held in suspension by a *living* person.

In some districts of Russia it is customary for a dead man's relations to offer the corpse eggs, butter, and money, saying, "Here is something for you; Marfa has brought you this. Watch over her corn and cattle, and when I gather the harvest, do thou feed the chickens and look after the house."

There is a belief in a house-snake that brings all sorts of good to the master who treats it well and gives it omelettes, which should be placed on the roof of the house, or on the threshing-floor. If this is not done the snake will burn the house.

One way of pacifying an irritated "domovoy," or house elf, among the Russians, is for the head of the family to go out at midnight into the courtyard, to turn his face to the moon, and to say, "Master! stand before me as the leaf before the grass, neither black nor green, but just like me. I have brought thee a red egg." Thereupon the spirit will assume a human form, and when he has received the red egg, will become quiet.

Buckle, in his "History of Civilisation in England" (vol. i. p. 287), speaking of the corruptions of the historians of the middle ages, tells us, "It was well known that the city of Naples was founded on eggs;" and adds the following note: "Mr. Wright ('Narratives of Sorcery,' 1851) says, 'The foundation of the city of Naples upon eggs, and the egg on which its fate depended, seem to have been legends generally

current in the middle ages, and he refers to Montfaucon ('Monuments de la Monarchie Française,' vol. ii. p. 329) for proof, that by the Statutes of the Order of St. Esprit, 'A chapter of the knights was appointed to be held annually in Castello ovi incantati in mirabili periculo."

The following extract, from the story of "Virgilius," reprinted in Thoms's "Early Prose Romances," furnishes the legend in its most complete form: "And Virgilius was sore enamoured of that lady (the Sodan's daughter). Than he thoughte in his mynde howe he myght mareye hyr, and thoughte in his mynde to founde in the myddes of the sea a fayr towne with great landes belongyng to it; and so he did by his cunnynge, and called it Napells, and the foundacyon of it was of egges; and in that towne of Napells he made a tower with iiij corners, and in the toppe he set an apyll upon a yron yarde, and no man coulde pull that apyll without he brake it; and thorowghe that yron set he a botel, and on that botel set he an egge; and he henge the apyll by the stauke upon the cheyne, and so hangyth it styll. And when the egge styrreth, so shulde the towne of Napels quake, and when the egge brake, so shulde the towne synke. When he had made an ende, he lette call it Napels."

The Rabbis, in their account of the great bird Ziz, whose head when he stands in the deep sea reaches up to heaven, whose wings when they are extended darken the sun, add that one of the eggs of this bird happening to fall, crushed three hundred cedars, and breaking in the fall, drowned sixty cities in its yolk!

CHAPTER X.

LUCK.

THERE are few words in our language of such universal application as that of LUCK, too often misapplied in a credulous sense, but exerting a certain kind of influence over the thoughts, speech, and actions of individuals generally, and even of "strong-minded" persons who would smile at the idea of being considered superstitious.*

* In "The Autobiography of Dr. A. B. Granville, M.D., F.R.S." (London: H. S. King and Co., 1874), we find the following curious statement: "Some of my readers will feel disposed to laugh outright at a learned doctor admitting he is an inveterate believer in all sorts of popular superstitions, forebodings, and presentments. I am alarmed at the spilling of a salt-cellar; I don't like to meet a hearse while going out of the street-door; I would not undertake a journey or any important work on a Friday; and the breaking of a looking-glass would throw me into fits. Now, this morning" (when the doctor, on a day in 1814, was at Boulogne, and the guest of Madame Martinetti) "soon after our *tête-à-tête dîjeuner*, I became suddenly depressed in spirits to such a degree, that my fair hostess fancied I had been taken ill. This state of nervousness and depression endured after I had retired to my hotel, and was making ready my luggage for my positive departure at noon on the succeeding day, leaving out only the evening dress for the dinner and opera. On taking my place at dinner, the knife and fork laid before me crossway, startled me (I dare say I turned pale), but I said nothing. There were two attendants. At the next course the other valet replaced my plate, and again the fatal cross was laid before me! I looked round to the three guests to see if it was the habit of the servants of the house; they had no cross, only the doctor: and again the third time the same symbol made its appearance before me with the setting of the dessert and corresponding plates with gilt knife and fork, the two latter of which articles again contrived to be laid down in a crucial form. Ah! now there was no mistake. Some great crossing was about to befall me. I had better shut myself up for the rest of the day, give up the proposed drive and the opera, and wait until I can escape in the morning from the doomed city.

It has been remarked that "the man who believes in nothing else believes in *luck*, and endeavours to propitiate her with devices at whose childishness the African adorers of Mumbo Jumbo might laugh. I have seen a minister of state turn his chair round at a whist-table in order to avert his displeasure; I have seen a warrior to whom the safety of an army has been confided, and not in vain, lodge an ivory fish upon a candlestick to secure her good graces. I have seen the most prudent of attorneys call for fresh cards, and pay for them, in the full confidence that he would be gratified by that extravagant proceeding. I have known a venerable divine to lay his finger with indecent haste upon the two of clubs, because 'whoever first touches the two of clubs (as he was good enough to explain to me) secures a good hand for himself' directly after the cards are dealt. Under one's own roof, it has been said by one of the priesthood of the *culte*, luck changes."

In the "Duchess of Malfy" (1640), we read:

> "How superstitiously we mind our evils!
> The throwing down salt, or crossing of a hare,
> Bleeding at nose, the stumbling of a horse,
> Or singing of a cricket, are of power
> To daunt whole man in us."

The general definitions of luck may be said to be "chance," or "fortune," and in such meanings Bailey, in his "Dictionary" (1755), remarks on the popular saying of "Give a man *luck* and throw him into the sea," that it savours a little too much of heathenism, or profaneness; but it may very well befit a Christian mouth, if that which the vulgar call "luck," and the learned "fortune," be denominated *Providence;* for if that be on a man's side, you may throw him into the sea and not be actually and legally guilty of murder. This was verified in the prophet Jonah.

Among the ancients the goddess of Fortune was represented

To make matters still more formidable, I found on looking at my calendar it was Friday. All this mind-work I, of course, kept to myself, albeit I must have appeared more stupid than was my wont."

A few hours later Dr. Granville was arrested.

as blindfolded, a dispenser of "good" or "ill"-luck, with a cornucopia, and frequently a wheel as an emblem of inconstancy, in her hands. Cæsar, however, qualified the blind submission to chance by saying that though luck went a good way in war, and he took it into account accordingly, yet his first care *was to place everything, as much as possible, beyond the reach of this treacherous element.**

It was the custom of the Romans to cast every day into an urn stones of different colours, as the person performing the ceremony was fortunate or otherwise. When the day was lucky and fortune propitious, the stone was white: when unlucky, black. At the end of the year they computed the balance of luck.

The *dæmon* of Socrates (remarks Leigh Hunt), may, perhaps, be considered a spirit of "luck," inasmuch as it gave him intimations rather what to avoid than to do, which saved him from many inadvertencies; the spirit interfered on occasions that seem very trifling, though accordant with the office assigned to him by Plato of presiding over fortuitous events. Thus Socrates was going one day to see a friend, in company with some others, when he made a sudden halt, and told them that his dæmon had advised him not to go down that street, but to choose another. Some of them turned back, but others persisting in the path before them, "on purpose, as 'twere, to confute Socrates

* Juvenal says: "One lucky hour is of more consequence to a soldier than a recommendation to Mars, either from his mistress or his mother."

"Good-luck and ill-luck," remarks Montaigne, "are, in my opinion, two sovereign powers. It is ridiculous to think that human prudence is able to act the same part as fortune will do; and his enterprise is very vain, who presumes to secure both the causes and the consequences, and lead, as it were by the hand, the progress of his undertaking; even more particularly in martial councils."

Sir Thomas Brown says: "Let not fortune, which hath no name in Scripture, have any in thy divinity. Let Providence, not chance, have the honour of thy acknowledgments, and be thy Œdipus on contingencies. Mark well the paths and winding ways thereof; but be not too wise in the construction, or sudden in the application. The hand of Providence writes often by abbreviatures, hieroglyphics, or short characters, which, like the laconism on the wall, are not to be made out but by a hint or key from that spirit which indicted them."

his Dæmon," encountered a herd of muddy swine, and came home with their clothes all over dirt. Charillus, a musician, who had come to Athens to see the philosopher Cebes, got especially mudded, so that now and then, says Plutarch, "he and his friends would think in merriment on Socrates his Dæmon, wondering that it never forsook the man, and that heaven took such particular care of him." Despite of this, however, the pretension of Socrates to an unusual sense of his attendant spirit, did not prevent him from falling into "ill-luck."

Melton, in his "Astrologaster" (1620), has a fling, in his playful way, at the astrologers' good and evil times, and days, and omens as a superstition, and asks: "What ill-lucke can there be in it, when a hare crosseth you, except it is your ill-luck not to catch her; what ill-lucke can it be to a man to stumble in the morning, except he fall down and break his nose? What ill-lucke can there be in finding money, except it be counterfeit? Many people in these days cannot breake his shinnes, have his nose bleede, lose a game at cards, heare a dogge howle, or a cat wawle, but instantly they will runne to the calculator."

Goldsmith, in "The Vicar of Wakefield," speaking of the waking dreams of his hero's daughters, tells us: "The girls had their omens too; they felt strange kisses on their lips; they saw rings in the candle; purses bounded from the fire; and true love-knots lurked at the bottom of every tea-cup."

The singular superstitions connected with "luck" may, in many cases, be accounted for by a simple mode of reasoning; thus Sir Humphrey Davy, in his "Salmonia," alludes to certain prognostics: "Omens of death-watches, dreams, etc., are for the most part founded on some accidental coincidence; but spilling of salt, on an uncommon occasion, may, as I have known it, arise from a disposition to apoplexy, shewn by an incipient numbness in the hand, and may be a fatal symptom; and persons dispirited by bad omens, sometimes prepare the way for evil fortune; for confidence in success is a great means of ensuring it. The dream of Brutus, before the battle of Pharsalia, probably produced a species of irresolution and de-

spondency, which was the principal cause of his losing the battle; and I have heard that an illustrious sportsman was always observed to shoot ill, because he shot carelessly, after one of his dispiriting omens. I have in life met with a few things which I found it impossible to explain, either by chance coincidence or by natural connections; and I have known minds of a very superior class affected by them—persons in the habit of reasoning deeply and profoundly."

With regard to "luck" symbols and their origin, a clever and experienced writer on such and other matters, Mr. James Greenwood, remarks (in the *Graphic* newspaper, June 14, 1879): "We penetrate to the savage regions of the earth, and we discover the benighted Quashyboo with a ridiculous little image hung round his neck, and we pityingly smile at the poor barbarian, when he seriously expresses his belief, that while he carries it about with him, he will be sure to have good fortune in whatever he undertakes. But there are thousands of us who, in this respect, are as absurdly superstitious as Quashyboo. Dr. Johnson objected to going under a ladder; Cromwell believed in the 3rd of December; Louis Napoleon in the 2nd of December. For 'luck,' the Emperor Augustus carried about him a piece of a sea-calf. How many men are there who carry in their purse, for 'luck,' a shilling with a hole in it, or a crooked sixpence which they would not part with for ten times its intrinsic value? There are men, and women too, whose turned-out pockets would reveal a tooth, an odd-looking bead, a 'cramp' bone or some similar rubbish, rubbed to a state of high polish by constant carriage. No one admits that these things are carried for 'luck.' They can give no reason why they encumber the pocket with trash at all. Blushing sheepishly at being found out in their weakness, they will say they have 'grown used' to it, or that it is only a pocket-piece. Some will be candid enough to admit that they have a 'fad' that way, but leave you to judge for yourself what they mean by 'fad,' as well as of the width and extent of the 'way' they are prepared to bear with it."

Amongst the lower orders the belief in "luck" is so strong, that it will take many a year of School Board winnowing before it is got rid of. Rough men playing cards or dominoes at a table, will gravely turn the peak of their cap to the back of their head, or even, in extreme cases, turn the cap inside out, and wear it so as to woo a change of luck. They will, though they can ill afford to waste it, throw away the broken crust of a loaf, should it be ribbed with a cross, in consequence of an inequality in the bricks of a baker's oven. It would bring them "bad luck" if they ate it. They believe in a "lucky look" from a person who squints, but it must be one glance, and have done with it. Should the look be repeated, or even prolonged, the good turns to evil, and they will have "bad luck." At Billingsgate Market, and at Farringdon Market as well, may be found any morning a half-silly ragged boy with a squint, who picks up many a half-penny by dispensing "lucky looks" amongst the itinerant fishmongers and greengrocers, ere they begin their daily "round." In the street market-places, amongst the stall-keepers, it is reckoned to be nothing else than ruinous to turn away a "first bid" for an article. It brings bad luck on the day's selling, and it is better to get the "hansel" (as the first sale is called) over, even at a loss. In all such places, to the unlucky stall-keeper's exasperation, there are to be found mean folks who are known as hansel-hunters, and who are early in the field, and alert to take full advantage of the poor vendor's superstition. He, the vendor, is perfectly well aware of the paltry device to obtain goods at less than cost price; but though he may swear somewhat, it is rare that he will turn away a first bid, and "chance" it. And when he has taken hansel money, he would as soon think of throwing it into the road, as putting it into his pocket without first "spitting upon it."

Mr. Proctor, in his "Borderland of Science" remarks of common superstitions: "Reverse them, and they are as trustworthy as before. Let the superstition be that to everyone spilling salt at dinner, some great piece of good-luck will occur before the day is over; let seven years of good fortune be

promised to the person who breaks a mirror, and so on. These new superstitions would be before long supported by as good evidence as those now in existence; and they would be worth as much, since neither would be worth anything."

It is lucky to do this—unlucky to do that, say those who believe in common superstitions; and they can always cite many coincidences in favour of their opinion. But it is amazing how common are the private superstitions entertained by many who smile at the superstitions of the ignorant; we must suppose that all such superstitions have been based upon observed coincidences. Again, there are tricks or habits which have obviously had their origin in private superstitions. Dr. Johnson may not have believed that some misfortune would happen to him, if he failed to place his hand on every post which he passed along a certain route; he would certainly not have maintained such an opinion publicly, yet in the first instance that habit of his must have had its origin in some observed coincidences; and when once a habit of the sort is associated with the idea of good luck, even the strongest minds have been found unready to shake off the superstition.

An old woman came to Flamsteed, the Astronomer Royal, to ask him whereabouts a certain bundle of linen might be, which she had lost. Flamsteed determined to show the folly of that belief in astrology which had led her to Greenwich Observatory (under some misapprehension as to the duties of an Astronomer Royal). He drew a circle, put a square into it, and gravely pointed out a ditch near her cottage in which he said it would be found. He then waited until she should come back disappointed, and in a fit frame of mind to receive the rebuke he intended for her; but she came back in great delight, with the bundle in her hand, found in the very place.

"There is really no such a thing as luck" (remarks a writer in the *Times*); "it is a stupid impostor, a mere bully, which overthrows a man if he does not meet it face to face, and keep his presence of mind. If he can do this, it disappears like a phantom, and leaves him in possession of the field."

Seizing the happy moment, "the time and tide in the affairs of men," gives a propitious aspect to the blind deity, "luck." An old proverb says: "It chanceth in an hour that comes not in seven years;" that is, every man is thought to have some lucky hour, when he has an opportunity of being happy all his life, *could he but profit by the occasion.*

IT is a common notion that *May marriages* are unlucky. The superstition is as old as Ovid's time, who tells us in his "Fasti":

> "Nec viduæ tædis eadem, nec virginis apta
> Tempora. Quæ nupsit non diuturna fuit.
> Hæc quoque de causa (si te proverbia tangunt)
> Mense malas Maio nubere vulgus ait."

The last line was fixed on the gates of Holyrood, on the morning of May 16th, 1567, after the marriage on the previous day of Mary, Queen of Scots, and Bothwell.

Our ancestors, like the Romans, superstitiously objected to the month of May for marriages, as unlucky. An old saw says, "The girls are all stark naught that wed in May;" and another saying was, "From the marriages in May all the bairns die and decay." An old poet says, "May never was ye month of love." An ancient proverb, cited by Ray, says, "Who marries between the sickle and the scythe will never thrive."

In the rural districts of France a marriage contracted in May or August is unlucky. In the "Almanach des Laboureurs," it is stated that a woman marrying in these months will put her husband under the yoke. It mentions:

> "Si le commun peuple dit vrai,
> La mauvaise s'épouse en Mai."

In Sir John Sinclair's "Statistical Account of Scotland" (1793), it states, "That day of the week upon which the 14th of May happens to fall is esteemed unlucky through all the remainder of the year; none marry, or begin any business upon it. None choose to marry in January or May, or to have their

banns proclaimed in the end of one quarter of the year, and to marry in the beginning of the next."

In the same work, alluding to the Orkney Islands, we find "that no couple chooses to marry except with a growing moon, and some even wish for a flowing tide."

This superstition of the month of May being unlucky for marriages still prevailed in Italy in 1750. Plutarch assigns three reasons for this objectionable month; one being, as some say, because May was the month of old men; and June being that of young men, the latter ought to be preferred. The Romans, however, held other seasons and days unpropitious for matrimony, as the days in February when the Parentalia were celebrated, etc. No marriage, however, was celebrated without an augury being first consulted, and its auspices proved favourable.

In Sir Henry Ellis's edition of Brand's "Popular Antiquities" we find: "In the Roman Calendar, in my library, several days are marked as unfit for marriages: 'Nuptiæ non fiunt,' *i.e.*, Feb. 11, June 2, Nov. 2, Dec. 1. On the 16th Sept. it is noted, 'Tobiæ sacrum. Nuptiarum ceremoniæ a nuptis deductæ, videlicet de ense, de pisce, de pompa, et de pedibus levantis.'"

In a curious old Almanac for the year 1559, "by Lewes Vaughan, made for the merydian of Gloucestre," are noted as follows: "The tymes of weddinges when it begynneth and endeth. Jan. 14, weding begin. Jan. 21, weddinge goth out. April 3, wedding be. April 29, wedding goeth out. May 22, wedding begyn." And in another Almanac for 1655, by Andrew Waterman, mariner, we have pointed out to us in the last page the following days as "good to marry, or contract a wife (for then women will be fond and loving), viz., Jan. 2, 4, 11, 19, and 21. Feb. 1, 3, 10, 19, 21. March 3, 5, 12, 20, 23. April 2, 4, 12, 20, and 22. May 2, 4, 12, 20, 23. June 1, 3, 11, 19, 21. July 1, 3, 12, 19, 21, 31. August 2, 11, 18, 20, 30. Sept. 1, 9, 16, 18, 28. October 1, 8, 15, 17, 27, 29. Nov. 5, 11, 13, 22, 25. Decemb. 1, 8, 10, 19, 23, 29."

Randle Holme, in his "Academy of Armory and Blazon"

(edit. 1688), says, "Innocent's Day, on what day of the week soever it lights upon, that day of the week is by astronomers taken to be a cross day all the year through."

Sir John Sinclair observes that in the parishes of Kirkwall and St. Ola the inhabitants considered it an unlucky omen were they by any means disappointed in getting themselves married, or their children baptized on the very day which they had previously fixed in their minds for that purpose.

An old saying is, 'If you marry in Lent you will live to repent.'

It was forbidden by the Church to marry in Lent in A.D. 364.*

THROWING a shoe over, or at, a bridal couple has been long a custom in our country, and is usually ascribed for "luck." The origin is uncertain, but a probability is that in former times it was intended as a sign of the renunciation of authority over the bride by her father or guardian. It has been also suggested that the throwing of a shoe was originally intended as a sham assault on the bridegroom for carrying off the bride, and, as such, a relic of the old custom of opposition to the capture of a bride.

* Marriage was forbidden from Septuagesima Sunday until the octave of Easter, and in the three weeks before the Feast of St. John the Baptist, and from the first Rogation day until the octave of Whitsuntide, or until Trinity Sunday; and from the first Sunday in Advent until the Epiphany, or to the more holy until the octave of the Epiphany. Marriages in Lent were prohibited by the Council of Laodicea, and by the Council of Enham, in the time of Ethelred II., also on high festival and Ember days, and from Advent until the octaves of Epiphany, and from Septuagesima until fifteen days after Easter. In the Romish Church at present, marriage is forbidden from the first Sunday in Advent until after the Twelfth Day, and from the beginning of Lent until Low Sunday. This was the rule in England before the Reformation. Some old verses run thus:

"Advent marriage doth deny,
But Hilary gives thee liberty:
Septuagesima says thee nay,
Eight days from Easter says you may;
Rogation bids thee to refrain,
But Trinity sets thee free again."

Throwing the old shoe after the wedded pair seems to have been probably intended as an augury of long life to the bride. Carpentier, in his continuation of Ducange, explains the throwing up a shoe aloft as an augury respecting the life of the person to whom the shoe belongs: "Vanum presagium, imo scelestum sortelegium, initio nuper actæ Quadragesimæ, de illo (filio) exercuisti; ut quasi mori non posset, cujus calceamentum in altum projectum ultra trabem supervolasset. Peccatum tibi mansit et filii vita recessit." (*Vita S. Arnulphi.*)

In the "Raven's Almanacke" we find, "But at his shutting in of shop could have been content to have had all his neighbours have throwne his olde shoes after him when hee went home, *in signe of good lucke.*" In Ben Jonson's "Masque of the Gipsies" (1640), this superstition is thus mentioned:

3 *Gypsie.* "Hurle after an old shoe,
I'le be merry what 'ere I doe."

Grose, citing Ben Jonson's saying, "Would I had Kemp's shoes to throw after you," observes, that perhaps Kemp was a man remarkable for his "good luck" or fortune.

John Heywood has:

"Now for good luck cast an old shoe after me."

In the "Parson's Wedding":

"Ay, with all my heart, there's an old shoe after you."

Beaumont and Fletcher:

"Your shoes are old, pray put 'em off,
And let one fling 'em after us."

An old rhyme says:

"When Britons bold
Wedded of old
Sandals were backward thrown,
The pair to tell
That ill, or well,
The act was all their own."

In Tennyson's "Lyrical Monologue" we read:

"For this thou shalt from all things seek,
Marrow of mirth and laughter;
And wheresoe'er thou move good luck
Shall throw her old shoe after."

The Germans had a custom of throwing the shoe of the bride among the guests at the wedding. Good luck would attend the fortunate person who got it, as he or she would be speedily married. In Scotland, a volley of old slippers or shoes is cast at the bride and bridegroom for luck.

Train, in his "History of the Isle of Man," says: "On the bridegroom leaving his house, it was customary to throw an old shoe after him, and, in like manner, an old shoe after the bride, on leaving her home to proceed to church, to ensure good-luck to each respectively; and if by stratagem either of the bride's shoes could be taken off by any spectator on her way from church, it had to be ransomed by the bridegroom."

In some parts of Kent, the "luck" custom of shoe-throwing is peculiar. After the departure of the bride and bridegroom, the single ladies are drawn up in one row, and the bachelors in another. An old shoe is then thrown as far as possible, and the ladies run for it, the winner, of course, getting the first chance of being married. She then throws the shoe at the gentlemen, and the first who gets it will have the same chance. In Yorkshire the custom of throwing old shoes was called thrashing; * the older the shoe the better.

Among the Peruvians it was formerly a custom that when a man wished to marry he went to the woman's house, and, with her father's consent, put on her foot a particular kind of shoe, in which he led her to his home. If she were a virgin, the shoe was of wool, if a widow, it was of rush.

Probably the same principle of wishing good luck was the

* A forcible application of this meaning is shown in a newspaper report of a recent negro wedding in North Carolina (1879). Just as the happy pair were leaving in a waggon, an enthusiastic friend owning a very large foot, flung his shoe at them with, unfortunately, so good an aim, as to knock the bride senseless off her seat. The bridegroom jumped out and punished the unlucky thrower with a sound thrashing, and the bride being restored to consciousness, they set off on their wedding-tour.

custom in early times of throwing *money* over the heads of the bride and bridegroom. There are several instances of this in the "Wardrobe Accounts of Edward II." In the tenth year of that king's reign, money amounting to £2 10s. "was thrown over the head of Oliver de Bordeaux and the Lady Maud Trussel during the solemnization of their nuptials at the door of the chapel, within the park at Woodstock, by the king's order."

Among the Berlinese, to ensure good luck to the newly-married pair, advantage is ordinarily taken of the delivery of some speech at the wedding breakfast, or the singing of some song, to startle the company by a tremendous crash, which sets everybody laughing, and is the signal for wishing happiness to the bride and bridegroom.

Formerly, in Germany, it was the custom to carry all the old plates and dishes outside the house door, and break them in the street, when if a single one chanced to escape demolition, it was considered an unlucky omen for the bride. In 1791 Lord Malmesbury married a Princess of Prussia, by proxy for the Duke of York, and in the morning after the ceremony a great heap of such rubbish was found at the door of her Highness's apartment. In Russia and in other parts of central Europe it is a custom to throw broken crockery for "luck" at the doors of newly-married people.

At the marriage of King Alfonso of Spain with the Archduchess Christine of Austria, ladies and children bore wreaths and bouquets of flowers to throw on the royal carriage for "luck," after the manner of our showers of rice and slippers.

SPRINKLING *the bride with wheat* was a lucky omen. Herrick says:

"While some repeat
Your praise and bless you, sprinkling you with wheat."

The custom may be traced to ancient times, as also the employment of rice as a similar superstition, which is still practised in our own country as a harmless well-wishing. In foreign

countries, however, *rice* forms an important part of the nuptial ceremony. In Persia it is considered an emblem of fruitfulness; the Hindoos use it with a formula of prayers. On the Malabar coast of India, the priest sprinkles the bride and bridegroom with rice. Among the Brahmins the bridegroom throws three handfuls of rice on the bride's head. In Italy the mother of a newly-married man, on his arrival at his house for the first time with his wife, throws some rice behind the back of the bride, to warn her that after the wedding festivities, she must devote herself to the duties of housewifery.

In Yorkshire and elsewhere in the North of England, the *bride-cake* is cut into little square pieces, and then for luck thrown over the bridegroom's and bride's head, and then put through a ring. The cake is sometimes broken over the bride's head, and then thrown away among the crowd to be scrambled for. In the East Riding of Yorkshire, a plate, covered with pieces of bride-cake, is thrown among the crowd; should it be unbroken, the sign is ominous; but, otherwise (which is no doubt the usual result), good luck will follow the marriage.

In Scotland a currant bun is broken over the head of a bride before entering the house. It is considered very unlucky if the bun, by mistake, should be broken over the head of any person other than the bride.

A curious wedding custom among the Esthonians is to pour *a can of beer* over the head of the bridegroom's horse, and scatter a handful of rye over the heads of the bridal couple for good luck's sake.

Flinging the stocking was an old custom on the bridal eve; in Fletcher's "Poems" (1656), it is thus alluded to:

> "This clutter ore, Clarinda lay
> Half-bedded, like the peeping day,
> Behind Olimpus' cap;
> Whiles at her head each twitt'ring girle
> The fatal stocking quick did whirle
> To know the lucky hap."

Misson, in his "Travels through England," explains this venture for luck as follows: The young men, it seems, took

the bride's stockings, and the girls those of the bridegroom, each of whom, sitting at the foot of the bed, threw the stocking over their heads, endeavouring to make it fall upon that of the bride or her spouse; if the bridegroom's stockings, thrown by the girls, fell upon the bridegroom's head, it was a sign that they themselves would soon be married; and similar luck was derived from the falling of the bride's stockings, thrown by the young men.

In Yorkshire it happens, in some places, that after the married couple have driven away, and the old shoe thrown after them for luck, the cook comes out with a kettle of hot water, which she pours on the stone at the front door, as an auspice there would soon be another wedding from the same house. It is called keeping the threshold warm for another bride.

GOOD luck depended upon a bride *not stepping over the threshold* in entering the bridegroom's house, but being lifted over by her nearest relations. She was also to knit her fillets to the doorposts, and anoint the sides to avoid the mischievous fascination of witches. Previous to this, too, she was to put on a yellow veil. Herrick, in the "Hesperides," alludes to this:

"And now the yellow vaile at last
Over her fragrant cheek is cast,
You, you that be of her nearest kin,
Now o'er the threshold force her in.
But to avert the worst,
Let her, her fillets first
Knit to the posts; this point
Remembering, to anoint
The sides; for 'tis a charme
Strong against future harme,
And the evil deeds, the which
There was hidden by the witch."

The same poet, who has written so extensively on our old customs, says with regard to the *sack-posset*, eaten in the evening of the wedding-day, just before the company retired:

"If needs we must for ceremonie's sake
Blesse a sacke-posset; *luck* go with it, take
The night charm quickly; you have spells
And magicks for to end."

A *divination by the bean* was productive of good luck. A bean, shell and all, was put into one of the pea-pods; whoever got the bean would be first married.

It was "lucky" for bridesmaids to *throw away pins* on a wedding-day. "Woe," says Misson, in his "Travels," "be to the bride if a single one is left about her, nothing will go right. Woe also to the bridesmaids if they keep one of them, for they will not be married before Whitsontide."

In Brittany, however, the young girls who visit the bridal chamber secure the pins used in fastening the bride's dress for a lucky marriage.

Randolph, in his "Letters," writing of the marriage of Mary, Queen of Scots, to Lord Darnley, says that when the queen, after her marriage, went to her chamber to change her clothes, she suffered "them that stood by, every man that could approach, to take a pin."

In the North of England it is considered unlucky for a couple to be married while there is a grave *open* in the churchyard. It is also ominous of misfortune to be married in green.

The wearing of *orange blossoms* at weddings, although a comparatively modern custom, is said to be derived from the East, and as emblems of a prosperous and fruitful marriage, may be placed in the category of good luck.

In the middle ages, it was considered unlucky if a bridal party on going to church met a *priest*, *hare*, *dog*, *cat*, *lizard*, or *serpent;* while good luck attended the rencontre with a *wolf*, *spider*, or *toad*. The sneezing of a cat on the eve of the marriage day was a lucky omen. It was unlucky for a woman to marry a man whose surname began with the same letter as her own.

It is unlucky for a bride to *look in the glass* after she is completely dressed before she goes to the church, unless some article is put on after her self-approving glances.

In some parts of the West Riding of Yorkshire, a man going to be married, on meeting a male acquaintance, rubs his elbow. When a newly-married couple first enter their house, a hen is brought and made to cackle, as a sign of good luck.

Among the Chinese, while a betrothal is under consideration for three days, if anything unlucky should happen in the houses of the parties concerned, such as the breaking of a bowl, or the loss of any article, the negotiation for the marriage is postponed or set aside.

Pennant mentions that among the Highlanders, during the marriage ceremony, great care is taken that *dogs* do not pass between the couple to be married; and particular attention is paid to leaving the bridegroom's left shoe without buckle or latchet, to prevent the secret influence of witches.

It was held unlucky, formerly, if the bride did not *weep bitterly* on the wedding-day. *Bad weather* was most unpropitious. In a letter from Chamberlain to Dudley Carleton (1603), he says: "Mr. Winwood was married on Tuesday, with much thunder and lightning and rain. The ominous weather and dismal day put together, might have made a superstitious man startle; but he turned all to the best, and so may it prove."

Grose mentions a singular superstition, that if, in a family, the youngest daughter should chance to be married before her elder sisters, they must all *dance* at her wedding without shoes; this will counteract their *ill-luck*, and procure them husbands.

Mr. James Napier gives the following prevalent superstitions in the West of Scotland, relating to marriage "luck" omens. A clot of soot coming down the chimney and spoiling the breakfast; the bride accidentally breaking a dish; a bird sitting on the window sill chirping for some time; the bird in the cage dying the morning of the wedding; a dog howling, and the postman forgetting to deliver a letter to the bride until he was a good way off, and had to return. Some of these were defined for good, but most of them were evil omens.

To meet a funeral, either in going to or coming from marriage, was very unlucky. If the funeral was that of a female, the young wife would not live long; if a male, the bridegroom would die soon.

In some parts of Russia it is believed, that if the bride tastes

the *cake* on the eve of the wedding, her husband will not love her.

It is unlucky for a lady to read the *marriage service* entirely through ; she would never be married.

In Holland, it is considered lucky if, at a dinner, an unmarried person is placed *inadvertently* between a married couple, as he or she will get a partner within the year.

In Derbyshire, and in other parts of the country, it is considered unlucky if the bees are not informed of a wedding, and their hives are decorated with a favour.

WINTER was considered a lucky season for marriage, by the ancients. At Athens, the month partly corresponding to our January received its name, Gamelius, from marriages being frequently celebrated in it. Hesiod recommends marriage on the fourth day of the month ; but whether the fourth from the beginning or the end is uncertain. Euripides speaks as if the time of the full moon was favourable. Proclus tells us that the Athenians selected for marriages the times of a new moon : that is, when the sun and moon were in conjunction.

There is a remarkable peculiarity in the Scottish people, says the Registrar-General—their fondness for marrying on *the last day of the year*. There are more marriages in Scotland on that day, than in any week of the year, excepting, of course, the week in which that day occurs. The detailed returns for 1861 give the number of marriages in the eight principal towns, as averaging some twenty-five a day, that is to say, a work-day, for marrying is one of the things not to be done in Scotland on Sunday ; but the Registrar-General states that, in fact, there are between 400 and 500 marriages in those towns on December 31. By another curious usage, a large proportion of these marriages are not registered until January, making that appear a favourable month for marriage, which it is not.

The Registrar-General, in one of his reports, says : "Seamen will not sail, women will not wed on a Friday, so willingly as on

other days of the week." Out of 4,057 marriages in the midland districts of England, not 2 per cent. were celebrated on Friday, while 32 per cent. were entered into on *Sunday*. The next in favour was *Monday* with 21 per cent., then *Saturday* with 17 per cent. Mr. Watson, the City Chamberlain of Glasgow, says: "It is a well-established fact, that nine-tenths of the marriages in Glasgow are celebrated on Friday; only a few on Tuesday and Wednesday; Saturday and Monday are still more rarely adopted, and I have never heard of such a thing in Glasgow as a marriage on Sunday."

So that in Scotland, *Friday* is the lucky day of the week for marriages.

Sunday was considered an auspicious day for weddings in Shakspeare's time; thus we have in the "Taming of the Shrew:"

> "We will have rings, and things, and fine array;
> And, kiss me, Kate, we will be married o' Sunday."

Among the Bulgarians, Wednesday or Thursday evenings are considered most propitious for weddings.

A Russian who thinks that the time has come to take a wife, will put a turquoise ring into his pocket on Whitsun Day, and go into the Summer Park (at St. Petersburg), determined to bestow this trinket on somebody before the day is over, but having no idea when he sets out as to who the fortunate recipient will be.

In Russia, Easter engagements are said to bring money: those at Ascension, health; those at Trinity, a numerous progeny; and those at Whitsuntide, peace in the domestic circle (a species of "good luck" that all must devoutly wish for); cautious folks who hold by superstitions have, naturally, an inclination for these last.

In Japan, *a lucky day* is always selected for a marriage; so in China, where weddings are prohibited at certain times and seasons, on account of their being unpropitious. On the occasion of the bride trying on her clothes, and worshipping the ancestral tablets of her family, it is considered unlucky if any of

her female relatives and friends are present in mourning. The Brahmins are excessively superstitious in their marriages. If a man goes to demand a woman in marriage for his son, should anything unlucky occur on his way, the visit is postponed; to hear a serpent named is bad enough, but to see one puts marriage out of the question. A lucky day for weddings is essential. In India, a rainy day is considered very unlucky for marriage. The Veisyas test the prospects of a proposed union by melting down a gold coin; should the metal appear of a shining character, it is a lucky omen; but if it be dull, the marriage is broken off. The Moslems attach good luck to marriages celebrated on the eve of *Friday*—the Moslem sabbath. In Russian weddings, the day is selected by a fortune-teller. In Sweden, formerly, the bridegroom would not, on his wedding-day, stand near a closed gate, or where cross-roads met, for fear of ill-luck. Both in Sweden and Norway, *Thursday* was looked upon as a Pagan day (the day of Thor), and no weddings took place.

Among the people in the Cochin State, care is taken to choose a "lucky" day for the marriage; whilst in the "unlucky" months, espousals may be said to be almost prohibited. Also "on the third day of the new moon, as Adam was then expelled from Paradise; on the fifth, when Jonah was swallowed by a whale; on the thirteenth, when Abraham was thrown into the fire; on the sixteenth, when Joseph was lowered into a well; on the twenty-first, when Job was afflicted with diseases; on the twenty-fourth, when Zachariah was murdered; on the twenty-fifth, when Mahomed had his front teeth broken by a sling." Marriages are mostly celebrated in January, April, August, October, and November, excluding all the days having bad omens, as enumerated.

THERE is no superstition, it has been observed, however harmless it may appear, and may indeed long continue to be, but has in it some latent evil. Much has arisen from the distinction of *unlucky days*, which may very innocently and

naturally have originated, though it was afterwards dexterously applied by astrologers, and by the priests of false religions, to their own purpose. No one would willingly commence an important undertaking on the anniversary of a day which had brought to him some great and irreparable calamity.

Hesiod says:

> "These are the days of which the careful heed.
> Each human enterprize will, favouring, speed;
> Others there are, which intermediate fall,
> Mark'd with no auspice, and unomen'd all:
> And these will some, and those will others praise;
> But few are vers'd in mysteries of days.
> Now as a step-mother the day we find
> Severe, and now as is a mother kind."

From ancient Egypt, *the evil, or unlucky days* have received the name of "Egyptian days." A Saxon MS. (Cott. MS. Vitel, c. viii. fo. 20) gives the following account of these *Dies Mali*: "Three days there are in the year, which we call Egyptian days, that is, in our language, dangerous days, on any occasion whatever, to the blood of man or beast. In the month which we call April, the last Monday; and then is the second, at the coming in of the month we call August; then is the third, which is the first Monday of the going out of the month of December. He who on these three days reduces blood, be it of man, be it of beast, this we have heard say, that speedily on the first or seventh day, his life he will end. Or if his life be shorter, so that he come not to the seventh day, or if he drink some time in these three days, he will end his life; and he that tastes of goose-flesh, within forty days' space, his life he will end."

In the ancient Exeter Calendar, a MS. said to be of the age of Henry II., the first or Kalends of January is set down as "Dies Mala." These Saxon calendars give us a total of about twenty-four evil days in the 365, or about one such in every fifteen. But as the superstition "lengthened the cords and strengthened its stakes," it seems to have been felt or feared that the black days had too small a hold on their regarders, so

they were multiplied. In the "Book of Knowledge" we read, "Astronomers say that six days of the year are perilous of death: and therefore they forbid men to let blood on them, or take any drink; that is to say, Jan. 3, July 1, Oct. 2, the last of April, Aug. 1, the last day going out of December. These six days with great diligence ought to be kept, but chiefly the latter three, for all the veins are then full. For then, whether man or beast be knit in them within seven days, or certainly within fourteen days, he shall die. And if they take any drinks within fifteen days, they shall die; and if they eat any goose in these three days, within forty days they shall die; and if any child be born in these three latter days, they shall die a wicked death. Astronomers and astrologers say that in the beginning of March, the seventh night, or the fourteenth day, let the blood of the right arm; and in the beginning of April, the eleventh day, of the left arm; and in the end of May, third or fifth day, on whether arm thou wilt; and thus, of all the year, thou shalt orderly be kept from the fever, the falling gout, the sister gout, and the loss of thy sight."

A "Book of Presidents" (precedents), published in 1616, contains a calendar, many of the days in which have the letter B affixed, "which signifyeth such dayes as the Egyptians note to be dangerous to begin or take anything in hand, or to take a journey or such like thing." The days thus marked are, January 1, 2, 4, 5, 10, 15, 17, 19; February 7, 10, 17, 27, 28; March 15, 16, 28; April 7, 10, 16, 20, 21; May 7, 15, 20; June 4, 10, 22; July 15, 20; August 1, 19, 20, 29, 30; September 3, 4, 6, 7, 21, 22; October 4, 16, 24; November, 5, 6, 28, 29; December 6, 7, 9, 15, 17, 22.

In a sermon of St. Eloy (*circa* 640), he says: "Let no one keep Thursday as a holy day, either in May or at any other time (unless it be some saint's day), or the day of moths and mice, or any day of any kind, but the Lord's day."

Bourne, speaking of the superstitious custom of the heathens, observing one day as good, and another as bad, observes, "That among these were lucky and unlucky days; some were *Dies*

Atri, and some *Dies Albi*. The *Atri* were pointed out in their calendar with a black character, the *Albi* with a white; the former to denote it a day of bad success, the latter a day of good. Thus have the monks, in the dark and unlearned ages of Popery, copy'd after the heathens, and dream'd themselves into the like superstitions, esteeming one day more successful than another." He tells us, also, that St. Austin, upon the passage of St. Paul to the Galatians, against observing days, and months, and times, and years, explains it to have this meaning: "The persons the Apostle blames are those who say, I will not set forward on my journey, because it is the next day after such a time, or because the moon is so; or I'll set forward that I may have luck, because such is just now the position of the stars. I will not traffic this month because such a star presides; or I will, because it does. I shall plant no vines this year because it is leap-year," etc. Barnaby Googe thus translates the remarks of Naogeorgius on this subject:

"And first, betwixt the dayes they make no little difference,
For all be not of vertue like, nor like preheminence,
But some of them Egyptian are, and full of jeopardee,
And some againe, beside the rest, both good and luckie bee.
Like difference of the nights they make, as if the Almightie King
That made them all, not gracious were to them in everything."

In an old MS. on this subject, mention is made of certain days: "Y^t be observed by some old writers, chiefly the curious astrologians, who did alledge y^t there were 28 days in the yeare, which were revealed by the angel Gabriel to good Joseph, which ever have been remarked to be very fortunate dayes either to purge, to let bloud, cure wounds, use marchandizes, sow seed, plant trees, build houses, or take journies, in long or short voyages, in fighting or giving of bataille, or skirmishing. They also doe alledge that children who were borne in any of these dayes could never be poore; and all children who were put to schooles, or colledges, in those dayes, should become great schollars, and those who were put to any crafte or trade in those dayes should become perfect Artificers and rich, and

such as were put to trade of Marchandize should become most wealthy, the dayes be these: The 3rd and 13th of January, y^e^ 5th and 28th of Feb., y^e^ 3rd, 22nd, and 30th of March, the 5th, 22nd, and 29th of Aprill, y^e^ 4th and 28th of May, y^e^ 3rd and 8th of June, the 12th, 13th, and 15th of July, y^e^ 12th of August, y^e^ 1st, 7th, 24th, and 28th of September, y^e^ 4th and 15th of October, y^e^ 13th and 19th of November, y^e^ 23rd and 26th of December. And thus much concerning y^e^ dayes which are by y^e^ most curious sort of y^e^ learned remarked to be good and evill."

In the British Museum is a unique copy of a curious tract, printed by Richard Fakes (or Fawkes), entitled "De cursione Lunæ." It is a kind of astrological fortune-telling treatise, in which, after describing the phases of the moon, and foretelling the fortunes and characters of those who shall happen to be born on each particular day of the moon, as he who is born on the fourth day of the moon, *tractatu regni erit*, on the seventeenth *infelix erit*, on the twenty-sixth *nec dives nec pauper erit*, etc., the author descants on each particular day, in Old English verse, as for instance, "The IIII day:"

"The IIII day borne was Abell,
That day thou may boldely and well
All that thou wyll boldely begynne,
Out token dedys that long to synne,
That day is good a mill to bygge,
And after hedys of water to dygge,
To opyn them and late them renne,
Better be feld and be fenne.
Whoso be borne that day without fayle,
He shall have a party travayle,
He shall be a party lectour,
But he shall suffer many a sharp shour,
He shall well over scape all
And great rychesse hym shall be,
And greater well on that he dey.
Who so that daye do ony foly
Or any theft, and therefore fle,
Hastely founde shall he be.
Who so that day in sicknesse fall
Some day on wast he shall.
What thou thynkyst in thy dremynge,
It shall amende ne helpe no thynge

That day is good for every man I wys
To passe the see with marchandys.
That day to let the blood,
So neyther moche evel ne good."

An Old Sarum missal has some portentous warnings on the following months :

"*January.* Of this first month the opening day
And seventh, like a sword will slay.
February. The fourth day bringeth down to death,
The third will stop a strong man's breath.
March. The first the greedy glutton slays,
The fourth cuts short the drunkard's days.
April. The tenth and the eleventh, too,
Are ready death's fell work to do.
May. The third to slay poor men hath power,
The seventh destroyeth in an hour.
June. The tenth, a pallid visage shows
No faith, nor truce, the fifteenth knows.
July. The thirteenth is a fatal day,
The tenth alike will mortals slay.
August. The first kills strong men at a blow,
The second lays a cohort low.
September. The third day of the month September
And tenth, bring evil to each member.
October. The third and tenth, with poison'd breath,
To man are foes as foul as death.
November. The fifth bears scorpion sting of deadly pain,
The third is tinctured with distraction's train.
December. The seventh's a fatal day to human life
The tenth is with a serpent's venom rife."

We have Anglo-Saxon treatises which contain rules for discovering the future fortunes and dispositions of a child, from the day of his nativity. One day was useful for all things ; another, though good to tame animals, was baleful to sow seeds. One day was favourable to the commencement of business ; another to let blood ; and others wore a forbidding aspect to those and other things. One day was propitious to buy, another to sell, another to hunt, and others to do nothing. If a child was born on such a day it would live ; if on another, its life would be sickly, or he would perish early. The most alarming fears and extravagant hopes were perpetually raised by these superstitions. The same anticipations of futurity were made by noticing on what day of the week or month it first thun-

dered, or the new moon appeared, or the New Year's Day occurred.

A beautifully illuminated MS. in the library of W. H. Wade-Gery, Esq., of Bushmead Priory, Bedfordshire, affords two or three various readings of *unlucky days*. July reads "tredecimus;" September, "tertia Septembris; et septima, fert mala membris," October, "tertius et denus virtutibus est alienus."

In a Common-place-Book are the following lines in allusion to the "whole days" of the *lucky*:

> "Fate's dark recesses we can never find,
> But Fortune, at some hours, to all is kind;
> The lucky have whole days, which still they choose;
> The unlucky have but hours, and those they lose."

Proverbial rhymes are sometimes good monitors of dates; thus we have a satire on placing faith in particular days:

> "The third of November, the Duke of Vendôme pass'd the water,
> The fourth of November the Queen had a daughter,
> The fifth of November we 'scaped a great slaughter,
> And the sixth of November was the next day after."

Dean Swift, in a letter to Dr. Thomas Sheridan (Sept. 12, 1735), says: "Sunday's a pun day; Monday's a dun day; Tuesday's a news' day; Wednesday's a friend's day; Thursday's a cursed day; Friday's a dry day; Saturday's the latter day."

A common proverbial saying is: "Born on Monday, fair in the face; born on Tuesday, full of God's grace. Born on Wednesday, sour and sad; born on Thursday, merry and glad. Born on Friday, worthily given; born on Saturday, work hard for your living. Born on Sunday, you will never know want."

It is unlucky to make use of a sieve on St. Thomas's Day. The luckiest time for bleeding horses is St. Stephen's Day.

Among the superstitions connected with luck in the Highlands of Scotland, the day of the week on which the 3rd of May (one of the Holy Rood days) falls, is esteemed unlucky for many things—especially for digging peat, or taking an account of the sheep or cattle on a farm. In the Island of Mull,

the first day of every quarter is considered lucky, and Tuesday the most fortunate day for sowing corn.

In Spain, at least in Aragon, the unlucky day is Tuesday, and a popular rhyme says: "El Mártes ni te cases, ni te embarques, ni de tu muger te apartes." (On Tuesday neither wed, nor go aboard ship, nor leave thy wife.)

Regarding days, also, the Spaniards had a saying that no Saturday is ever without sunshine, consequently it was a lucky day; but Wednesday in Passion Week was unlucky, and it always rained, because it was on that day that Peter went out and wept bitterly, and they thought it behoved the heavens to weep in this manner in commemoration of his tears.

At Naples there is a saying, "Venerdi e Marti, non si sposa, non si parte."

The Japanese, it would seem, have fixed upon the five most unfortunate days in the year for their five great festivals: and this they have done purposely and prudently, in order by this universal mirth to divert and propitiate their Carnis, or Deities, and also by their custom on those days of wishing happiness to each other, to avert the mishaps that might otherwise befall them. They are careful never to begin a journey at an inauspicious time, and therefore in all their road and house books there is a printed table, showing what days of the month are unlucky for this purpose: they amount to four-and-twenty in the year.

The inventor of this table, the astrologer Abino Seimei, composed an *Uta*, or couplet, of mystical words, by pronouncing which the traveller who is necessitated to begin a journey on one of these days may avert all those evils, which, if he were not preserved by such a spell, must infallibly befall him.

Sunday is popularly supposed in France to be a propitious day; a French writer gives the reason, *according to his idea*: "Il est réconnu que les jours de la semaine ne peuvent se ressembler, puisqu'ils coulent sous l'influence de différentes planettes. Le soleil, qui préside en dimanche, est censé nous procurer un beau jour, plus riant que les autres jours de la

semaine ; et voilà aussi pourquoi on se reserve ce jour pour se livrer aux plaisirs et amusements honnêtes."

Very different to this definition of a fortunate Sunday by a French writer is that of the eloquent "Priest to the Temple." The Sunday before the death of George Herbert, he rose suddenly from his bed, called for one of his instruments, took it into his hand, and said, "My God, my God,

> "My music shall find Thee,
> And every string
> Shall have his attribute to sing."

And having tuned it, he played and sung :

> "The Sundays of Man's life,
> Threaded together on Time's string,
> Make bracelets to adorn the wife
> Of the eternal glorious King.
> *On Sunday, Heaven's gate stands ope ;*
> *Blessings are plentiful and rife,*
> *More plentiful than hope.*"

According to the Rabbinical writers the fixed days for good and evil were said to have been disclosed by an angel to Job.

The Jews say that the sun always shines on Wednesdays, because his birthday was on Wednesday, and he keeps it in this manner every week.

Alluding to "Black Monday," Stow, in his "Chronicle," states: "It is to be noted that the 14th day of April and the morrow after Easter Day (1360), King Edward (III.) with his host lay before the city of Paris, which day was full of dark mist and hail, and so bitter cold that many men died on their horsebacks with the cold ; wherefore unto this day it hath been called the *Black Monday.*"

In the Easter festivities at Chester in the olden time we read that the sheriffs had to take their part, for there was a custom, "the memory of man now livinge not knowinge the original," of commemorating Black Monday (so termed for the same reason as that ascribed to it by the historian) with various sports, and on this particular occasion it appears that the

two sheriffs should shoot for a breakfast of calves' head and bacon.

With regard to Stow's statement, it is very generally admitted that it is in all the main points incorrect. Easter Monday in 1360 was the 6th, and not the 14th of April; the storm did not take place on Easter Monday; and on the day of the storm the English army was not under the walls of Paris, but near Chartres.

Black Monday, it would seem, must have been either the 20th or the 27th of April, more probably the latter, as this would agree with the statement that Lord Beauchamp, son of the Earl of Warwick, was mortally injured on Black Monday, the 27th, and died the next day.

Dallaway, in his "Tour to Constantinople," mentions that the Turks consider the 13th, 14th, and 15th of each month as the most fortunate; the Ruz-nameh has likewise its three unlucky days, to which little attention is paid by the better sort. The sultan has his chief astrologer, who is consulted by the council on state emergencies. When the treaty of peace was signed at Cainarjè in 1774, he was directed to name the hour most propitious for that ceremony.

No Russian female will bathe before a fixed day in June. No man dare touch an apple before the feast of the Transfiguration (Aug. 6th).

The Esthonians consider Thursday an unlucky day, as Monday is with the Russians, and Friday with many other nations.

The Javans are great observers of lucky and unlucky days, and undertake no journey or enterprise without attending to them. It is considered unlucky to go anywhere on the day that they hear of the death of a friend.

In Devonshire, Tuesday and Wednesday are considered lucky days; Thursday has one lucky hour, viz., the hour before the sun rises. It is unlucky to turn a feather-bed on a Sunday. It is considered unlucky for hawthorn to be in bloom before the 1st of May.

"A Highlander," says Pennant, "never begins anything of consequence on the day of the week on which the 3rd of May falls, which he calls the *dismal* day.

In the "Roman du Rou," Harold is mentioned as calling Saturday his lucky day. His brother Gyrth, who is no believer in such credulities, reminds his brother sarcastically that if Saturday was the day of his birth, Saturday might also prove to be the day of his death.

In an article on the Celtic superstitions of Scotland and Ireland (*Antiquary*, vol. i. p. 210) there are some curious notices respecting the kings: "There were a certain number of unlucky things that each king was prohibited from doing. These were called *geasa*. They are enumerated in the old Celtic books. For instance, the King of Ireland was not to allow the sun to rise upon him in his bed at Tara. He was prohibited from alighting from his horse on a Wednesday in Magh Breagh (Bregia), or from crossing Magh Cuillin after sundown. He was not allowed to set out on an expedition against North Teffia on a Tuesday, or to go in a ship on the water the Monday after Bealltaine (May Day), or to leave the track of his army at a certain place on the Tuesday after Samtrain (All Hallows). The King of Leinster was not suffered to travel the road to Dublin on a Monday; and it was considered extremely unlucky for him to ride across Magh Maistean (Mullaghmast). The King of Munster was prohibited from enjoying a feast at Killarney from one Monday to another. No doubt some king had suffered from a week's carouse at the Lakes. The King of Connaught was not to wear a speckled garment, nor to ride a speckled horse at a certain place, on account of ill-luck; and the King of Ulster was shut out of a large district in his dominions during the month of March, from a similar consideration. These were *geasa* that applied only to the kings. There were, however, a great many days of the year which were looked upon as cross, or unlucky days by everyone. O'Curry has given a list of these which may prove interesting to some inquirers into these matters. Some of the numbers are illegible:

'January 1, 2, 4, 5, 15, 17, 19; February 10, 18; March 2, 19; April 5, 7; May 7, 8, 15; June 4, 15; July 10, 20; August 19, 20; September 6, 7; October (?); November 5, 19; December 7, 8, (?).' These were the unlucky days in the Celtic calendar. O'Curry was enabled by them to find out the month of a certain expedition, which was said to have turned out disastrously on account of the day on which it was undertaken."

Among the Hindoos Sunday is considered auspicious for sowing seed, commencing a building or residence, and for planting gardens. Monday is the most fortunate day to set out on an expedition, mount a new steed, elephant, or carriage. The animals are supposed to imbibe a portion of the prevailing deity of that day; whereas to mount them, or commence a journey on Saturday, would incur the probable hazard of a horse or elephant proving a sluggard, and the wheel conveyance breaking down, and of never reaching the journey's end, whilst fettered by the influence of the tardy orbit of *Sunee*, or Saturn.*

Other days are stamped as auspicious, or the contrary, as the full or new moon may fall on particular days of the week, determined by similar astrological tests. The *súl*, or trident of Mahadeo, is considered as in a state of continual motion over the earth to guard and preserve its creatures, and to oppose its direction, that is its points, would be facing certain death or disaster. With reference to its movements, therefore, it is unlucky to travel to the westward on Sunday and Friday; to the northward on Tuesday and Wednesday; to the eastward on Saturday or Monday; and to the southward on Thursday.

Tuesday brings luck in battle; forges are also set to work,

* Great disasters were often attributed to the planet Saturn, of malign influence. In "The Shepheard's Kalender" (edit. 1656) we find: "Saturn is the highest planet of all the seven, he is mighty of himself; he giveth all the great *colds* and *waters*, yet is he dry and cold of nature . . . . when he reigneth there is much theft used and little charity . . . . (and) great travell on the earth; and old folk shall be very sickly, many diseases shall reign among the people," etc.

and generally those operations which require the aid of fire. Wednesday is a prosperous day, especially for merchants. It is lucky to collect debts on this day, but unlucky to wash clothes. Thursday is an auspicious day for opening shops, for wearing ornaments, etc. Friday is a lucky day devoted to singing, wearing new clothes, or making acquaintance. Saturday is unlucky, exciting quarrels, and the killing of brutes, with other enormities.

A curious pamphlet was published towards the close of the seventeenth century, entitled "Some Memorable Remarques *upon* the Fourteenth of October, being the Auspicious Birth-Day of His Present Majesty, King James II., Luc xix. 42. *In Hoc Die Tuo*, In This Thy Day. London: Printed by A. R. And are to be sold by *Randal Taylor*, near *Stationers Hall*, 1687."

In this tract the author (who, it appears, was John Gibbon, *Blew-Mantle*, as he styles himself) purports to set forth "How lucky the *Fourteenth of October* hath been to the princes of England." It

> "gave the Norman Duke
> That vict'ry whence he England's sceptre took;"

and was remarkable for the safe landing of Edward III., after a dangerous tempest. He relates from Matthew Paris, that when "Lewis, King of France, had set footing here and took some eminent places, he besieged Calais from July 22 to the Fourteenth of October following, about which time the siege was raised and England thereby relieved. A memorable peace was made (foretold by Nostradamus) on the Fourteenth of October, between Pope Paul IV., Henry II. of France, and Philip II. of Spain. A *lucky day* this not only to the princes of England, but auspicious to the welfare of Europe."

In a curious pamphlet, printed in 1679, and entitled "Day Fatality, or some Observations of Days Lucky and Unlucky," we find: "On the sixth of April, Alexander the Great was born; upon the same day he conquered Darius, won a great victory at sea, and died the same day. Neither was this day

less fortunate to his father, Philip; for on the same day he took Potidœa; Parmenio, his general, gave a great overthrow to the Illyrians; and his horse was victor at the Olympian games."

It has been remarked that the month of January has been an unlucky one for crowned heads. Charles I., of England, was beheaded in that month. Napoleon III. died in January, 1873, and King Victor Emmanuel in 1878.

The 21st proved singularly ominous and fatal to Louis XVI. On that day in April, 1770, he was married; on the 21st of June in the same year, the *fête* on his nuptials was celebrated, when fifteen hundred persons were trampled to death; on the 21st of January, 1782, the festival on the birth of the dauphin took place; on the 21st of June, 1791, the king began his flight to Varennes; on the 21st of September, 1792, royalty was abolished in France; and on the 21st of January, 1793, the king was beheaded.

Cromwell had always regarded the 3rd of September as his "fortunate" day. On the same day he had gained his famous victories of Dunbar and Worcester; it was, however, on the same day, agreeing with a strange prophecy of Colonel Lindsay, that he died.*

It seems that the Duke of Monmouth, who was extremely superstitious, placed considerable faith in the prediction of a fortune-teller, that should he outlive St. Swithin's Day, he would be a great man; it is singular that it was the day on which he died.

In the parish church of Quethiock (about four miles from Liskeard in Cornwall) is a curious old brass in memory of Richard Chiverton and his wife, dated on one side 1631, and the other 1671. The epitaph to the lady is a singular one, the

* Cromwell made use of superstition, if it was not deeply grafted on him. When he was in Scotland, a soldier stood with Lilly's *Mulinus Angelicus* in his hand, and said, as the several troops passed by him: "Lo, hear what Lilly sa th; you are promised victory; fight it out, brave boys;" and then read the month's prediction. There is no doubt that Lilly prostituted his pen to the political purposes of the parliament and Oliver Cromwell.

chief peculiarity being, that everything important seemed to have happened to her in the month of May. She is made to say:

> "My birth was in the month of May,
> And in that month my nuptial day;
> In May a mayde, a wife, a mother,
> And now in May not one nor t' other."

In "A Newe Almanacke and Prognostication for the yeare of our Lord God 1615," by Thomas Bretnor, is a very curious arrangement of lucky and unlucky days, in monthly tables, with peculiar warnings attached to each, which are expressed in such quaint phrases that they are worth preserving:

JANUARIE.

GOOD DAYES.	EVILL DAYES.
4, 8. All that he can.	1, 2, 7. Lost labour.
9. What thou desirest.	3, 5, 6. In hukster's handling.
13, 14. Both heart and hand.	10, 11, 12. It will not fadge.
17, 18. A fast friend.	15, 16. Nothing to the purpose.
21, 22, 23. Well ventred.	19, 20. But hard hap.
28. Through the briers.	24, 25, 26, 27. Laterem lavas.
	30, 31. Past hope of recovery.

FEBRUARIE.

GOOD DAYES.	EVILL DAYES.
1, 5. But chance medley.	3, 4. In a heavy case.
2, 6. A match well made.	7, 1. A dangerous incounter.
8, 10, 11. It workes like waxe.	17. A blinde bargaine.
9, 12. By plaine plodding.	19, 20. Blesse thee from him.
14, 15, 16. On the winning side.	25, 26. Castles in the aire.
18, 22, 28. A fast friend.	27. Too high doctrine.
21, 23, 24. Onely by cunning.	

MARCH.

GOOD DAYES.	EVILL DAYES.
1, 2. Slacke and sure.	3, 4, 5. His cake is dow.
9, 10. It falles into thy mouth.	6, 7, 8. All amort.
14, 17. All for thy good.	11, 12, 13. What remedie.
18, 22. Bound to see it.	15, 16, 20. It will not quite cost.
24, 25, 28. A boult or a shafte.	21, 23, 26. Catch at the meanes.
29, 30, 31. Thy heart's desire.	19, 17. Misery in the end.

APRILL.

GOOD DAYES.	EVILL DAYES.
1, 4. Strike while 'tis hot.	2, 3. Losse upon losse.
5, 7, 8. After good advice.	6, 9, 10. Haunt not his ghost.
11, 12, 13, 14. Well attempted.	15, 16, 17, 18. Downe the winde.
19, 24, 26. Not very forward.	20, 21, 22. It will not cotton.
27, 28, 29. No counterfeit.	23, 25, 30. Blacke in the mouthe.

MAY.

GOOD DAYES.	EVILL DAYES.
4, 6, 7. Ready tempered.	1, 2, 3. In a pitiful taking.
10, 11. The amends is a making.	5, 8, 9. Beleeve not a word.
15, 18, 20. But hap hazard.	12, 14, 16. Not to fast.
19, 22, 24. Touch and take.	13, 17. But a dead man.
27, 29, 30. Win it and weare it.	21, 23, 25, 28. Almost desperate.
	26, 31. Stones against winde.

JUNE.

GOOD DAYES.	EVILL DAYES.
4, 5, 7. Take his good offer.	1, 2, 3, 6. Most hast worst speed.
9, 10, 15. Bitter sweet.	8, 11, 12, 13. But a bravado.
18, 19, 20. Both favour and friendship.	14, 16, 17. Out at heeles.
26, 28. Easily intreated.	21, 22, 23. Next to nothing.
29, 30. Fit for thy purpose.	24, 25, 27. Over the left shoulder.

JULY.

GOOD DAYES.	EVILL DAYES.
2, 3, 5. Sleepe not thy tide.	1, 6, 8. Vaine hopes.
9, 10, 12. Be not faint hearted.	4, 7, 11. Looke about thee.
13, 14. Cocke-sure.	15, 22. Bane in the end.
16, 17, 18. Be well advised.	23, 25. A bad bargaine.
10, 20, 24, 30. No good anchorage.	29, 31. Nothing but shales.
26, 27, 28. If handsomely handled.	

AUGUST.

GOOD DAYES.	EVILL DAYES.
2, 10. It falles into thy mouth.	1, 7. A false alarme.
5, 8, 9, 12. Uncrost, undrest.	2, 4, 11. A blow with a witnes.
13, 15, 19. In an excellent humor.	14, 16. Not worth whistling.
20, 22. Better than his word.	17, 18, 21. A rope for parrat.
23, 26. Of suffrance comes ease.	24, 28. In a quandary.
	25, 29. A backe reckoning.
	30, 31. Look for no mercie.

SEPTEMBER.

GOOD DAYES.	EVILL DAYES.
1, 2, 3. Set wits a working.	4, 5. Short shooting.
6, 7, 8. Ply the dor.	13, 14, 15. More then desperate.
9, 10, 11, 12. No paines, no gaines.	19, 20, 21, 22. Misse the cushion.
16, 17, 18. A match well made.	26, 27, 28. Quite forlorne.
23, 24, 25. Well if warily.	29, 30. It lyes on bleeding.

OCTOBER.

GOOD DAYES.	EVILL DAYES.
1, 2, 5. Follow and feare not.	1, 4, 6. Crosse and intricate.
7, 8, 9. Something hollow-harted.	10, 11, 12, 13. Up to the ears.
14, 15. Welcome at a word.	17, 18, 19. Mad medling.
16, 20. Not very free.	25, 28, 30. Stay the bels.
21, 22. It falles pat.	24, 26, 27. A lash at last.
31. His countenance carries it.	29. Shrunke in the wetting.

NOVEMBER.

GOOD DAYES.	EVILL DAYES.
1, 4, 6. Wit may win her.	2, 5, 9. Take another time.
7. 8. That or nothing.	3, 10, 13. Cost ill bestowed.
11, 12, 15. Build upon it.	14, 16, 17, 18. Beleeve not a word.
19, 20, 21. As sure as a club.	22, 23, 24. Past all hope.
29, 30. Downe upon the naile.	25, 26, 27, 28. Relye not upon it.

DECEMBER.

GOOD DAYES.	EVILL DAYES.
1, 2, 3, 4. As it handled.	5, 10, 11. Pride and beggary.
6, 9, 15. By carriage and crafte.	7, 8, 12. A tale of a tub.
13, 14, 19. A sure card.	16, 17, 22. From the teeth outward.
27, 28. As true as steele.	20, 21, 23. A feather for a foole.
30. Make up thy mouth.	24, 25. Crabbed and unkinde.
	26, 29, 31. Ad Græcas Calendas.

THE reader who is curious in the matter of "luck" days should consult the "Miscellanies" of the gossiping John Aubrey, where he will find the subject treated with an amount of credulous tenderness truly edifying. He particularly notices the 3rd of November, because it was his own birthday; and also, he had observed some remarkable accidents to

have happened thereupon. As one instance, he relates: "I had an estate left me in Kent, of which between thirty and forty acres was marsh-land, very conveniently flanking its upland; and in those days this marsh-land was usually let for four nobles an acre. My father died 1643. Within a year and a half after his decease, such charges and water-schots came upon this marsh-land by the influence of the sea, that it was never worth one farthing to me, but very often eat into the rents of the uplands; so that I often think, this day being my birthday, hath the same evil influence upon me that it had 580 years since upon Earl Godwin, and others concerned in low-lands."

A CORRESPONDENT of "Notes and Queries" remarks, that the old superstition of ill-luck, if any other than a male person crossed the threshold of a house on *New Year's* morning, is still rife in Worcestershire, where a band of boys go out early to people's houses, knocking up some of the inmates, and then entering the dwellings. For this service they receive a trifling consideration from the believers in luck. A farmer's daughter mentioned that the orthodox plan was for man or boy to enter at the back-door, go through the rooms on the ground-floor, and go out by the front-door. If it should happen that the family were out at any merry-making on New Year's Eve, and did not return home until the morning, then it would be necessary, to ensure luck in the ensuing year, that a strange man or boy (not one of the family) should open the front-door and let the party in.

As an example of the superstition that is connected with this practice, a story is told of a poor old bedridden woman, who positively refused to allow her neighbour, who usually looked after her, to come in on New Year's Day, but lay breakfastless and fireless until the middle of the day, when fortunately the clergyman came to see her, who, being dark-haired, brought as she thought good luck.

In most of the villages in Worcestershire and Herefordshire, this superstition prevails. In the old climbing-boy days,

chimneys used to be swept on New Year's morning, so that one of the right sex might be the first to enter. At some of the farmhouses, should washing-day chance to fall on the first day of the year, it is either put off, or to make sure, the waggoner's lad is called up early before the women can come, that he may be let out and let in again. In some parts of Cornwall, to ensure that a male should be the first to enter the house, it was formerly customary to give boys a small gratuity for placing sand on the doorsteps and in the passage. Hence bands of boys would go from house to house, collecting their "fees for sanding your steps for good luck."

Curious to say, at Preston it is considered lucky for a fair-haired man to be the first foot; whereas at Blackburn, which is only ten miles distant, the prepossession is in favour of a dark person.

In some parts it is necessary that the first foot should be a bachelor; and there is an amusing anecdote in "Notes and Queries," how the father of a family, a farmer living in the Midland Counties, coming home early one New Year's Day, was refused admittance to his own house by the strong-minded daughter, because, being red-haired and a widower, he unfortunately failed to fulfil two of the most important conditions; while some poor old maids, who had no mankind belonging to them, were forced to content themselves with admitting the old tom-cat, who, luckily for them, was of the right colour if nothing else. In many places it is considered extra lucky if the first foot bring with him either a loaf or a piece of bread, this being regarded as an emblem of the plenty to be enjoyed by the occupants of the house during the forthcoming year.

The Christian name of the first foot is, also, of importance, for there is a quaint notion that the Christian name of the first person you see of the opposite sex on New Year's Day will be the name of your future husband or wife. Hence it is related that a certain maid-servant in a rectory in the West of England locked the man-servant, whose name was Obadiah, in his room, for fear they all should be destined to become "Mrs. Obadiahs,"

for, as one remarked, it would not have mattered had his name been John or Henry, as there are plenty of Johns and Henrys in the world, but who has ever heard of Mrs. Obadiah?

In Nottinghamshire it is considered unlucky to remove anything from a house until something has been brought in, and, therefore, early in the morning each member of the family carries some trifling thing in. Brand alludes to this custom as existing in Lincoln and its neighbourhood, and quotes a rhyme used on the occasion.

In Devonshire it is believed to be particularly unlucky to wash clothes on New Year's Day, because, by so doing, it is thought that a member of the family will be rendered liable to be washed away out of existence before the close of the year. This superstition is carried so far by some persons that they will not even permit any dishes, plates, etc., to be cleaned.

In Coventry, if not in other places, it is customary to ensure good luck by eating a sort of cake, known by the name of god-cakes. They are used by all classes, and vary in prices from one half-penny to silver. They are invariably made in a triangular shape, about an inch thick, and filled with a kind of mince-meat.

In Lancashire, if any householder's fire does not burn through the night of New Year's Eve, it betokens bad luck during the ensuing year; and if any party allowed another a live coal, or even a lighted candle, on such an occasion, the bad luck would be extended to the other party for commiserating with the former in his misfortunes.*

Thiers, in his "Histoire des Superstitions" (1741), gives some instances of luck relating to *Christmas and New Year's time* in France. To bathe on Christmas Day (or Ash Wednes-

* In the *Bradford Times* (January, 1870), we read that a man named William Pollard was summoned before the magistrates for breaking a pane of glass in a window at Tong. It seems that he had gone into the house at Christmas, and asked for a light to his candle. It being a common superstition that to allow anyone to take out a light at Christmas is unlucky, the woman of the house objected, but offered the man a few matches. He then created a disturbance, during which he broke a window.

day) will secure freedom from fevers and toothache. It is unlucky not to lend anything on New Year's Day. It is a custom to take twelve grains of corn on Christmas Day and to give to each the name of the twelve months; these are placed afterwards on a shovel slightly heated, beginning with that which bears the name of the month of January, and continuing to do the same with the rest; and when there is one that jumps on the shovel, to feel certain that the corn will be dear in that month; but, on the contrary, it will be cheap when the grains do not jump. There is (observes M. Thiers) a double superstition in this proceeding; first, because it is intended to divine in an undue manner; and next, that the practice is attached to Christmas Day rather than to any other day. To bake bread between the Nativity of our Lord and the Circumcision is unlucky, and would bring misfortune to a family.

In some parts of England it is considered unlucky to receive shoes or tanned leather in the Christmas week. A small Herefordshire farmer made lamentation that a pair of new shoes had been, unwittingly, received into his house on Christmas morning, and said it was a bad job, for "he lost a sight of cattle that year."

It is unlucky to bring holly into a house before Christmas Eve.

In Hampshire, Derbyshire, and other parts of England, it was considered "lucky" to take the last bit of the yule-log from the fire and hang it the next day close to the ceiling in the kitchen, to be kept for the purpose of lighting the next year's Christmas Eve fire, or rather for putting upon the fire before the new yule-long was put on. Besides being lucky, it was a charm against fire. Care was always taken not to let the log burn entirely away. Before this could take place the remnant would be taken from the fire and put on the hob while the fire died out, and if it was not considered late enough to go to bed, another log was added.

Herrick writes, on "The Ceremonies of Candlemas Day:"

"Kindle the Christmas brand, and then
Till sunset let it burn;
Which quench'd, then lay it up again
Till Christmas next return.
Part must be kept, wherewith to tend
The Christmas log next year,
And where it is safely kept, the fiend
Can do no mischief there."

The Venetians say that on New Year's Day you must notice whom you meet when you first go out. To meet a man is good luck; a woman, bad luck. If you meet a priest you will die within the year; a policeman, you will have litigation.

BOURNE, in his "Antiquitates Vulgares," remarking on the superstitious custom of the heathens in observing one day as lucky and another the reverse, says: "Thus have the monks in the dark and unlearned ages of popery copied after the heathens, and dreamed themselves into the like superstitions, esteemed one day more successful than another, and so according to them it is very unlucky to begin any work on *Childermas Day*, and what day soever that falls on, whether on a Monday, Tuesday, or any other, nothing must be done on that day through the year: St. Paul's Day is the year's fortune-teller; St. Mark's Day is the prognosticator of your life and death, etc., and so, instead of persuading the people to lay aside the whims and fancies of the heathen world, they brought them so effectually in that they are still reigning in many places to this day."

Melton, in his "Astrologaster," remarks it was formerly an article in the creed of popular superstition, that it was "unlucky" to put on a new suit, pare one's nails, or begin anything on a *Childermas Day*.

Addison, in the *Spectator* (No. 7), alludes to this superstition in a credulous family: "As they began to talk of family affairs, a little boy at the lower end of the table told her (his mother) that he was going into join-hand on Thursday. 'Thursday!' says she; 'no, child, if it please God you shall not

begin on *Childermas Day;* tell your writing-master that Friday will be soon enough.'"

It appears from Fenn's letters that on account of Childermas, or Holy Innocents' Day, the coronation of Edward IV. was put off till the Monday, because the preceding Sunday was *Childermas Day.*

Comines, in his "Life of Louis XI.," states that the king would be very angry with those about him if they troubled him with any matter on *Candlemas Day.*

Herrick says, on "Candlemas Eve:"

> "Down with the rosemary, and so
> Down with the bays and mistletoe:
> Down with the holly, ivy, all
> Wherewith ye dressed the Christmas hall;
> That so the superstitious find
> No one least branch there left behind;
> For look, how many leaves there be
> Neglected there, maids, trust to me,
> So many goblins ye shall see."

It is unlucky not to eat goose at *Michaelmas;* omitting this, there is a risk of wanting money all that year.

It is lucky to keep mince-meat from *Christmas* to Easter.

Gay, in his "Shepherd's Week" (Pastoral iv.), says in allusion to *Valentine's Day:*

> "A-field I went, amid the morning dew,
> To milk my kine (for so should housewives do):
> Thee first I spy'd; and the first swain we see,
> In spite of fortune shall our true love be."

IT was considered unlucky for a servant to enter a new place on *Friday.* In many country districts, especially in the North of England, no weddings take place on Friday from this cause. According to a rhyming proverb Friday's moon, come when it will, comes too soon.

Sir Thomas Overbury, in his sketch of a milkmaid, says: "Her dreams are so chaste, that she dare tell them; only a Friday's dream is all her superstition; and she consents for fear of anger."

Erasmus dwells on the "extraordinary inconsistency" of the

English of his day in eating flesh in Lent, yet holding it an heinous offence to eat any on a Friday out of Lent.

Among the Brahmins of India there is a similar aversion to Friday; they say that no business should be commenced on this day.

The Spaniards hold Friday to be a very unlucky day, and never undertake anything of consequence upon it. Among the Finns, anyone who transacts business on Monday or Friday will have ill-luck.

From Eradut Khan's "Memoirs of the Mogul Empire," it appears, however, that Friday was there considered in a different light. "On Friday, the 28th of Zekand, his majesty (Aurungzebe) performed his morning devotions in company with his attendants; after which, as was frequently his custom, he exclaimed, 'O that my death may happen on a Friday, for blessed is he who dieth on that day.'"

Fynes Moryson, in his "Itinerary," speaking of the King of Poland, at the port of Dantzic in 1593, says: "The next day the king had a good wind, but before this (as those of the Romish religion are very superstitious) the king and the queen (being of the house of Austria), while sometimes they thought Monday, sometimes Friday, to be unlucky days, had lost many fair winds."

In the rural districts of Lancashire a man going to court his sweetheart on Friday, was subjected to rude treatment by his neighbours.

A Russian traveller will not start on his journey on either a Monday or a Friday.

To wear green on Friday, such as emeralds, etc., is considered lucky.

Scott, in "Marmion," says:

> "The Highlander . . . . . .
> Will, on a Friday morn, look pale
> If ask'd to tell a fairy tale."

The Scotch fairies, "the men of peace," were particularly offended at mortals who talked of them, or who wore their

favourite colour, green. This was especially to be avoided on Friday, when, whether as dedicated to Venus, with whom in Germany this subterraneous people are held nearly connected, or for a more solemn reason, they are more active and possessed of greater power.

M. Minard, a statistician, says that Friday is considered such an unlucky day in France, that not only is the number of travellers by rail much smaller than that on other days, but the difference is also sensibly felt in the receipts of the omnibuses.

A Frenchwoman exclaiming, on the birth of the Count de Chambord (Sept. 30, 1820), that it was a pity the prince should have been born on a Friday, another woman observed: "There is no longer a Friday for the Royalists; this one brings ill-luck only to the Jacobins!"

In France it is considered unlucky to cut one's nails on any day which has an *r* in its name: *viz.*, on Mardi, Mercredi, or Vendredi. In Holland the case is quite different, and cutting the nails on Friday secures protection from toothache.

Henry IV. of France considered Friday lucky, and began his undertakings by preference on that day.

Good Friday and Easter Sunday were considered lucky days for changing the caps of children. According to an old rhyme good or ill luck depended upon the following days:

"Monday for wealth,
Tuesday for health,
Wednesday the best day of all:
Thursday for crosses,
Friday for losses,
Saturday no luck at all."

Under the date 1831, a writer in "Hone's Year Book" says: "There are still a few respectable tradesmen and merchants who will not transact business, or be bled, or take physic on a Friday, because it is an unlucky day. There are other people who for the same reason will not be married on a Friday; others, again, who consider every child born on that day doomed to misfortune.

Lord Byron partook of the superstition respecting Friday, as unlucky for the commencement of any work. Soon after his arrival at Pisa, a lady of his acquaintance happening to meet him on the road from her house, as she was herself returning thither, and supposing that he had been to make her a visit, requested that he would go back with her. "I have not been to your house," he answered, "for just before I got to the door, I remembered that it was Friday; and not liking to make my first visit on a Friday, I turned back." Moore states that it is even related he once sent away a Genoese tailor who brought him home a new coat on the same ominous day. With all this, strange to say, he set sail for Greece on a Friday; and though by those who have any leaning to this superstitious fancy, the result may be thought but too sadly confirmatory of the omen, it is plain that either the influence of the superstition over his own mind was slight, or in the excitement of self-devotion under which he then acted, was forgotten.

Among old sayings we find: "he that sings on Friday shall weep on Sunday."

> "Friday's hair and Sunday's horn,
> Goes to the Evil One Monday morn."

According to the Americans, if Friday was ever ill-omened, its reputation is sufficiently redeemed; for it was on that day Columbus discovered the American Continent, that George Washington was born, and that the Pilgrim Fathers reached the Plymouth Rock.

As an instance of Friday being considered by some as a day of *good* luck, Gibbon, the eccentric author of "Some Memorable Remarques upon the Fourteenth of October," prints the following epistle to himself. It is a curious instance of *Friday* superstition: "A Letter from Sir *Winston Churchil*, Knight; Father to the Right Honorable *John*, Lord Churchil. I Thank you for your kind Present, the Observation of the *Fatality* of *Days*. I have made great Experience of the Truth of it; and have set down *Fryday* as my own Lucky Day; the Day on

which I was Born, Christen'd, Married, and, I believe, will be the Day of my Death. The Day whereon I have had sundry Deliverances (too long to relate), from Perils by Sea and Land, Perils by False Brethren, Perils of Law Suits, etc. I was Knighted (by chance, unexpected by myself) on the same Day; and have had several good Accidents happened to me on that Day: And am so superstitious in the Belief of its good Omen, that I chuse to begin any Considerable Action (that concerns me) on the same Day, etc."

In the "Letters of Charles Dickens" (vol. i. p. 414) we read: "This day (Friday, March 14, 1856), I have paid the purchase-money for Gadshill Place. After drawing the cheque, I turned round to give it to Wills (£1,790), and said: 'Now isn't it an extraordinary thing—look at the day—Friday! I have been nearly drawing it half a dozen times, when the lawyers have not been ready, and here it comes round upon a Friday, as a matter of course."

Dickens, it seems, frequently remarked that all the important, and so far fortunate events of his life, had happened to him on a Friday. Contrary to the usual superstition, that day had come to be looked upon by his family as his "lucky" day.

MELTON, in his "Astrologaster," tells us: "That it is a great signe of ill-lucke, if *rats* gnaw a man's clothes." No doubt, if he can ill afford to pay his tailor for mending them.

St. Austin (quoted by Bingham) says: "Cato gave a wise and smart answer to such an one who came in some consternation to consult him about the rats gnawing his stockings; 'That,' said he, 'is no great wonder, but it would have been a wonder indeed, if the stockings had gnawed the rats.'"

Grose says: "It is held extremely unlucky to kill a *cricket;* probably from the idea of its being a breach of hospitality, this insect taking refuge in houses." Pliny mentions the cricket as being much esteemed by the ancient magicians. In White's "Selborne" we read, that "Crickets are the housewife's baro-

meter, foretelling her when it will rain; and are prognostic sometimes, she thinks, of *ill or good luck;* of the death of a near relation, or the approach of an absent lover. By being the constant companions of her solitary hours, they naturally become the objects of her superstition."

A *hare* crossing the way of a traveller, was considered an omen of ill-luck. There are various allusions to this in the old writers. In Ellison's "Trip to Benwell," we find:

> "Nor did we meet, with nimble feet,
> One little fearful *Lepus*,
> That certain sign, as some divine
> Of fortune bad to keep us."

Hoveden, in his "Chronicles," mentions as a *lucky* omen, that Henry II. of England when invading Ireland (1171), on landing, a white hare was seen to jump out of a neighbouring hedge. The animal was caught immediately, says the chronicler, and presented to the king "in signum victoriæ."

To the superstition of fishermen regarding the white hare, I have alluded in the chapter on "The Sea and Seamen."

It seems that *swine* appearing on the way, betokened good luck; if a sow is with her litter of pigs, it is lucky, and denotes a successful journey.

Ill-luck betided those who met early in the morning an ill-favoured man or woman, a *rough-footed hen*, a *shag-haired dog*, or a *black cat*.

Shaw, in his "History of Moray," states that the ancient Scots, if they saw a *deer*, *fox*, or any "beast of game," and they did not kill it, the omen was unlucky. There were no laws against poaching in those times.

"The tail of a *lizard* in your shoe procures money and good luck," was a common saying in France. Salgues, in his "Erreurs et Préjugés," says: "Combien de fois moi-même, sot et malin écolier, n'ai-je pas coupé des queues de lézard, pour me mettre en garde contre les coups de la fortune, ou la férule de mon régent."

It is believed a sign of "bad luck" to meet a *white horse*, un-

less the person spits at it, to avert the ill consequences of the rencontre. This is chiefly current in Ireland. To see dead horses signifies a lucky event.

In the *Lincoln and Stamford Mercury* (1879), we have a curious instance of the superstition of *rooks* going away being a sign of bad luck: "A singular circumstance is reported in connection with the recent death of Mr. Graves, of Linwood Grange. Near the house a colony of rooks had established themselves, and on the day of the funeral, immediately on the appearance of the hearse, the birds left the locality in a body, deserting their nests, all of which contained young. A few only have returned."

Bees must not be *given away*, but *sold*, otherwise neither the giver nor the taker will have luck. To follow bees betokens gain, or profit. Bees were to be informed of the death of one in a family, or they would desert the hive; in some counties a black crape was put round the hive, or on a small stick by its side.

In Brittany, if a person who kept *bees* had his hives robbed, he gave them up immediately, because they never could succeed afterwards. This idea rises from an old Breton proverb, which says, "No luck after the robber." But why the whole weight of the proverb was made to fall upon the bee-hives is difficult to understand.

Killing a *spider* is considered unlucky; but it has been observed that this notion serves in many instances, among the vulgar, as an apology for the laziness of housewives in not destroying their cobwebs. Small spiders, termed "money-spinners," indicated good luck, if not destroyed or injured, or removed from the person on whom they were seen. Old Fuller says, "The moral is this; such as imitate the industry of that contemptible creature may, by God's blessing, weave themselves into wealth and procure a plentiful estate."

When the Esthonians build a house they lay herbs and leaves on the ground to attract the *ants*. If black ants first make their appearance, it is a sign of good luck; but if red, the omen is unfortunate.

To meet a *goat* in a place where they seldom come, if in the last three days in the week, is bad luck. To meet one sheep fasting is good luck, not so a flock. (From "The Knowledge of Dreams and Signs," a penny chap-book; no date.)

It is considered lucky if you see the *head* of the first *lamb* in spring; to present his *tail* is the harbinger of misfortune.

Ill-luck arrives if lambs are counted before a certain time, for they would be sure not to thrive; and the same omen attends the killing of a *harvest-man*, *i.e.*, one of those long-legged spiders which one sees scrambling about perfectly independent of cobwebs; if you do kill one, there will be a bad harvest.

A curious belief in luck is mentioned in the Irish *Times* (March 9, 1862); the writer, alluding to an extraordinary instance of fecundity in a *cow*, says: "The unequalled dam came into Mr. Cooney's hands from those of a relative of his in 1847, and for no consideration would she be sold to a party of a different name, or other kindred. *It would be deemed unlucky.*"

In "The Countryman's Counseller" (1633) we find, "It is unlucky when *birds* enter a house, signifying loss."

The natives of Cochin State consider it very lucky to look a lion-tailed, or pig-tailed monkey in the face the first thing in the morning, and they are often kept tame for this reason.

In Cochin no one would think of continuing a walk should a black cat happen to run across the road soon after he started. If a Namboorie setting out for a journey meets another Namboorie, he invariably returns home, and, if possible, postpones his journey; but if this is impracticable, he remains in his house half an hour, and then makes a fresh start. Meeting a jackal, or *two* Namboories, are "lucky" omens.

The Javans are great observers of lucky and unlucky days. Two crows fighting in the air is unlucky, and two small birds fighting near a house afford a prognostic of the arrival of a friend from a distance.

Mice appear to have had a great influence on "luck." A sudden influx of these animals in a house was an ill-omen; as

also a mouse running over a person, the squeaking of mice behind the bed of an invalid, or the apparition of a white one. To meet a *shrew-mouse* in going on a journey was unlucky. To see a *crow* flying alone was ominous of evil; an odd one, perched in the path of an observer, was a sign of wrath. The first *wasp* seen in the season should be killed to ensure good luck.

It is unlucky to take a *cat* with you in removing, or to meet a *barking dog* early in the morning.

May cats are considered unlucky, and will suck the breath of children. It is unlucky if a cat sneezes or coughs; every person in the house will have colds.

If *black snails* are seized by the horn, and tossed over the left shoulder, it will ensure good luck.

Gay, in his "Shepherd's Week" (Pastoral iv.), alludes to a curious notion of luck derived from a snail:

> "Last May-day fair, I search'd to find a snail,
> That might my secret lover's name reveal.
> Upon a goose-berry bush a snail I found
> (For always snails near sweetest fruit abound).
> I seiz'd the vermin, whom I quickly sped,
> And on the earth the milk-white embers spread.
> Slow crawl'd the snail, and if I right can spell,
> In the soft ashes mark'd a curious L;
> O may this wondrous omen lucky prove!
> For L is found in Lubberkin and Love.
> With my sharp heel I three times mark the ground,
> And turn me thrice around, around, around."

If the first *butterfly* you see in the opening year is *white*, it will bring luck, and you will eat white bread throughout the year; should the butterfly be *brown*, you must put up with brown bread.

Gay alludes to the *lady-bird* as an omen of luck:

> "This lady-bird I take from off the grass,
> Whose spotted back might scarlet red surpass:
> 'Fly, lady-bird, North, South, or East or West,
> Fly where the man is found that I love best.'
> He leaves my hand; see to the West he's flown,
> To call my true-love from the faithless town."

THE notion of ill-luck attending the *breaking of a mirror* is prevalent in Ireland as well as England. Bartholomew Simmons based a ballad upon it, "The Doom of the Mirror," which is included in the Irish ballad poetry. The origin, as well as the antiquity of such belief, is indicated by an Irish canon of a collection attributed to St. Patrick, which excommunicates the Christian "qui crediderit esse Lamiam in speculo, quæ interpretatur Striga."

"So with the old superstition," remarks Mr. Proctor, in his "Borderland of Science," "that a broken mirror brings seven years of sorrow, which, according to some, dates from the time when a mirror was so costly as to represent seven years' savings, there are those who despise the superstition, who would yet be unwilling to tempt fate (as they put it) by wilfully breaking even the most worthless old looking-glass."

To break a looking-glass is considered unlucky; when broken, it is supposed to be an omen that the party to whom it belongs will lose his best friend. Grose mentions that it betokens a mortality in the family, commonly the master. This curious superstition had an effect even upon the strong nerves of Napoleon, who, during one of his campaigns in Italy, broke the glass over Josephine's portrait. He never rested until the return of the courier despatched to obtain assurance of her safety, so strong was the impression of her death on his mind.

In the "Toxnotamia, or Marriage of the Arts," by Barton Holiday (1630), we read: "I have often heard them say 'tis ill-luck *to see one's face in a glass by candle-light.*"

In the north of England it is considered unlucky, *after one has started on a journey, to be recalled.* This is an ancient superstition. Laodamia, in her letter to Protesilaus, who had left for the Trojan war, tells him that as he was departing from home she wished to recall him, but that fear of the ill-omen had prevented her:

> "Nunc, fateor; volui revocare; animusque ferebat.
> Substitit auspicii lingua timore mali."

Then, as the letter proceeds, the yearnings of her heart are too strong for her fears, and she begs him to come back. And again the dread of the omen comes over her :

"Sed quid ego revoco hæc? Omen revocantis abesto."

St. Augustine says : "No man shall observe by the days on what day he travel, or on what he return ; because God created all the seven days which run in the week to the end of this world. But whithersoever he desires to go let him sing and say his paternoster, if he know it, and call upon his Lord, and bless himself, and travel free from care, under the protection of God, without the sorceries of the devil."

Carrying a crust of bread in the pocket was considered lucky ; says Herrick :

"If ye fear to be affrighted,
When ye are, by chance, benighted ;
In your pocket for a trust
Carry nothing but a crust,
For that holy piece of bread
Charms the danger and the dread."

Salt, falling towards a person, was considered formerly as a very unlucky omen. Something had already happened to one of the family, or was shortly to befall the persons spilling it. Home, in his "Dæmonologiæ," says : "How common it is for people to account it a signe of ill-luck to have the salt-cellar to be overturned, the salt falling towards them." Reginald Scot, in his "Discoverie of Witchcraft," very sagely observes that "to recount it good or bad luck, when salt or wine falleth on the table, or is shed, is altogether vanity and superstition."

If, says Grose, in eating, you *miss your mouth*, and the victuals fall, it is very unlucky, and denotes approaching sickness.

A *bent coin, or one with a hole in it*, is sometimes given for luck. A crooked sixpence is the favourite coin. In Fox's "Martyrs," we read that at the martyrdom of Alice Benden, at Canterbury (1557), among other things given by her to friends

near the stake, was a shilling of Philip and Mary, "which her father had *bowed*, and sent her when she was first placed in prison."

Gay says :

> "This silver ring beside,
> Three silver pennies, and *a nine-pence bent*,
> A token, kind, to Bumkinet is sent."

"Notes and Queries" furnishes a curious illustration of what is termed *luck-money*. A correspondent says that in all agricultural dealings connected with cattle or corn, it is customary when receiving payment to return a small sum to the customer, which is termed "luck-money." In Lincolnshire the custom is one shilling per head for a beast, sixpence for a calf, sixpence for a pig, two shillings per score for sheep above a year old, one shilling per score for lambs ; for horses, various sums according to their value. For corn, the factors expect a shilling per load, supposed to be for every ten quarters. The luck-money for cattle, returned in the payments for cattle and sheep, is called "chapman luck." Any sum returned over or below what the custom sanctions, is not considered "chapman luck," but either short luck, or extra luck, as the case may be.

According to an article in *The Bristol Times and Mirror* (June 23, 1877), it seems to have been, almost from time out of mind, a custom of the large Wiltshire corn markets, and especially Salisbury, Warminster, and Devizes, for the farmers to "throw back" to the dealers or buyers, one shilling on every ten sacks of wheat, and every ten quarters of barley.

In Roumania (as in Scotland also) on concluding a bargain, the buyer gives a coin to the seller as "luck-money."

There is a superstition that *counting one's gains* brings ill-luck. With this may be compared the popular notion of the character of David's sin in numbering the people of Israel and Judah, related in the last chapter of the Second Book of Samuel—a narrative which makes some people look with suspicion and dislike upon our own decennial census.

The *thumb* and *fingers* were employed by professors of *chi-*

romancy to prognosticate luck from the tips and lines on them. Gaule mentions a custom with those who bargain, "You strike them with good lucke and smite them earneste in the palme." Newton, in his "Tryall of a man's owne Selfe" (1692), alludes, amongst others, to the tricks of *palmesters* and fortune-tellers.*

The professors of the art of chiromancy gave a divine origin to it from a verse in the Book of Job: "He sealeth up the hand of every man, that all men may know His work." The text appears more chiromantical in the Vulgate: *Qui in manu omnium hominum signa posuit*—who has placed signs in the hand of all men.

The uses of the science were represented to be such as to justify this opinion of its origination, "for hereby," says Fabian Withers, "thou shalt perceive and see the secret works of Nature, how aptly and necessarily she hath compounded and knit each member with other, giving unto the hand, as unto a table, certain signs and tokens whereby to discern and know the inward motions and affections of the mind and heart, with the inward state of the whole body, as also our inclination and aptness to all our external actions and doings. For what more profitable thing may be supposed or thought than when a man in himself may foresee and know his proper and fatal accidents, and thereby to embrace and follow that which is good, and to avoid and eschew the evils which are imminent unto him for the better understanding and knowledge thereof?"

The Spanish poet, Argensola, says:

> "Fabius to think that God hath interlined
> The human hand like some prophetic page,

* The famous charlatan, Jerome Cardan, who flourished in the sixteenth century, had a system of chiromancy, and was very profound on the lines in the human hand, and a science completely his own, which he called *Metoposcopy*. The following extract will show that the character and fortunes of an individual are thus revealed by the lines in his forehead: "Seven lines, drawn at equal distances, one above another, horizontally across the whole forehead, beginning close over the eyes, indicate respectively the regions of the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. The signification of each planet is always the same, and forehead-reading is thus philosophically allied to the science of palmistry."

And in the wrinkles of the palm defined
As in a map our mortal pilgrimage.
This is to follow with the multitude,
Error and ignorance their common guides,
Yet heaven hath placed for evil or for good,
Our fate in our own hands, whate'er betides,
Being as we make it."

In Jonson's "Alchemist," Face says, "Which finger's that?" To which Subtle answers, "His little finger. You were born upon a Wednesday." Abel Drugger says, "Yes, indeed, sir," on which Subtle remarks :

"The thumb in Chiromancy we give Venus ;
The fore-finger to Jove ; the midst, to Saturn ;
The ring to Sol ; the least, to Mercury,
Who was the lord, sir, of his horoscope,
His house of life being Libra; which foreshew'd,
He should be a merchant, and trade with balance."

To scatter the leaves of a *red rose* on the ground is unlucky, and betokens an early death : such is the superstition in some districts in Italy.

Burning *tea-leaves* and dust ensures riches.

If two *tea-stalks* appear on the surface of a cup of tea, they are to be placed on the back of the left hand, and struck with the back of the right ; if they remain unmoved on the left, or adhere to the right, then the one loved will remain true : but if one adheres and the other not, she will be false. Some whirl an empty tea-cup round, and invert it, then looking into it (after draining), try to discover the profile of the one who is to be the bridegroom in the scattered leaves on the inside of the tea-cup.

Tea-stalks are also supposed to foretell visitors, and by some are believed to indicatet he person who is to be visited, by floating to the side of the individual.

Whoever finds a four-leaf trefoil—shamrock—should wear it for good luck. There is an Arab superstition that Eve brought a four-leaved shamrock from Paradise. It was composed of copper, silver, gold, and diamond, but broke and disappeared

at her first step out of the gate. Great happiness would attend him who found the scattered leaves.

The *ash* was a prognosticator of luck; the practice formerly was to pluck the leaf in every case where the leaflets were of equal number, and to say:

> "Even-ash, I thee go pluck,
> Hoping thus to meet good luck,
> If no luck I get from thee
> I shall wish I left thee on the tree."

In some parts of Scotland if a person who called to see one does not say, "I wish you luck," there would be a suspicion that he had some bad design. In Shropshire the usual valediction among the poor is, also, "I wish you good luck," bringing to mind the expression in Psalm cxxix. 8.

It is looked upon as an unlucky omen to find the *bellows* placed upon a table, and few servants will do it, or allow it to be done. It is unlucky *to shake hands across the table*, or to carry anything on the shoulder in the house.

If you *sing* before breakfast, you will cry before supper. If you wish good luck, never shave on a Monday.

To *stumble down* the stairs was considered unlucky. Congreve, in his "Love for Love," wittily satirises this superstition. Grose remarks that to stumble *up* the stairs was prognostic of *good* luck, implying, probably, it was lucky that the person did not fall *down* stairs. Melton, in his "Astrologaster," remarks: "That if a man stumbles in a morning as soon as he comes out of doors, it is a signe of ill-lucke." He adds: "That if a horse stumble on the highway, it is a signe of ill-lucke." Stumbling at a grave was considered ominous.

Shakspeare says:

> "How oft to-night
> Have my old feet stumbled at graves."

And:

> "For many men that stumble at the threshold,
> Are well foretold that danger lurks within."

Poor Robin, in his "Almanac for 1695," thus ridicules the superstition of charms to avert ill-luck in stumbling: "All

those who, walking the streets, stumble at a stick or stone, and when they are past it, turn back again to spurn or kick the stone they stumbled at, are liable to turn students in Goatam College, and upon admittance, to have a coat put upon him, with a cap, a bauble, and other ornaments belonging to his degree."

Stumbling, as an omen of *luck*, is noticed in numerous instances. Cicero mentions it as one of the omens at which weak minds were terrified. Great misfortunes were presaged by a fall or stumble. Tiberius Gracchus, as he was going out of his house on the day of his death, stumbled upon the threshold with such violence that he broke the nail of his great toe, so that blood gushed out of his shoe. A similar accident befell the aged Antigonus, on the morning of the battle of Ipsus. As he was going out of the door of his tent, he stumbled and fell flat on the ground, which was taken as a bad augury. A few hours later he was killed. Crassus and his son received a similar warning of the fate which awaited them as they were on their way to encounter the Parthians—the son stumbled, and the father fell upon him. The one was slain at the battle of Balissus, the other was murdered a short time after. Ovid alludes to Myrrha, on her way to Cinyras' chamber, as stumbling thrice, but not deterred by the omen from an unnatural and fatal crime. Protesilaus stumbled as he left his father's house to conduct his Thessalian warriors to the siege of Troy. Laodamia marked the omen, and trembled for the fate of her lover, who was the first victim that fell beneath Hector's blows. Tibullus, in one of his elegies, recalls the omen with dread in his verses to Messala, who had departed for Africa, whilst his friend lay sick at Corcyra :

> "O quoties ingressus iter, mihi tristia dixi
> Offensum in porta signa dedisse pedem."

How William the Conqueror changed his stumble from ill to good luck is well known.

At the battle of Stamford Bridge, Harold Hardrada was mounted on a charger that stumbled and fell under his huge

rider, throwing him off forwards. That was a bad omen, but he had wit enough to turn it off by quoting a well-known proverb, which says, "A fall is *luck*, if men are on a journey." Harold, the King of England, saw what had befallen the tall man on the black horse, and asked one of the Norsemen, of whom there were many in his army, who it was? "'Tis the Northmen's king," was the answer. "A tall man and a proper man indeed," said King Harold, "but yet 'tis likeliest that his luck hath now left him."

Grose says it is unlucky to lay one's *knife and fork crosswise;* crosses and misfortunes are likely to follow. Melton, in his catalogue of many superstitions, observes: "That it is naught for any man to *give a pair of knives* to his sweetheart, for feare it cuts away all love that is betweene them." Gay, in the "Shepherd's Week," says:

> "But woe is me! such presents luckless prove,
> For knives, they tell me, always sever love."

Grose repeats this superstition, and adds that a pin, a farthing, or some trifling recompense must be given in return for the gift of any sharp or cutting instrument. To find a knife denotes ill-luck or disappointment to the party.

To place a knife near a sleeping child was a lucky omen; so says Herrick:

> "Let the superstitious wife
> Near the child's heart lay a knife;
> Point be up, and haft be down;
> While she gossips in the town.
> This 'mongst other mystic charms
> Keeps the sleeping child from harms."

Among "luck" notions in Shropshire, *if a knife drops* it is a sign that a man is coming to the house; if a *fork* drops, a woman is coming.

It is a sign of ill-luck to *find money*. In the "Art of Conny-Catching" we read: "It is ill-lucke to keepe found money, therefore it must be spent." Home, in his "Dæmonologie," refers to the superstition of good luck to the finders of pieces of

iron. "If they find a piece of silver, it is a foretoken of ill-luck to them." It is accounted a lucky omen to find a horse-shoe. The Hon. Robert Boyle, in his "Occasional Reflections," remarking on this, says: "And, though 'twas to make myself merry with this fond conceit of the superstitious vulgar, I stooped to take this up."

An excellent saying is connected with *pins*:

> "See a pin and pick it up,
> All the day you'll have good luck:
> See a pin and let it lie,
> All the day you'll need to cry."*

The Bretons throw pins or small pieces of money into certain wells for good luck.

In some parts of the country it is considered very unlucky, if when a body is taken to be buried, the funeral procession proceeds to the churchyard by a way which will make them meet

* This saying is singularly applicable to an episode in the life of Lafitte, the famous French banker, who in 1788 arrived at Paris with but scanty means of existence, and furnished with a letter of introduction to the banker Perregaux, to whom he applied for a situation, however humble it might be, in his counting-house. "It is impossible to admit you into my office, at least for the present," said M. Perregaux to the timid young man who addressed him; "I would recommend you to apply elsewhere, for I do not expect there will be a vacancy for some time to come." The young man left with a drooping heart and downcast look, but observing a pin on the ground, he picked it up and placed it carefully in his coat, little thinking that the road to fortune was to open before him through that simple action. The banker had seen from the window what had occurred, and being a man who judged humanity from various details, which others might consider insignificant, it seemed to reveal to him the character of Lafitte. It was a guarantee of order and economy, an assurance of all the qualities that constitute a good financialist. A young man who could thus store a pin, must, as the banker thought, make a good clerk.

The same evening young Lafitte received a letter from M. Perregaux, offering him a situation in the bank. The discerning employer was not deceived in his notions; the young pin-collector possessed not only the requisite qualities for a banking house, but displayed a capacity and intelligence greater than could have been anticipated. From a clerk he became cashier, afterwards a partner, and eventually the proprietor of the largest banking establishment in Paris. Here was something better than "luck" in the ordinary meaning of the term. It is pleasant to add that the hand which could raise from the ground a pin, was ever prodigally open to charity.

the sun in its course. This is called being buried "the back-way."

Sir Thomas Brown tells us that to sit *cross-legged, or with our fingers pectinated*, or shut together, is accounted a sign of bad luck; the same conceit prevailed among the ancients. A modern writer, however, observes that to sit cross-legged was generally considered to produce good fortune. Hence it was employed as a charm at school, by one boy who wished well to another, in order to deprecate some punishment. At a card-table some superstitious persons sit cross-legged, with a view of bringing good luck.

The following Rabbinical quotation on the subject of *paring the nails*, bears on the popular superstitions on that subject: "Ungues comburit sanctus; justus sepelit eos; impius vero spargit in publicum, ut maleficæ iis abutantur."

It is worthy of remark, that among the Arabians the paring of nails on a Friday, instead of being condemned, is religiously practised.

In Germany it is considered unlucky *to pare babies' nails* until they are a year old. They have to be bitten off; and if this advice be not followed, the children will grow up to stammer. There is a notion in the West of Scotland, that if a child's nails are pared before the first year of its birth, it will grow up to be a thief.

Sir Thomas Brown, in his "Vulgar Errors," admits that conjectures of prevalent humours may be collected from *spots in our nails*, but rejects the sundry divinations vulgarly raised upon them; such as, that spots in the top of the nails signify things past; in the middle, things present; and at the bottom, events to come—that white specks presage our felicity, blue ones our misfortunes; those in the nail of the thumb have significations of honour; of the forefinger, riches.

Moles appear to have denoted a great variety of good or ill luck: one on the throat was fortunate; on the lower jaw of a woman it was the reverse; one of a honey colour ensured love, but red and black were unlucky; if raised more like a wart, the possessor would be fortunate. A mole on the right side, about

the middle of the forehead, made a man to abound in benefits: if warty, it increased good fortune. A mole on the left side of the forehead near the hair, was ominous of ill-luck. One on the left side of the forehead a little above the temple, if it appeared red, secured excellent wit and understanding; but black denoted falsehood. A mole on the chin was lucky, bringing riches—also on the ear and neck; but one on the right breast foretold poverty. One near the bottom of the nostrils was lucky, also one on the right foot, whereas the left foot so encumbered was unlucky. A mole on the eyebrow was a good omen, also one on the wrist. Many moles between the elbow and the wrist betokened crosses towards the middle of life, but prosperity and comfort at the end.

In Misson's "Travels in England," we find mention of a curious belief, that those who had warts or moles on the face were very careful of the great hairs that grew out of these excrescences: "Several have told me that they look upon those hairs as tokens of good luck."*

When children in South Sweden cast their teeth, the said teeth are thrown into the fire. To throw a *tooth* when extracted into the fire for luck, is still observed, not only in some parts of England and Scotland, but abroad. In Switzerland the tooth is carefully wrapped in paper, and a little salt enclosed with it, and it is then thrown into the fire. In the "Countryman's Counseller" (1633) we find: "To lose an eye or a tooth signifies the death of some friend, or kinsman, or other evil luck."

* The following curious advertisement, with no date attached to it, but apparently about the reign of Queen Anne, is among the Harleian MSS. (5931):

"At the White Hart in Gray's Inn Lane, near the Queen's Head, liveth Mrs. Stothards, who answers all lawful questions; as, whether life shall be happy or unhappy? and what manner of person one shall marry? and when? and whether the best time be past or to come? and whether a friend be real or not? and all other rational demands: and, knowing their nativity or time of birth, discovers what accidents shall be likely to happen in all their lives. *She tells the signification of moles in any part of the body*, and gives a very excellent interpretation of dreams, discovering what events are likely to happen thereby. Advice for 6d. Go up one pair of stairs without asking."

For the cure of *toothache*, the name of St. Apollonia was invoked. She suffered martyrdom at Alexandria, A.D. 248–9. Her emblems, as described in Husenbeth's "Emblems of Saints" (1860), are: holding a tooth in pincers; her teeth pulled out; pincers in left hand, tooth in right; pincers without a tooth; pincers alone; tied to a pillar and scourged."

In Jarvis's translation of "Don Quixote" (edit. 1842) there is the following note: "The orison of St. Apollonia was one of the *ensalmos* or magic skills to cure sickness, very popular in Cervantes' time. A Spanish writer, Don Francisco Patricio Berquizas, has gathered the words of this orison from the mouths of some old women at Esquivius. It is in short verses, like a *sequidilla*, and the following is a literal translation of it: 'Apollonia was at the gate of heaven, and the Virgin Mary passed that way. "Say, Apollonia, what are you about? Are you asleep or watching?" "My Lady, I neither sleep nor watch; I am dying with a pain in my teeth." "By the star of Venus, and the setting sun; by the most Holy Sacrament which I bare in my womb, may no pain in your teeth, neither front nor back, ever affect you from this time henceforward."'"

The Greeks and Armenians believe it is unlucky to count *warts*, as they would increase in number.*

* Bacon, in his "Sylva Sylvarum," remarks: "I had from a child a wart on one finger; afterwards, when I was about sixteen, being then in Paris, there grew upon both my hands a number of warts, at least a hundred, in a month's time. The English ambassador's lady (who was far from superstitious) told me she would get away my warts, and in order to do it, she rubbed them all over with the fat side of a piece of bacon with the rind on, and among the rest, the wart I had from my childhood; then nailed the bacon, with the fat towards the sun, upon a post of her chamber window, which was to the south, and in five weeks' time the warts went away, and the wart I had so long endured for company. At the rest I do not much wonder, because as they came in a short time they might go away so too; but the vanishing of that which had remained so long, sticks with me."

Southey, in "The Doctor," says of a credulous person: "I must *steal* five beans, a bean for every wart, and tie them carefully up in paper, and carry them to a place where two roads cross, and then drop them, and walk away without ever once looking around me. And then the warts will go away from me, and come upon the hands of the person that picks up the beans."

Among the Irish, *shaving or cutting the hair* on Monday is bad; they call it *Lomaluain*, or Monday's making bare, from the two Celtic words *loma*, which signifies making bare, or cutting, or shaving, and *Luain*, Monday, from *luain*, the moon.

Putting on the hose uneven, or across; and the shoe upon the wrong foot: the band standing awry; the going abroad without the girdle on, and the bursting of the shoe-latchet, were omens of ill-luck.

Augustus Cæsar put on his left sandal awry on the very morning in which he nearly lost his life in a mutiny. This did not escape Butler, who, in "Hudibras," says:

> "Augustus, having b' oversight,
> Put on his left shoe 'fore his right,
> Had like to have been slain that day
> By soldiers mutiny'ng for pay."

Scot, in his "Discoverie of Witchcraft," observes: "He that receiveth a mischance will consider whether he put not on his shirt the wrong side outwards, or his left shoe on his right foot."

Theocritus mentions the *itching of the right eye* as a lucky omen:

> "My right eye itches now, and shall I see
> My love?"

Grose observes: "When the right eye itches, the party affected will shortly cry; if the left, they will laugh."

Melton, in his "Astrologaster," says: "When a man's *nose bleeds but a drop or two*, that is a sign of ill-lucke. When a man's nose bleeds but one drop, and at the left nostril, it is a signe of good lucke; but, on the right, ill."

To feel a *tingling of the right ear* is lucky, denoting that a friend is speaking of us; a tingling on the left implies that an enemy is speaking of us. The French form of this superstition differs in an odd way from ours, for in France the tingling of the left ear denotes the friend, the tingling of the right ear the enemy. The tingling of the ear is of remote times; Delrio, "Disquisit. Magic.," quotes an old verse of Aristinetus on this

subject, and also a couplet from a poem once attributed to Virgil :

> "Garrula, quid totis resonas mihi noctibus, auris ?
> Nescio quem dicis, nunc meminisse mei."

Herrick says :

> "One ear tingles ; some there be
> That are snarling now at me ;
> Be they those that Homer bit
> I will give them thanks for it."

Among the Scottish peasantry is an omen called the "death-bell," to which faithful credit is given ; it is a tinkling in the ears which is regarded as a secret intelligence of some friend's disease. Hogg, in his "Mountain Bard," alludes to this :

> "O lady, 'tis dark, an' I heard the death-bell,
> An' I darena gae yonder for gowd nor fee."

He gives an amusing anecdote of this superstition : "Our two servant-girls agreed to go an errand of their own, one night after supper, to a considerable distance, from which I strove to persuade them, but could not prevail. So, after going to the apartment where I slept, I took a drinking-glass, and, coming close to the back of the door, made two or three sweeps round the lips of the glass with my finger, which caused a loud shrill sound. I then overheard the following dialogue : *B.* 'Ah, mercy ! the dead-bell went through my head just now with such a knell as I never heard.' *I.* 'I heard it, too.' *B.* 'Did you indeed ? That is remarkable. I never knew of two hearing it at the same time before.' *I.* 'We will not go to Midgehope to-night.' *B.* 'I would not go for all the world ! I shall warrant it is my poor brother Wat. Who knows what these wild Irish may have done to him ?'"

It is lucky when *the palm of the right hand itches ;* "it is a shrewd sign of money coming." An "itching palm" is by no means uncommon. A black spot appearing on the nails is unlucky.

In "Secret Memoirs of the late Mr. Duncan Campbell"

(1732), the author says: "I have seen people who, after writing a letter, have prognosticated to themselves the ill success of it, if, by any accident, it happened to fall on the ground; others have seemed as impatient, and exclaiming against their want of thought, if through haste or forgetfulness they have chanced to hold it before the fire to dry; but the mistake of a word in it is a sure omen that whatsoever requests it carries shall be refused."

Persons going abroad on "business," would turn back on meeting a *squinting* man, as ill-luck would attend their affairs.

Ben Jonson says:

> "Another chemist
> Found that a *squint-eyed* boy should prove a notable
> Pick-purse, and afterwards a most strong thief;
> When he grew up to be a cunning lawyer
> And at last died a Judge!"

In the days of chivalry it was considered unlucky to meet a *priest* if a man was going to war, or a tournament. Luckier it was to meet a frog than a priest. In "Dives and Pauper" (1493), we read: "Some man hadde levyr to meet with a Froude or a Frogge in the way than with a knight or a squier, or with any man of religion, or of holy churche, for than they say and leve that they shal have gold."

The following occurs in one of Decker's plays (1630): "I am the most wretched fellow: sure some left-handed priest christened me, I am so unlucky!"

Gaule, in his "Mag-astromancers posed and puzzel'd," holds it as a vain observation "to bode good or bad luck from the rising up on the right or left side;* from lifting the left leg

* To rise on the right side was accounted lucky. This is often alluded to by the old dramatists; in Marston's "What you will," we find: "You rise on your right side to-day, marry." In the "Dumb Knight," by Lewis Machin (1663), Alphonso says:

> "Sure I said my prayers, *ris'd on my right side*,
> Washed hands and eyes, put on my girdle last;
> Sure I met no splea-footed baker,
> No hare did cross me, nor no bearded witch,
> Nor other ominous sign."

over the threshold at first going out of doors ; from the meeting of a beggar or a priest the first thing in the morning ; the running in of a child betwixt two friends ; the jostling one another at unawares ; one treading upon another's toes ; to meet one fasting that is lame, or defective in any member ; to wash in the same water after another."

Among other unlucky omens mentioned in Philips's "Account of the Malabrians" (1717) are : "If a blind man, a Brahmin, or a *washerwoman* meets one in the way, as also when one meets a man with an empty pail, or when one sees an oil mill, or if a man meets us with his head uncovered, or when one hears a weeping voice, or when a poor man meets us on the way ; moreover, when any earthen pot-maker or widow meets us, we interpret it in the worst sense ; when one sprains his foot, falls on his head, or is called back, presently the professors of prognostication are consulted, and they turn to the proper chapter for such a sign and give an interpretation thereof."

SNEEZING was a strong omen of luck among the ancients, and, indeed, from the remotest antiquity. Eustathius, upon Homer, observed that sneezing to the left was unlucky, but prosperous on the right. Aristotle inquires why sneezing from noon to midnight was good, but from night to noon unlucky ? St. Austin mentions that the ancients were wont to go to bed again if they sneezed while they put on their shoes, a lame excuse for sloth and indolence. An imperial sneeze from a ruler in Africa was considered such an indication of good luck, that acclamation rose from every part of the city. Zenophon having ended a speech to his soldiers with these words, "We have many reasons to hope for preservation," one of the men gave a loud sneeze, which was immediately interpreted as a sign of good luck, and improved upon accordingly by the adroit general.

Ross, in his "Arcana Microcosmi," says : "Prometheus was the first that wisht well to the sneezer, when the man which he had made of clay fell into a fit of sternutation upon the ap-

proach of that celestial fire which he stole from the sun. This gave originale to that custome among the Gentiles in saluting the sneezer. They used also to worship the head in sternutation, as being a divine part and seat of the senses and cogitation."

Creech, in his translation of the eighteenth Idyllium of Theocritus, mentions the custom thus:

> "O happy bridegroom! Thee, a lucky sneeze
> To Sparta welcomed."

Again, in another Idyllium:

> "The Loves sneezed on Smichid."

When Themistocles was offering sacrifice, it happened that three beautiful captives were brought to him, and at the same time the fire burnt clear and bright, and a sneeze happened on the right hand. Hereupon the soothsayer, embracing him, predicted the memorable victory which was afterwards obtained by him.

Blessing the sneezer in present times was an absurdity that prevailed among the ancients. Cicero says: "Quæ si suscipiamus, pedis offensio nobis, et abruptio corrigiæ, et sternutamenta erunt observanda."

A passage in the "Golden Legend" states, concerning a pestilence that broke out at Rome, and produced instant death: "In this manner some snesynge they deyed; soo when ony persone was herde snesinge, anone they y^{t} were by sayd to him, God helpe you, or Cryst helpe you; and yet endureth y^{e} custome. And also whan he snesyth or gapeth, he maketh before his face the sygne of the crosse, and blysseth hym, and yet endureth this custome."

There is a story that is related of a young man living with fairies for a year, who took him to fairs and weddings, where, unseen by mortal eyes, they feasted on the good things spread about. They had one day gone to a wedding where the cheer was abundant. During the feast the bridegroom *sneezed*. The young man, according to the usual custom, said "God

bless you." The fairies were offended at the mention of the sacred name, and assured him that if he dared to repeat it they would punish him. The bridegroom *sneezed* a second time. He repeated his blessing; they threatened more tremendous vengeance. He *sneezed* a third time; and the young man blessed him as before. The fairies were enraged; they tumbled him from a precipice, but he found himself unhurt, and was restored to his friends.

Writing of Wildbad, Dasent mentions that "in some cases the private baths are close to the common bath, and you may hear every word that is spoken. Once, when we sneezed in our private bath, half a dozen voices from the public bath cried out in chorus, "God bless you!"

In Clodd's "Childhood of the World" we find, "According to an old Jewish legend, the custom of saying 'God bless you,' when a person sneezes, dates from Jacob. The Rabbis say that before the time that Jacob lived, men sneezed once, and that was the end of them; the shock slew them. This law was set aside on the prayer of Jacob, on condition that in all nations a sneeze should be hallowed by the words, 'God bless you.'"

A writer in "Notes and Queries" gives a translation from the Pali text of the *Gagga Jataka* on this superstition: "One day, Buddha, while seated in the midst of a large congregation of disciples, to whom he was preaching the law, chanced to sneeze. Thereupon the priests, exclaiming, 'May the blessed Lord live; may the Welcome One live,' made a loud noise, and seriously interrupted the discourse. Accordingly, Buddha addressed them as follows: 'Tell me, priests, when a person sneezes, if the bystanders say, "May you live," will he live the longer, or die the sooner for it?' 'Certainly not, Lord.' 'Then, priests, if any one sneezes you are not to say to him, "May you live;" and if any of you shall say it, let him be guilty of a transgression.' From that time forth, when the priests sneezed, and the bystanders exclaimed, 'May you live, sirs;' the priests, fearful of transgressing, held their peace. People took offence at this: 'What,' said they, 'do these priestly sons of Sakya mean by

not uttering a word when we say "May you live, sirs"?' The matter came to Buddha's ears: 'Priests,' he said, 'the laity are the corner-stones of the Church; when laymen say, "May you live, sirs," I give my sanction to your replying, "Long life to you."'"

The *Jataka* book, from which this story is taken, is part of the Buddhist Scriptures, and belongs to a period far antecedent to the Christian era. ("Notes and Queries," vol. ii., series 5.)

In India, at the present day, one may observe the *quasi* sign of the cross which a Hindoo makes, should he chance to sneeze while performing his morning's ablutions in the Ganges. Having touched his forehead, nose, chin, and cheeks, with the tip of his fingers, he recommences his prayers from the very beginning, and will do so as often as they are interrupted by a sneeze.

In 1542, when Hernando de Soto, at the period of the Spanish conquest in America, had an interview with the chief Guachoya, the latter, during the conversation, happened to sneeze. Upon this all their attendants bowed their heads, opened and closed their arms, and making their signs of veneration, saluted their prince with various phrases of the same purport: "May the sun guard you;" "May the sun be with you;" "May the sun shine upon you—defend you—prosper you;" and the like. Each uttered the phrase that came first to his mind, and for a short time there was a universal murmuring of these compliments.

Mariner, in his account of the Tonga Islands, states that the natives considered a sneeze at the moment of setting out on an expedition, as fraught with the most fatal results.

Horman says that "Two or iij nesys be holson, one is a shrowed token."

Palsgrave observes: "The physicians saye when one neseth it is a good sygne, but an yuell cause."

Howell (1659) observes: "He that hath sneezed thrice, turn him out of the hospital."

Bishop Hall alludes to the custom, in speaking of a superstitious person, who, "when he neeseth, thinks them not his friends that uncover not."

Among the queer-titled books common in the time of Charles I. and Cromwell, we find "The Spiritual Mustard Pot, to make the Soul Sneeze with Devotion!"

In the comedy called "Lingua, or the Combat of the Tongue and the Five Senses for Superiority," 1607, there is an allusion to sneezing as a fortunate portent. Tactus, in a soliloquy, observes:

> "Tactus, thy sneezing somewhat did portend!
> Was ever man so fortunate as I?"

This is interesting from a curious tradition respecting Oliver Cromwell, who is said in his youth to have taken this character when the comedy was acted by the scholars of the school (Huntingdon [?]) of which he was one.

In Devonshire the saying is: "To sneeze on Monday hastens anger; to sneeze on Friday, give a gift."

> "Sneeze on Sunday morning fasting,
> You'll enjoy your own true love to everlasting."

If you sneeze on a Saturday night, after the candle is lighted, you will next week see a stranger you never saw before.

Among the ancients, if a sneeze occurred after dinner, a dish was brought back and tasted to avert misfortune.

Among the Zulus, repeated *yawning* and sneezing are classed together as signs of approaching spiritual possession. The Hindoo, when he gapes, must snap his thumb and finger, and repeat the name of some god, as Rama; to neglect this is a sin as great as the murder of a Brahmin. The Persians ascribe yawning, sneezing, etc., to demoniacal possession. Among the Moslems generally when a man yawns, he puts the back of his left hand to his mouth, saying, "I seek refuge with Allah from Satan the accursed;" but the act of yawning is to be avoided, for the devil is in the habit of leaping into a gaping mouth.

SPITTING for "luck's" sake, and moreover as a charm against all kinds of fascinations, was of considerable importance among the ancients; we have the words of Theocritus:

> "Thrice on my breast I spit to guard me safe
> From fascinating charms."

Thus, among the Greeks, it was customary to spit three times into their bosoms at the sight of a madman, or one troubled with an epilepsy. Children were lustrated with spittle by their nurses, or relations; the old grandmother, or aunt, moved around in a circle, and rubbed the child's forehead with spittle, and that with her middle finger, to preserve it from witchcraft.

Persius alludes to this custom:

> "See how old beldams expiation make,
> To atone the gods the bantling up they take;
> His lips are wet with lustrous spittle; thus
> They think to make the gods propitious."

In the first book of the "Occult Philosophy" of Cornelius Agrippa, we find, in regard to spitting: "It is a wonderful thing, but easy to experience that Pliny speaks of,—if any one shall be sorry for any blow that he hath given another afar off, or nigh at hand, if he shall presently spit into the middle of the hand with which he gave the blow, the party that was smitten shall presently be freed from pain. This, we are told, hath been approved of in a four-footed beast that hath been sorely hurt. Some there are that in the same way aggravate a blow before they give it, as to this day do our pugilists and spade labourers."

Spitting, to avert evil influences, was considered by some ancient heretics (the Messalians) an essential act of religion. They kept perpetually spitting and blowing their noses to get rid of the demons with which the air was filled, and to ensure good luck.

Spitting, as an Irish luck superstition, is noticed by Camden: "It is by no means allowable to praise a horse, or any other

at her first step out of the gate. Great happiness would attend him who found the scattered leaves.

The *ash* was a prognosticator of luck ; the practice formerly was to pluck the leaf in every case where the leaflets were of equal number, and to say :

> "Even-ash, I thee go pluck,
> Hoping thus to meet good luck,
> If no luck I get from thee
> I shall wish I left thee on the tree."

In some parts of Scotland if a person who called to see one does not say, "I wish you luck," there would be a suspicion that he had some bad design. In Shropshire the usual valediction among the poor is, also, "I wish you good luck," bringing to mind the expression in Psalm cxxix. 8.

It is looked upon as an unlucky omen to find the *bellows* placed upon a table, and few servants will do it, or allow it to be done. It is unlucky *to shake hands across the table*, or to carry anything on the shoulder in the house.

If you *sing* before breakfast, you will cry before supper. If you wish good luck, never shave on a Monday.

To *stumble down* the stairs was considered unlucky. Congreve, in his "Love for Love," wittily satirises this superstition. Grose remarks that to stumble *up* the stairs was prognostic of *good* luck, implying, probably, it was lucky that the person did not fall *down* stairs. Melton, in his "Astrolegaster," remarks: "That if a man stumbles in a morning as soon as he comes out of doors, it is a signe of ill-lucke." He adds : "That if a horse stumble on the highway, it is a signe of ill-lucke." Stumbling at a grave was considered ominous.

Shakspeare says :

> "How oft to-night
> Have my old feet stumbled at graves."

And :

> "For many men that stumble at the threshold,
> Are well foretold that danger lurks within."

Poor Robin, in his "Almanac for 1695," thus ridicules the superstition of charms to avert ill-luck in stumbling : "All

those who, walking the streets, stumble at a stick or stone, and when they are past it, turn back again to spurn or kick the stone they stumbled at, are liable to turn students in Goatam College, and upon admittance, to have a coat put upon him, with a cap, a bauble, and other ornaments belonging to his degree."

Stumbling, as an omen of *luck*, is noticed in numerous instances. Cicero mentions it as one of the omens at which weak minds were terrified. Great misfortunes were presaged by a fall or stumble. Tiberius Gracchus, as he was going out of his house on the day of his death, stumbled upon the threshold with such violence that he broke the nail of his great toe, so that blood gushed out of his shoe. A similar accident befell the aged Antigonus, on the morning of the battle of Ipsus. As he was going out of the door of his tent, he stumbled and fell flat on the ground, which was taken as a bad augury. A few hours later he was killed. Crassus and his son received a similar warning of the fate which awaited them as they were on their way to encounter the Parthians—the son stumbled, and the father fell upon him. The one was slain at the battle of Balissus, the other was murdered a short time after. Ovid alludes to Myrrha, on her way to Cinyras' chamber, as stumbling thrice, but not deterred by the omen from an unnatural and fatal crime. Protesilaus stumbled as he left his father's house to conduct his Thessalian warriors to the siege of Troy. Laodamia marked the omen, and trembled for the fate of her lover, who was the first victim that fell beneath Hector's blows. Tibullus, in one of his elegies, recalls the omen with dread in his verses to Messala, who had departed for Africa, whilst his friend lay sick at Corcyra :

> "O quoties ingressus iter, mihi tristia dixi
> Offensum in porta signa dedisse pedem."

How William the Conqueror changed his stumble from ill to good luck is well known.

At the battle of Stamford Bridge, Harold Hardrada was mounted on a charger that stumbled and fell under his huge

rider, throwing him off forwards. That was a bad omen, but he had wit enough to turn it off by quoting a well-known proverb, which says, "A fall is *luck*, if men are on a journey." Harold, the King of England, saw what had befallen the tall man on the black horse, and asked one of the Norsemen, of whom there were many in his army, who it was? "'Tis the Northmen's king," was the answer. "A tall man and a proper man indeed," said King Harold, "but yet 'tis likeliest that his luck hath now left him."

Grose says it is unlucky to lay one's *knife and fork crosswise;* crosses and misfortunes are likely to follow. Melton, in his catalogue of many superstitions, observes: "That it is naught for any man to *give a pair of knives* to his sweetheart, for feare it cuts away all love that is betweene them." Gay, in the "Shepherd's Week," says:

> "But woe is me! such presents luckless prove,
> For knives, they tell me, always sever love."

Grose repeats this superstition, and adds that a pin, a farthing, or some trifling recompense must be given in return for the gift of any sharp or cutting instrument. To find a knife denotes ill-luck or disappointment to the party.

To place a knife near a sleeping child was a lucky omen; so says Herrick:

> "Let the superstitious wife
> Near the child's heart lay a knife;
> Point be up, and haft be down;
> While she gossips in the town.
> This 'mongst other mystic charms
> Keeps the sleeping child from harms."

Among "luck" notions in Shropshire, *if a knife drops* it is a sign that a man is coming to the house; if a *fork* drops, a woman is coming.

It is a sign of ill-luck to *find money.* In the "Art of Conny-Catching" we read: "It is ill-lucke to keepe found money, therefore it must be spent." Home, in his "Dæmonologie," refers to the superstition of good luck to the finders of pieces of

iron. "If they find a piece of silver, it is a foretoken of ill-luck to them." It is accounted a lucky omen to find a horse-shoe. The Hon. Robert Boyle, in his "Occasional Reflections," remarking on this, says: "And, though 'twas to make myself merry with this fond conceit of the superstitious vulgar, I stooped to take this up."

An excellent saying is connected with *pins*:

> "See a pin and pick it up,
> All the day you'll have good luck:
> See a pin and let it lie,
> All the day you'll need to cry."*

The Bretons throw pins or small pieces of money into certain wells for good luck.

In some parts of the country it is considered very unlucky, if when a body is taken to be buried, the funeral procession proceeds to the churchyard by a way which will make them meet

* This saying is singularly applicable to an episode in the life of Lafitte, the famous French banker, who in 1788 arrived at Paris with but scanty means of existence, and furnished with a letter of introduction to the banker Perregaux, to whom he applied for a situation, however humble it might be, in his counting-house. "It is impossible to admit you into my office, at least for the present," said M. Perregaux to the timid young man who addressed him; "I would recommend you to apply elsewhere, for I do not expect there will be a vacancy for some time to come." The young man left with a drooping heart and downcast look, but observing a pin on the ground, he picked it up and placed it carefully in his coat, little thinking that the road to fortune was to open before him through that simple action. The banker had seen from the window what had occurred, and being a man who judged humanity from various details, which others might consider insignificant, it seemed to reveal to him the character of Lafitte. It was a guarantee of order and economy, an assurance of all the qualities that constitute a good financialist. A young man who could thus store a pin, must, as the banker thought, make a good clerk.

The same evening young Lafitte received a letter from M. Perregaux, offering him a situation in the bank. The discerning employer was not deceived in his notions; the young pin-collector possessed not only the requisite qualities for a banking house, but displayed a capacity and intelligence greater than could have been anticipated. From a clerk he became cashier, afterwards a partner, and eventually the proprietor of the largest banking establishment in Paris. Here was something better than "luck" in the ordinary meaning of the term. It is pleasant to add that the hand which could raise from the ground a pin, was ever prodigally open to charity.

the sun in its course. This is called being buried "the back-way."

Sir Thomas Brown tells us that to sit *cross-legged, or with our fingers pectinated*, or shut together, is accounted a sign of bad luck; the same conceit prevailed among the ancients. A modern writer, however, observes that to sit cross-legged was generally considered to produce good fortune. Hence it was employed as a charm at school, by one boy who wished well to another, in order to deprecate some punishment. At a card-table some superstitious persons sit cross-legged, with a view of bringing good luck.

The following Rabbinical quotation on the subject of *paring the nails*, bears on the popular superstitions on that subject: "Ungues comburit sanctus; justus sepelit eos; impius vero spargit in publicum, ut maleficæ iis abutantur."

It is worthy of remark, that among the Arabians the paring of nails on a Friday, instead of being condemned, is religiously practised.

In Germany it is considered unlucky *to pare babies' nails* until they are a year old. They have to be bitten off; and if this advice be not followed, the children will grow up to stammer. There is a notion in the West of Scotland, that if a child's nails are pared before the first year of its birth, it will grow up to be a thief.

Sir Thomas Brown, in his "Vulgar Errors," admits that conjectures of prevalent humours may be collected from *spots in our nails*, but rejects the sundry divinations vulgarly raised upon them; such as, that spots in the top of the nails signify things past; in the middle, things present; and at the bottom, events to come—that white specks presage our felicity, blue ones our misfortunes; those in the nail of the thumb have significations of honour; of the forefinger, riches.

Moles appear to have denoted a great variety of good or ill luck: one on the throat was fortunate; on the lower jaw of a woman it was the reverse; one of a honey colour ensured love, but red and black were unlucky; if raised more like a wart, the possessor would be fortunate. A mole on the right side, about

the middle of the forehead, made a man to abound in benefits: if warty, it increased good fortune. A mole on the left side of the forehead near the hair, was ominous of ill-luck. One on the left side of the forehead a little above the temple, if it appeared red, secured excellent wit and understanding; but black denoted falsehood. A mole on the chin was lucky, bringing riches—also on the ear and neck; but one on the right breast foretold poverty. One near the bottom of the nostrils was lucky, also one on the right foot, whereas the left foot so encumbered was unlucky. A mole on the eyebrow was a good omen, also one on the wrist. Many moles between the elbow and the wrist betokened crosses towards the middle of life, but prosperity and comfort at the end.

In Misson's "Travels in England," we find mention of a curious belief, that those who had warts or moles on the face were very careful of the great hairs that grew out of these excrescences: "Several have told me that they look upon those hairs as tokens of good luck."*

When children in South Sweden cast their teeth, the said teeth are thrown into the fire. To throw a *tooth* when extracted into the fire for luck, is still observed, not only in some parts of England and Scotland, but abroad. In Switzerland the tooth is carefully wrapped in paper, and a little salt enclosed with it, and it is then thrown into the fire. In the "Countryman's Counseller" (1633) we find: "To lose an eye or a tooth signifies the death of some friend, or kinsman, or other evil luck."

* The following curious advertisement, with no date attached to it, but apparently about the reign of Queen Anne, is among the Harleian MSS. (5931):

"At the White Hart in Gray's Inn Lane, near the Queen's Head, liveth Mrs. Stothards, who answers all lawful questions; as, whether life shall be happy or unhappy? and what manner of person one shall marry? and when? and whether the best time be past or to come? and whether a friend be real or not? and all other rational demands: and, knowing their nativity or time of birth, discovers what accidents shall be likely to happen in all their lives. *She tells the signification of moles in any part of the body*, and gives a very excellent interpretation of dreams, discovering what events are likely to happen thereby. Advice for 6d. Go up one pair of stairs without asking."

For the cure of *toothache*, the name of St. Apollonia was invoked. She suffered martyrdom at Alexandria, A.D. 248–9. Her emblems, as described in Husenbeth's "Emblems of Saints" (1860), are: holding a tooth in pincers; her teeth pulled out; pincers in left hand, tooth in right; pincers without a tooth; pincers alone; tied to a pillar and scourged."

In Jarvis's translation of "Don Quixote" (edit. 1842) there is the following note: "The orison of St. Apollonia was one of the *ensalmos* or magic skills to cure sickness, very popular in Cervantes' time. A Spanish writer, Don Francisco Patricio Berquizas, has gathered the words of this orison from the mouths of some old women at Esquivius. It is in short verses, like a *sequidilla*, and the following is a literal translation of it: 'Apollonia was at the gate of heaven, and the Virgin Mary passed that way. "Say, Apollonia, what are you about? Are you asleep or watching?" "My Lady, I neither sleep nor watch; I am dying with a pain in my teeth." "By the star of Venus, and the setting sun; by the most Holy Sacrament which I bare in my womb, may no pain in your teeth, neither front nor back, ever affect you from this time henceforward."'"

The Greeks and Armenians believe it is unlucky to count *warts*, as they would increase in number.*

* Bacon, in his "Sylva Sylvarum," remarks: "I had from a child a wart on one finger; afterwards, when I was about sixteen, being then in Paris, there grew upon both my hands a number of warts, at least a hundred, in a month's time. The English ambassador's lady (who was far from superstitious) told me she would get away my warts, and in order to do it, she rubbed them all over with the fat side of a piece of bacon with the rind on, and among the rest, the wart I had from my childhood; then nailed the bacon, with the fat towards the sun, upon a post of her chamber window, which was to the south, and in five weeks' time the warts went away, and the wart I had so long endured for company. At the rest I do not much wonder, because as they came in a short time they might go away so too; but the vanishing of that which had remained so long, sticks with me."

Southey, in "The Doctor," says of a credulous person: "I must *steal* five beans, a bean for every wart, and tie them carefully up in paper, and carry them to a place where two roads cross, and then drop them, and walk away without ever once looking around me. And then the warts will go away from me, and come upon the hands of the person that picks up the beans."

Among the Irish, *shaving or cutting the hair* on Monday is bad; they call it *Lomaluain*, or Monday's making bare, from the two Celtic words *loma*, which signifies making bare, or cutting, or shaving, and *Luain*, Monday, from *luain*, the moon.

Putting on the hose uneven, or across; and the shoe upon the wrong foot: the band standing awry; the going abroad without the girdle on, and the bursting of the shoe-latchet, were omens of ill-luck.

Augustus Cæsar put on his left sandal awry on the very morning in which he nearly lost his life in a mutiny. This did not escape Butler, who, in "Hudibras," says:

> "Augustus, having b' oversight,
> Put on his left shoe 'fore his right,
> Had like to have been slain that day
> By soldiers mutiny'ng for pay."

Scot, in his "Discoverie of Witchcraft," observes: "He that receiveth a mischance will consider whether he put not on his shirt the wrong side outwards, or his left shoe on his right foot."

Theocritus mentions the *itching of the right eye* as a lucky omen:

> "My right eye itches now, and shall I see
> My love?"

Grose observes: "When the right eye itches, the party affected will shortly cry; if the left, they will laugh."

Melton, in his "Astrologaster," says: "When a man's *nose bleeds but a drop or two*, that is a sign of ill-lucke. When a man's nose bleeds but one drop, and at the left nostril, it is a signe of good lucke; but, on the right, ill."

To feel a *tingling of the right ear* is lucky, denoting that a friend is speaking of us; a tingling on the left implies that an enemy is speaking of us. The French form of this superstition differs in an odd way from ours, for in France the tingling of the left ear denotes the friend, the tingling of the right ear the enemy. The tingling of the ear is of remote times; Delrio, "Disquisit. Magic.," quotes an old verse of Aristinetus on this

subject, and also a couplet from a poem once attributed to Virgil :

> "Garrula, quid totis resonas mihi noctibus, auris?
> Nescio quem dicis, nunc meminisse mei."

Herrick says :

> "One ear tingles ; some there be
> That are snarling now at me ;
> Be they those that Homer bit
> I will give them thanks for it."

Among the Scottish peasantry is an omen called the "death-bell," to which faithful credit is given ; it is a tinkling in the ears which is regarded as a secret intelligence of some friend's disease. Hogg, in his "Mountain Bard," alludes to this :

> "O lady, 'tis dark, an' I heard the death-bell,
> An' I darena gae yonder for gowd nor fee."

He gives an amusing anecdote of this superstition : "Our two servant-girls agreed to go an errand of their own, one night after supper, to a considerable distance, from which I strove to persuade them, but could not prevail. So, after going to the apartment where I slept, I took a drinking-glass, and, coming close to the back of the door, made two or three sweeps round the lips of the glass with my finger, which caused a loud shrill sound. I then overheard the following dialogue : *B.* 'Ah, mercy ! the dead-bell went through my head just now with such a knell as I never heard.' *I.* 'I heard it, too.' *B.* 'Did you indeed ? That is remarkable. I never knew of two hearing it at the same time before.' *I.* 'We will not go to Midgehope to-night.' *B.* 'I would not go for all the world ! I shall warrant it is my poor brother Wat. Who knows what these wild Irish may have done to him ?'"

It is lucky when *the palm of the right hand itches ;* "it is a shrewd sign of money coming." An "itching palm" is by no means uncommon. A black spot appearing on the nails is unlucky.

In "Secret Memoirs of the late Mr. Duncan Campbell"

(1732), the author says: "I have seen people who, after writing a letter, have prognosticated to themselves the ill success of it, if, by any accident, it happened to fall on the ground; others have seemed as impatient, and exclaiming against their want of thought, if through haste or forgetfulness they have chanced to hold it before the fire to dry; but the mistake of a word in it is a sure omen that whatsoever requests it carries shall be refused."

Persons going abroad on "business," would turn back on meeting a *squinting* man, as ill-luck would attend their affairs.

Ben Jonson says:

> "Another chemist
> Found that a *squint-eyed* boy should prove a notable
> Pick-purse, and afterwards a most strong thief;
> When he grew up to be a cunning lawyer
> And at last died a Judge!"

In the days of chivalry it was considered unlucky to meet a *priest* if a man was going to war, or a tournament. Luckier it was to meet a frog than a priest. In "Dives and Pauper" (1493), we read: "Some man hadde levyr to meet with a Froude or a Frogge in the way than with a knight or a squier, or with any man of religion, or of holy churche, for than they say and leve that they shal have gold."

The following occurs in one of Decker's plays (1630): "I am the most wretched fellow: sure some left-handed priest christened me, I am so unlucky!"

Gaule, in his "Mag-astromancers posed and puzzel'd," holds it as a vain observation "to bode good or bad luck from the rising up on the right or left side;* from lifting the left leg

* To rise on the right side was accounted lucky. This is often alluded to by the old dramatists; in Marston's "What you will," we find: "You rise on your right side to-day, marry." In the "Dumb Knight," by Lewis Machin (1663), Alphonso says:

> "Sure I said my prayers, *ris'd on my right side*,
> Washed hands and eyes, put on my girdle last;
> Sure I met no splea-footed baker,
> No hare did cross me, nor no bearded witch,
> Nor other ominous sign."

over the threshold at first going out of doors ; from the meeting of a beggar or a priest the first thing in the morning ; the running in of a child betwixt two friends ; the jostling one another at unawares ; one treading upon another's toes ; to meet one fasting that is lame, or defective in any member ; to wash in the same water after another."

Among other unlucky omens mentioned in Philips's "Account of the Malabrians" (1717) are : "If a blind man, a Brahmin, or a *washerwoman* meets one in the way, as also when one meets a man with an empty pail, or when one sees an oil mill, or if a man meets us with his head uncovered, or when one hears a weeping voice, or when a poor man meets us on the way ; moreover, when any earthen pot-maker or widow meets us, we interpret it in the worst sense ; when one sprains his foot, falls on his head, or is called back, presently the professors of prognostication are consulted, and they turn to the proper chapter for such a sign and give an interpretation thereof."

SNEEZING was a strong omen of luck among the ancients, and, indeed, from the remotest antiquity. Eustathius, upon Homer, observed that sneezing to the left was unlucky, but prosperous on the right. Aristotle inquires why sneezing from noon to midnight was good, but from night to noon unlucky ? St. Austin mentions that the ancients were wont to go to bed again if they sneezed while they put on their shoes, a lame excuse for sloth and indolence. An imperial sneeze from a ruler in Africa was considered such an indication of good luck, that acclamation rose from every part of the city. Zenophon having ended a speech to his soldiers with these words, "We have many reasons to hope for preservation," one of the men gave a loud sneeze, which was immediately interpreted as a sign of good luck, and improved upon accordingly by the adroit general.

Ross, in his "Arcana Microcosmi," says : "Prometheus was the first that wisht well to the sneezer, when the man which he had made of clay fell into a fit of sternutation upon the ap-

proach of that celestial fire which he stole from the sun. This gave originale to that custome among the Gentiles in saluting the sneezer. They used also to worship the head in sternutation, as being a divine part and seat of the senses and cogitation."

Creech, in his translation of the eighteenth Idyllium of Theocritus, mentions the custom thus:

> "O happy bridegroom! Thee, a lucky sneeze
> To Sparta welcomed."

Again, in another Idyllium:

> "The Loves sneezed on Smichid."

When Themistocles was offering sacrifice, it happened that three beautiful captives were brought to him, and at the same time the fire burnt clear and bright, and a sneeze happened on the right hand. Hereupon the soothsayer, embracing him, predicted the memorable victory which was afterwards obtained by him.

Blessing the sneezer in present times was an absurdity that prevailed among the ancients. Cicero says: "Quæ si suscipiamus, pedis offensio nobis, et abruptio corrigiæ, et sternutamenta erunt observanda."

A passage in the "Golden Legend" states, concerning a pestilence that broke out at Rome, and produced instant death: "In this manner some snesynge they deyed; soo when ony persone was herde snesinge, anone they y^{t} were by sayd to him, God helpe you, or Cryst helpe you; and yet endureth y^{e} custome. And also whan he snesyth or gapeth, he maketh before his face the sygne of the crosse, and blysseth hym, and yet endureth this custome."

There is a story that is related of a young man living with fairies for a year, who took him to fairs and weddings, where, unseen by mortal eyes, they feasted on the good things spread about. They had one day gone to a wedding where the cheer was abundant. During the feast the bridegroom *sneezed*. The young man, according to the usual custom, said "God

bless you." The fairies were offended at the mention of the sacred name, and assured him that if he dared to repeat it they would punish him. The bridegroom *sneezed* a second time. He repeated his blessing; they threatened more tremendous vengeance. He *sneezed* a third time; and the young man blessed him as before. The fairies were enraged; they tumbled him from a precipice, but he found himself unhurt, and was restored to his friends.

Writing of Wildbad, Dasent mentions that "in some cases the private baths are close to the common bath, and you may hear every word that is spoken. Once, when we sneezed in our private bath, half a dozen voices from the public bath cried out in chorus, "God bless you!"

In Clodd's "Childhood of the World" we find, "According to an old Jewish legend, the custom of saying 'God bless you,' when a person sneezes, dates from Jacob. The Rabbis say that before the time that Jacob lived, men sneezed once, and that was the end of them; the shock slew them. This law was set aside on the prayer of Jacob, on condition that in all nations a sneeze should be hallowed by the words, 'God bless you.'"

A writer in "Notes and Queries" gives a translation from the Pali text of the *Gagga Jataka* on this superstition: "One day, Buddha, while seated in the midst of a large congregation of disciples, to whom he was preaching the law, chanced to sneeze. Thereupon the priests, exclaiming, 'May the blessed Lord live; may the Welcome One live,' made a loud noise, and seriously interrupted the discourse. Accordingly, Buddha addressed them as follows: 'Tell me, priests, when a person sneezes, if the bystanders say, "May you live," will he live the longer, or die the sooner for it?' 'Certainly not, Lord.' 'Then, priests, if any one sneezes you are not to say to him, "May you live;" and if any of you shall say it, let him be guilty of a transgression.' From that time forth, when the priests sneezed, and the bystanders exclaimed, 'May you live, sirs;' the priests, fearful of transgressing, held their peace. People took offence at this: 'What,' said they, 'do these priestly sons of Sakya mean by

not uttering a word when we say "May you live, sirs"?' The matter came to Buddha's ears: 'Priests,' he said, 'the laity are the corner-stones of the Church; when laymen say, "May you live, sirs," I give my sanction to your replying, "Long life to you."'"

The *Jataka* book, from which this story is taken, is part of the Buddhist Scriptures, and belongs to a period far antecedent to the Christian era. ("Notes and Queries," vol. ii., series 5.)

In India, at the present day, one may observe the *quasi* sign of the cross which a Hindoo makes, should he chance to sneeze while performing his morning's ablutions in the Ganges. Having touched his forehead, nose, chin, and cheeks, with the tip of his fingers, he recommences his prayers from the very beginning, and will do so as often as they are interrupted by a sneeze.

In 1542, when Hernando de Soto, at the period of the Spanish conquest in America, had an interview with the chief Guachoya, the latter, during the conversation, happened to sneeze. Upon this all their attendants bowed their heads, opened and closed their arms, and making their signs of veneration, saluted their prince with various phrases of the same purport: "May the sun guard you;" "May the sun be with you;" "May the sun shine upon you—defend you—prosper you;" and the like. Each uttered the phrase that came first to his mind, and for a short time there was a universal murmuring of these compliments.

Mariner, in his account of the Tonga Islands, states that the natives considered a sneeze at the moment of setting out on an expedition, as fraught with the most fatal results.

Horman says that "Two or iij nesys be holson, one is a shrowed token."

Palsgrave observes: "The physicians saye when one neseth it is a good sygne, but an yuell cause."

Howell (1659) observes: "He that hath sneezed thrice, turn him out of the hospital."

Bishop Hall alludes to the custom, in speaking of a superstitious person, who, "when he neeseth, thinks them not his friends that uncover not."

Among the queer-titled books common in the time of Charles I. and Cromwell, we find "The Spiritual Mustard Pot, to make the Soul Sneeze with Devotion!"

In the comedy called "Lingua, or the Combat of the Tongue and the Five Senses for Superiority," 1607, there is an allusion to sneezing as a fortunate portent. Tactus, in a soliloquy, observes:

> "Tactus, thy sneezing somewhat did portend!
> Was ever man so fortunate as I?"

This is interesting from a curious tradition respecting Oliver Cromwell, who is said in his youth to have taken this character when the comedy was acted by the scholars of the school (Huntingdon [?]) of which he was one.

In Devonshire the saying is: "To sneeze on Monday hastens anger; to sneeze on Friday, give a gift."

> "Sneeze on Sunday morning fasting,
> You'll enjoy your own true love to everlasting."

If you sneeze on a Saturday night, after the candle is lighted, you will next week see a stranger you never saw before.

Among the ancients, if a sneeze occurred after dinner, a dish was brought back and tasted to avert misfortune.

Among the Zulus, repeated *yawning* and sneezing are classed together as signs of approaching spiritual possession. The Hindoo, when he gapes, must snap his thumb and finger, and repeat the name of some god, as Rama; to neglect this is a sin as great as the murder of a Brahmin. The Persians ascribe yawning, sneezing, etc., to demoniacal possession. Among the Moslems generally when a man yawns, he puts the back of his left hand to his mouth, saying, "I seek refuge with Allah from Satan the accursed;" but the act of yawning is to be avoided, for the devil is in the habit of leaping into a gaping mouth.

SPITTING for "luck's" sake, and moreover as a charm against all kinds of fascinations, was of considerable importance among the ancients; we have the words of Theocritus:

> "Thrice on my breast I spit to guard me safe
> From fascinating charms."

Thus, among the Greeks, it was customary to spit three times into their bosoms at the sight of a madman, or one troubled with an epilepsy. Children were lustrated with spittle by their nurses, or relations; the old grandmother, or aunt, moved around in a circle, and rubbed the child's forehead with spittle, and that with her middle finger, to preserve it from witchcraft.

Persius alludes to this custom:

> "See how old beldams expiation make,
> To atone the gods the bantling up they take;
> His lips are wet with lustrous spittle; thus
> They think to make the gods propitious."

In the first book of the "Occult Philosophy" of Cornelius Agrippa, we find, in regard to spitting: "It is a wonderful thing, but easy to experience that Pliny speaks of,—if any one shall be sorry for any blow that he hath given another afar off, or nigh at hand, if he shall presently spit into the middle of the hand with which he gave the blow, the party that was smitten shall presently be freed from pain. This, we are told, hath been approved of in a four-footed beast that hath been sorely hurt. Some there are that in the same way aggravate a blow before they give it, as to this day do our pugilists and spade labourers."

Spitting, to avert evil influences, was considered by some ancient heretics (the Messalians) an essential act of religion. They kept perpetually spitting and blowing their noses to get rid of the demons with which the air was filled, and to ensure good luck.

Spitting, as an Irish luck superstition, is noticed by Camden: "It is by no means allowable to praise a horse, or any other

animal, unless you say, 'God save him,' or spit upon him. If any ill-luck befalls the horse three days after, they find out the person who commended him, that he may whisper the Lord's Prayer into his right ear."

Spitting for good luck has still its votaries among hucksters, pedlars, and others. Grose mentions it as a common practice in his time. Misson, in his "Travels in England," says: "A woman that goes much to market told me t'other day that the butcher-women of London, those that sell fowls, butter, eggs, etc., and, in general, most tradespeople, have a peculiar esteem for what they call a *handsel*, that is to say, the first money they receive in the morning; they kiss it, spit upon it, and put it in a pocket by itself."

In Roumania, among dealers, the first money taken in the day is spat upon for luck. The same custom is in Scotland.

In Russia it is considered unlucky on leaving a house to meet a priest; this may be averted by throwing a pin at him if you are a woman, or by *spitting on his beard* if you are a man.

A Yorkshire custom to secure luck when a rainbow appeared, was making a cross on the ground and spitting on each of its four corners.

THE theory of "*lucky numbers*" was in great favour in the days of *lotteries*. At the drawing, papers were put into a hollow wheel, inscribed with as many different numbers as there were shares or tickets; one of these was drawn out, and the number audibly announced. With a view to lucky numbers, one man would select his own age, or the age of his wife; another would venture the date of the year; others, odd or even numbers. Some, whose minds were full of thoughts on the lottery, would dream of a certain number, and risk the chance. In the *Spectator* (No. 191, October 9, 1711), there is a humorous notice of these vagaries; the man who selected 1711 because it was the year of our Lord; the other who sought for 134 because it constituted the minority on a celebrated bill in the House of Commons; one who selected the

mark of the "Beast," 666, on the ground that wicked beings are often lucky. One lady in 1790 bought number 17,090, because she thought it was the nearest *in sound* to 1790. On one occasion a tradesman bought four tickets, consecutive in numbers; he thought it foolish to have them so close together, and took one back to the office to be exchanged, which turned out afterwards to be a twenty thousand pound prize.

Melton, in his "Astrologaster," speaking of divination by lots, says: "The Dutchmen are very skilful at this, and have cozened the English of infinite masses of money by their selling of papers, or lottery tickets."

A book was published at Amsterdam in 1696, "Reflection on what is called Good—or ill—Luck in Lotteries," in which the author takes the very sensible belief that the fortunate lots do not run for, or against, certain persons, with any sort of distinction.

In a letter dated Milan, May 6, 1859, published in the *Standard* newspaper (May 17), is the following curious instance of superstition: "On Friday a frightful murder, followed by suicide, was committed in a house on the Corso. A man employed as cook in a private family had for some time been on bad terms with a young woman, his fellow-servant. On this occasion words somewhat higher than usual had passed between the two, and the man, goaded to fury by some irritating expression used by his companion, inflicted on her a deadly blow with a large kitchen knife, and then threw himself out of a high second-floor window into the street, fracturing his skull upon the pavement below. An immense run will accordingly be made this week by lottery gamblers upon the 'numbers' which, by popular superstition, are supposed to correspond with a fractured skull, a kitchen knife, a window, and other prominent features of this lamentable affair."

WITH regard to "chance" games, or, to use a general term, gambling, luck may be said to be the presiding genius, and to influence, according to popular superstition, the

good or ill fortune of those who engaged in them. My notices on this subject must be necessarily brief. Mr. Proctor, in his "Borderland of Science," very justly remarks that "there has never been a successful gambler who has not believed that his success (temporary though such success ever is, where games of pure chance are concerned) has been the result of skilful conduct on his own part; and there never has been a ruined gambler (though ruined gamblers are to be counted by thousands) who has not believed that when ruin overtook him, he was on the very point of mastering the secret of success. It is this fatal confidence which gives to gambling its power of fascinating the lucky, as well as the unlucky. The winner continues to tempt fortune, believing all the while that he is exerting some special aptitude for games of chance, until the inevitable change of luck arrives; and thereafter he continues to play because he believes that his luck has only deserted him for a time, and must presently return. The unlucky gambler, on the contrary, regards his losses as sacrifices to ensure the ultimate success of his 'system,' and even when he has lost his all, continues firm in the belief that had he had more money to sacrifice, he could have bound fortune to his side for ever."

According to Houdin, if a player gets into a passion, it is all over with prudence (which is essential in gaming, as in all other pursuits), all over with good luck, for the demon of bad luck invariably pursues a passionate player, as it always accompanies a violent temper.

There is scarcely a gambler (remarks Mr. Proctor) who is not prepared to assert his faith in certain observances whereby, as he believes, a change of luck may be brought about (such as a change of seats, a new deal, or the like). In an old work on card-games, the player is gravely advised, if the luck be against him, to turn three times round with his chair, "for then the luck will infallibly change in your favour."

Cuthbert Bede, in "Notes and Queries," writes: "I had this bit of folk-lore from a Worcestershire farmer: 'There was never a good hand at cards if the four of clubs was in it.'

'Why?' 'Because the four of clubs is an unlucky card; it's the devil's own card.' 'In what way?' 'It's the devil's four-post bedstead.'"

Bacon, in his "Sylva Sylvarum," remarks: "There is a folly very usual with gamesters, to imagine some bystanders bring them ill-luck."

IN Bohemia the peasantry hold it unlucky to walk under a *rainbow*, and they say that the rain which descends through the bow blights all it falls upon.

Among the ancients good and ill luck were derived from *thunder and lightning;* if these occurred on the left, the omen was favourable. The Persians and Greeks differed, however, from the Romans, the right being considered lucky. Lightning shot from the east, returning again after a circuit of the sky to the same quarter, was favourable, and is reported to have proved so to the dictator Sylla. Thunder, in reports even in number, portended good luck; lightning, from north to west, evil, especially if accompanied with hail, or if it struck men or temples, or descended from a clear sky. On this last point, however, the Greeks differed from the Romans; when Jove thundered from the cloudless serene to Ulysses it rejoiced his heart.

The *moon* exercises a great influence on good or ill luck; thus, to see a new moon the first time after change, on the right hand or directly before you, betokens the utmost good luck; as to have her on your left or behind you, so that in turning your head back you happen to see her, foreshows the worst.

Mungo Park, speaking of the Africans, says: "They think it very unlucky to begin a journey, or any other work of consequence, in the last quarter of the moon."

In some parts of England it is still supposed to be unlucky to look at the new moon for the first time through the window.

A new moon seen over the right shoulder is lucky; over the left shoulder is unlucky, and straight before you prognosticates good luck to the end of the season.

The inhabitants of most of our rural districts still retain the old dislike to a new moon on Friday. Some persons, however, contend that Saturday is the unlucky day for the new, and Sunday equally so for a full moon :

> "Saturday's new, and Sunday's full,
> Was never fine, nor never wool."

THE following instances of good and ill luck relate to Weardale, co. Durham : If the good wife's keys persist in getting rusty, some friend is laying up money for her. A fortune is also foreboded by a hot cinder, called a purse, jumping out of the fire ; but if the cinder does not rattle, it indicates ill-luck. If meat shrink in the pot when boiling, it is unlucky ; if it swells, it is a sign of prosperity. Should the good wife cut the first cake from the oven, all the rest will be heavy ; the first cake must be broken. Do not sweep the dust out of the front door, or you sweep away your fortune ; and be sure and spit on the first coin you get in the morning, or the first you take in any business. If a leaf of soot hang on the fire-grate, or the cock crow on the threshold, you may expect a stranger ; and if you forget to put down the lid of the teapot, a friend will drop in to tea.

THE Venetian luck-lore has many definitions, some of them similar to those in our own and other countries. "If you wash your face and hands in the water another has washed in, you will come to blows. To sweep dust over the feet or legs of a girl will prevent her getting a husband. It is unlucky to wear trousers made on a Friday, as they soon wear out. Babies' nails should not be cut before they are a year old, or they will turn out thieves. It is unlucky to measure a baby, as it will not grow. Crying children are lucky, they will have fine eyes and broad shoulders. To hear the ticking like a watch in the house is a sign of a great misfortune. If a feathered animal comes into the house it brings bad luck. When a dog scratches a hole in the ground there will be a funeral in the

family. If a cat gets under a sick man's bed, and will not come out, he will die. To give needles is unlucky, and brings a loss of friendship, unless each pricks the other. It is unlucky to make a number of crumbs at meals, whoever does so will never have money to spare." (This last saying may be safely recommended to the world at large.) "Sweeping at night drives good luck away. To drop anything shows that visitors are coming; if it should be a comb, a woman will come; if a tooth-comb, it will be a man."

IN the *Times* (May 28, 1851) it is stated, that a woman, called as a witness on a trial, refused to be sworn, with the remark it must be evident to the magistrate that she could not take an oath. The usher of the court said the woman was in the family way, and that low women who were in that condition entertained an absurd belief that it was unlucky to take an oath.

It is unlucky for children to walk backwards while going on an errand; it is a sign they will be unfortunate in their object.

In some parts of Scotland it is a popular notion among the lower classes, that when a child is for the first time taken into the open air, the bearer of it should give something edible (such as bread and cheese) to the first person met; otherwise, the child's fate will be unlucky. The gift is called "the bairn's piece."

In the West of Scotland (says Mr. James Napier) it was considered unlucky to name a child by any name before the rite of baptism was performed. When a child was taken from its mother, and carried outside the bedroom for the first time after its birth, it was lucky to take it *up*stairs, and unlucky to take it *down*stairs. If there were no stairs in the house, the person who carried it generally ascended three steps of a ladder, or temporary erection; and this, it was supposed, would bring prosperity to the child. When the baby was being carried to church to be baptized, it was important that the woman appointed to this post should be known to be lucky. It was

not considered safe or proper to carry a baby into any neighbour's house until the mother took it herself; and this it was unlucky even for her to do, until she had been to church.

INDICATIONS of good or ill luck by *dreams* are innumerable, and have found believers in past ages; and we may add, in a milder form of credulity, even at the present time. It would fill a voluminous work to enumerate the extraordinary presages engendered during the hours of slumber; and the reader, if his curiosity on this subject should be excited, will find some long extracts from "The Royal Dream Book" (a north-country chap-book) in Brand's "Antiquities," edited by Sir Henry Ellis (vol. iii. p. 134).

Melton, in his "Astrologaster," says: "That if a man be drowsie, it is a signe of ill-lucke; if a man dreame of eggs or fire, he shall heare of anger; that to dreame of the devil is good lucke; that to dreame of golde is good lucke, but of silver, ill."

INDEX.

"ABRACADABRA," a mystical word, 237.
"Abracalan," a mystical word, 237.
Adam, why so called, 259.
"Agla," a mystical word, 238.
Agnes, Saint, legend of, 340.
Agobard, on sea-legends, 2.
Agues, cured by egg charms, 463.
Aht fishermen, legend of the, 376.
Albatross, a bird of omen, 12.
Alectromancy, or cock divination, 243.
Amulets in Bosnia, 176.
in China, 180.
in the East, 175.
against the "evil-eye," 167.
in Guiana, 182.
to secure invulnerability, 161.
in Japan, 181.
Lilly's experience of, 164.
against murrain, 329.
in New Zealand, 182.
against small-pox, 171.
in Russia, 178.
in Siam, 181.
of spiders, 173.
and talismans, 152.
Anagrams, divination by, 251.
Anhalt, ring tradition of, 211.
Animals, blessing of, 335.
charms against noxious, 306.
list of, tried by law, 303.
luck connected with, 519.
trials of, 290, 460.
Anthony, Saint, patron of fishermen, 43.
Anthony, Saint, patron of pigs and horses, 335.
Ants excommunicated in Brazil, 317.
superstitions concerning, 135.
Apparitions in mines, 129.
at sea, 86.
Arabian legend of birds, 374.
Aristophanes, the birds of, 384.
Arithmonancy, 256.
Arrows, divination by, 262.
Arthur, King, and the raven, 392.
Ash, luck connected with the, 529.
Astrological rings, 196.
tests for voyages, 5.
Augustine, Saint, miracle of, 52.
Auk, the great, ominous, 9.
Austin, Saint, on superstitions, 173.

"Baker's dozen," the, 277.
Ballad of Claude Deloraine, 31.
of the Inchcape Bell, 99.
of Duke Magnus and the Mermaid, 28.
of the Silent Tower of Bottreaux, 102.
Barnacle, fables of the, 17.
Basilisk, the, how generated, 461.
Basuto legend, 377.
Bay of the departed, legend of the, 92.
Bear-cure in Roumania, 179.
Becket, Thomas à, miracle of, 49.
"Bedooh," a mystic word, 240.
Bells heard by the drowned, 98.
influence of, at sea, 98.
Beltine egg, mysteries of the, 449.
Bird omens at sea, 12.
song of the South Sea Islanders, 379.
superstitions, 342.

Birds, auguries from, 351.
presaging death, 358.
Egyptian worship of, 343.
intelligence of, 381.
language of, 385.
spirit-bearing, 372.
mystic stones in, 387.
Bitterns ominous, 366.
"Black Monday," ill-luck of, 502.
Blessing of ships, 65.
Bohemian superstitions, 27.
Bonaparte, and letter divination, 247.
Bonaparte, and the "Number of the Beast," 283.
Bosnian amulets, 176.
Boston, ominous bird at, 362.
Brendan, Saint, legend of, 374.
Bride-cake custom for luck, 487.
"Bucca," a sea-spirit, 5.
Buddhist theory of number three, 262.
Burglar, talisman of a, 193.
Burmese superstitions, 48.
Butans, whirligig of the, 241.
Butter, fairy, 136.
Byron, Lord, on "Friday," 515.

Candlemas and Childermas Day, 513.
Cats at sea, superstition, 115.
Cattle charms in Scotland, 328.
magical stones in, 329.
Caul, child's, superstitions, 111.
"Cent," or cock-egg, 462.
Ceylon, superstitions at, 121.
Characts, amulets or charms, 182.
Charlemagne, talisman of, 191.
Charles I. and the "Sortes Virgilianæ," 221.
Charms against noxious animals, 311.
Charms for healing cattle, 331.
to protect children, 170.
in China, 180.
for invulnerability, 254.
against the plague, 165.
Chasseneuz, on cursing animals, 292.
Chinese superstitions, 44, 46, 373, 490.
Chiromancy connected with luck, 527.
Christening ships, 65.
Christopher, Saint, 54.
Clerc, Pierre le, a diviner of letters, 244.
Climacterics, notions on, 272.
Cock festival in Advent, 407.
divination, 409.
eggs, 460.
sacrifices, 408.
stone, virtues of the, 389.
superstitions, 367, 402.
trial of a, by law, 460.
Cockles, omens respecting, 15.
Coleridge's "Spectre Ship," 85.
Colliers, superstitions of, 127, 132, 134.
Columbus, superstition of, 139.
Comet-egg, the, 459.
Corday, Charlotte, and letter-divination, 245.
Corentin, Saint, miracle of, 51.
Cornwall, phantom-lights in, 74.
spectre-ship in, 84.
Coronation ring, the, 206.
Corpse-candle, 132.
Cortez, superstition of, 13.
Cow-death, the Russian, 325.
Cramp-rings, 200.
Crane, a bird of ill-omen, 365.
Cromwell's "Lucky" day, 506.
Crossbill, a bird of ill-omen, 371.
Crows, 10, 365.
Crow-stone, virtues of the, 388.
Cuckoo, 379, 427.
Curative effects of letters, 244.
Curiosities of fish legends, 48.
Cuttle-fish, omens from, 16.
"Cutty Soams," a mine goblin, 128.

"Dar-daoul," cursing the, 355.
Davy, Sir Humphrey, on "luck," 477.
Days, evil and good, 493, 507.
Dead bodies carried in ships, 91.
Death presaged by birds, 358.
Delusions respecting the sea, 2.
Divination by anagrams, 251.
by arrows, 262.
by beans, 489.
by Bible and key, 227.
by cocks, 243, 409.

Divination by dipping, 235.
by eggs, 449.
by hogs, 257.
by numbers, 256.
by the Book of Proverbs, 235.
by rings, 199.
by sieve and shears, 231.
by words and letters, 220.
Divining-table of the Mohammedans, 242.
Divining-rod, 145.
Dogs, black, haunting mines, 133.
Dolphins, omens from, 14.
Dorcas, a mine spirit, 129.
Dorey, John, legend of the, 52.
Dove, excommunicated in Canada, 317.
Dove legends, 412.
a soul-bearer, 375.
worship, 410.
Drake, Sir Francis, "shooting the gulf," 4.
Dreams, luck connected with, 551.
Drowning, superstitions concerning, 27, 93, 104.
Druid's eggs, 450.

Eagle contesting for sovereignty, 424.
Eagle-stone, virtues of the, 388.
superstitions, 353.
Ear-stones, efficacy of, 154.
Ear-tingling connected with luck, 536.
Egg sports at Easter, 453.
the "Comet," 459.
the "Eirach," 457.
customs in Ireland, 458.
legend in Ireland, 465.
legend of St. Kevin, 468.
luck, 465.
festival in Normandy, 456.
shells and witchcraft, 466.
the "golden," in Normandy, 468.
Eggs, blessing of, 451.
Burmese belief respecting, 449.
a cure for agues, 463.
a cure for drunkenness, 462.
cocks', 460.
curious country notions on, 468.
divination by, 449, 471.
Eggs, Druid, 450.
Easter, 451.
Egyptian notions of, 450.
Galician tradition respecting, 456.
German notions on, 12.
Naples built on, 472.
types of the resurrection, 451.
Russian customs with, 470.
superstitions connected with, 445.
talismanic properties of, 459.
Egyptian worship of birds, 343.
days, 494.
Elder, virtues of the, 174.
Elizabeth, Queen, superstition of, 172.
Elmo's, Saint, light, 73.
Eustace, Saint, patron of hunting, 340.
"Evil-eye," the, charms against, 167.
Exorcism, 308, 312, 322.

Fairies, sea superstitions relating to, 30.
Fairy miners, story of, 127.
ring, story of, 213.
"Fata Morgana," the, 80.
"Fetish," origin of the word, 152.
Finland, egg superstitions in, 467.
Fish fables in New Zealand, 96.
Five, the mystic number, 263.
Flamsteed, anecdote of, 480.
Four, Galen on the number, 263.
France, bird superstitions in, 380.
letter-divination in, 244.
luck in Christmas and New Year, 512.
Francis, Saint, and the birds, 383.
French miners, superstitions of, 138.
Friday, good and bad "luck" on, 515.

Galician tradition on eggs, 456.
Gambling, luck in, 546.
"Gathon," a mine-spirit, 131.
Gematria, the first division of the Cabala, 256.
German charm for invulnerability, 254.
German Emperor, Wilhelm, anecdote of, 119.

Gervase of Tilbury on sea-legends, 3.
"Gesta Romanorum," legends in the, 211, 386, 416, 417.
Gipsy bird-superstition, 380.
Goa-stone, properties of the, 158.
Granville, Dr., credulity of, 474.
Gregory, legend of Saint, 53.
Griffin, notions respecting the, 348.

Haddock, legend of the, 52.
Hen-crowing superstitions, 367.
Henry II., anecdote, 119.
Herbert, George, on "Sunday," 501.
Horses, blessing of, 335.
nightmare in, 174.
Hubert, Saint, patron of hunting, 340.

Inchcape Bell, legend of the, 99.
Irish amulet against murrain, 329.

Jackdaw superstitions, 365.
Jade-stones, efficacy of, 156.
January unlucky for monarchs, 506.
Japan, amulets in, 181.
bird superstitions in, 371.
"luck" notions in, 500.
Jarchus and his rings, 197.
Javanese notions of "luck," 502.
Jet, efficacy of, 157.
Jewish tradition of a great fish, 53.

Kanaris, anecdote of, 42.
Kelpies, the, 30.
Kentigern, Saint, and the ring, 105.
Kevin, Saint, legend of, 468.
Keys recovered from fish, 106.
Kings, immunity of, 118.
Kingfishers, omens from, 8.
Kirani, magic of, 356.
"Knauff-kriegen," in mines, 140.
Knife, sacrificial, of the ancients, 334.
"Knockers" mine-goblins, 125.
Knots, magical properties of, 179.
"Kobolds," in German mines, 140.
Koran, the seven heavens of the, 268.
Kuttenberg miners, legend of the, 141.

Lafitte and the pin, 532.
Lapwing of Solomon, the, 381.
Lee-stone, the, a talisman, 330.
Legend of Saint Agnes, 340.
of the Aht fishermen, 376.
of Saint Aidan, 56.
Arabian, of birds, 374.
of Saint Barras, 56.
of the bay of the departed, 92.
of the Basutos, 377.
of the Bottreaux Bells, 102.
of the Inchcape Bell, 99.
of bells at Jersey, 104.
of Saint Brendan, 374.
of Saint Clement, 56.
of a cock and hen, 405.
Danish, of the cuckoo, 431.
Danish, of the robin, 420.
of the dar-daoul, 335.
of Dorcas, 129.
of the "John Dorey," 52.
of doves, 412.
of Saint Edward's ring, 206.
egg, in Ireland, 465.
of the "Flying Dutchman," 83.
of Saint Francis, 383, 415.
of Saint Gregory, 53.
of the haddock, 52.
of the Hartz Mountains, 144.
of the pied piper of Hamel, 315.
of Jarchus and his rings, 197.
of Saint Kentigern and the Robin, 423.
of Saint Kevin, 468.
of the Kuttenberg miners, 141.
of the lapwing, 381, 382.
of Saint Leven, 49.
of the magpie, 434.
of Saint Mark's ring, 208.
of Saint Moel, 56.
of Saint Molua, 55.
of the monk of the mountains, 142.
of "Old Morm," 96.
of the nightingale, 416.
of fighting-fish in Normandy, 53.
of Othman, 218.
of the Oxenhams and the spirit bird, 358.
of Saint Patrick, 55, 314.
of the pigeon, 440.

Legend of the fisherman and the piskies, 42.
of Saint Pol de Léon, 324.
of restored rings, etc., 105.
of the robin, 420.
of the "Salmon of Foreknowledge," 54.
of Solomon and the stone "Samur," 390.
of the sparrow, 438.
of the swallow, 436.
from the Talmud, 107.
of the discovery of tin, 149.
of Westminster Abbey, 56.
of the woodpecker, 442.
Letters, curative effects of, 240.
and word divination, 220, 244.
Lightning at sea, ominous, 72.
Lilly on amulets, 164.
on the "divining-rod," 147.
Linnæus on the "divining-rod," 148.
Loadstone amulet, 159.
Luck, Anglo-Saxon treatises on, 498.
Luck, regarding animals, 519.
regarding the ash, 529.
bean divination, 489.
connected with bees, 491.
pouring beer for, 487.
"Black Monday," 501.
with bride-cake, 487.
brides weeping for, 490.
Lord Byron's superstition on, 518.
of Candlemas Day, 514.
of Childermas Day, 514.
Chinese notions of, 490, 492.
connected with chiromancy, 527.
breaking crockery for, 486.
for crowned heads, 506.
day of Cromwell, 506.
Sir Humphrey Davy on, 477.
definition of, 474.
connected with dreams, 551.
ear-tingling, 536.
eggs connected with, 469.
evil and good days for, 494, 507.
of the first foot, 511.
of Friday, 515.
Luck of gambling, 546.
by looking in the glass, 489.
Hindoo notions of, 504.
Japanese notions on, 500.
Javanese notions on, 502.
of May marriages, 481.
days for marriage, 482, 492.
marriage in winter, 491.
from a martin's nest, 422.
breaking a mirror, 524.
in moles, 533.
connected with money, 526, 531.
months connected with, 498.
moon influences, 548.
connected with nail-paring, 533.
connected with the new year, 510, 513.
connected with numbers, 545.
connected with orange blossoms, 489.
connected with pins, 489, 532.
proverbial sayings on, 499.
connected with the rainbow, 548.
sprinkling rice for, 487.
from killing a robin, 422.
Roman ideas of, 476.
Russian notions of, 492.
connected with salt, 525.
among the Scotch, 490, 499, 503, 550.
connected with the shamrock, 528.
connected with throwing the shoe, 483.
connected with sneezing, 539.
Spanish notions on, 500.
spitting for, 544.
connected with squinting, 538.
flinging the stocking for, 487.
connected with stumbling, 529.
of Sunday, 501.
symbols, 478.
connected with tea-leaves, 528.
connected with the teeth, 534.
connected with thunder and lightning, 548.
beliefs at Weardale, 549.
connected with sprinkling wheat, 486.
belief at Venice, 549.

Lyttelton, Lord, and the bird omen, 359.

M, the letter, and the Napoleons, 250.
Magi, three classes of the, 261.
Magical cattle-stones, 329.
properties of knots, 179.
properties of numbers, 256.
Magpies, omens from, 369, 432.
Maidens, the three knowing, 261.
Malignity of mine spirits, 123.
Marriages, luck days for, 482.
in May, 481.
Masorets "letter," superstitions of the, 241.
Medicated rings, 202.
Mendip miners, superstitions of the, 149.
Mermaids and mermen, 20.
Mexican miners, superstitions of the, 140.
Millennium, notions of the, 286.
Milton on the nightingale, 419.
Mines, apparitions in, 129.
discovered by dreams, 150.
warnings and tokens in, 136.
Miners, superstitions of, 120.
Mirror, luck connected with a, 524.
Mohammed and the pigeon, 382.
cursing the turkey, 320.
Mohammedans, divining table of the, 242.
Moles, luck connected with, 533.
Money, luck, 526, 531.
Monkish sea-legends, 5.
Months, superstitions connected with the, 498.
Moon, superstitions connected with the, 548.
"Morm," achievements of Old, 96.

Nail-paring, omens from, 114, 533.
"Nao-rattan," an Indian amulet, 158.
Napoleon, talisman of, 191.
Napoleons, the, and the letter M, 250.
Neot, Saint, miracle of, 48.
New Year, luck connected with the, 510.
Nicholas, Saint, patron of seamen, 39.
Nightingale, the, and the archer, 417.
Faber on the, 419.
the, and Saint Francis, 418.
legends of the, 416.
Sir Philip Sidney on the, 419.
Number of the Beast, 280.
thirteen ominous, 277.
Numbers, astronomical properties of, 266.
Numbers, lucky, 545.
mystic, applied to the gods, 258.
prophetical, references to, 287.
Rosicrucian theory of, 259.
Russian superstitions on, 268.
superstitions connected with, 255.
Numbers, the Triad, of Britain, 259.
Normandy, superstitions in, 308.

O, J, W, mystical letters, 240.
Oblations to the sea, 61.
Odd numbers, 279.
Offley, Sir J., curious will of, 113.
Omens from sea-birds, 8.
One, superstitions regarding number, 257.
Orange-blossoms, luck in, 489.
Origin of the Stanley crest, 391.
Orleans, Duke of, and letter divination, 244.
Oscopy and Oomantia, 449.
Osprey, omens derived from the, 9.
Osy, a mystical word, 240.
Othman, dream of, 218.
Owls, omens from, 367.
Oxenhams, legend of the, 358.
Oysters growing on trees, 19.

Paradise, birds of, 350.
Patrick, Saint, miracles of, 51, 312.
Pentalpha, a talisman, 190.
Persian Simorg superstition, 347.
Petrels, omens derived from, 10.
Phantom lights in Cornwall, 74.
ship, the, 82.
Phœnix, superstitions of the, 344.
Pied piper of Hamel, the, 315.
Pigeon superstitions, 382, 440.
the white, of Amiens, 441.
Pigs, sacred, of the ancients, 339.
Pins connected with luck, 489, 532.
Piran, Saint, patron of tinners, 149.

Pixies, superstitions regarding the, 135.
Plague, charms against the, 165.
Pol de Léon, Saint, miracle of, 50.
Porpoises, omens from, 14.
Presaging birds, 363.
Proverbs, divination from the Book of, 235.

Quails, origin of, 357.

Rainbow, luck respecting the, 549.
Ramazzini on mine spirits, 141.
Rats, cursing of, 313.
leaving ships, 114.
Ravens presaging death, 363.
Remora, fables of the, 15.
Rice-sprinkling for luck, 487.
Ring tradition of Anhalt, 211.
Saint Edward's, 206.
restored by a fish, 105.
Saint Mark's, 208.
stories, "Peau d'Ane," 215.
fairy, 213.
of Sweden, 215.
Rings, astrological, 196.
cramp, 200.
divination by, 199.
"In Memoriam," 205.
conferring invincibility, 196.
marriage, 204.
medicated, 202.
Robespierre and letter divination, 246.
Robin, Danish legend of the, 420.
Bishop Doane on the, 421.
the, a fire-bringer, 421.
the, covering graves, 423.
Saint Kentigern and the, 423.
ill-luck for killing the, 422.
legend of the, 420.
Izaak Walton on the, 420.
Roman ideas of luck, 476.
Roumania, bear-cure in, 179.
Rowan-tree, virtues of the, 332.
Royal touch, healing by the, 171.
Rufus, William, anecdote of, 118.
"Runes," magical influence of the, 156.
Russian amuletive pictures, 178.
bird superstitions, 378.
Easter eggs, 452, 455.
Russian egg customs, 470.
water-sprites, 26.
superstition of the number 3, 262.
Russians, cattle god of the, 325.

Sadko, and the Ocean King, 29.
Saintly apparition at sea, 85.
interpositions at sea, 36, 42, 54.
"Salagrama" stone of India, 157.
Salmon of Foreknowledge, legend of the, 54.
Salt, luck connected with, 525.
Scape-goat, Indian, 320.
Scotland, cattle charms in, 328.
Sea, apparitions at, 87.
delusions respecting the, 2.
gulls, omens from, 11.
legends of the monks, 5.
lightning at, 72.
oblations to the, 61.
offerings to the, 58.
the, and seamen, 1.
tempests at, 66.
urchins, omens from, 15.
waterspouts at, 77.
Seamen, strange character of, 6.
Serpents guarding mines, 121.
Seven deadly sins, 269.
mystic properties of the number, 264.
penitential psalms, 269.
Turkish notions on the number, 271.
Shakspeare on the nightingale, 419.
Sheep, blessing of, 338.
Ships carrying dead bodies, 91.
Shoe, throwing the, for luck, 483.
Sidney, Sir Philip, and the nightingale, 419.
Sieve and shears, divination by, 231.
Six, mystic properties of the number, 263.
Shamrock, luck connected with the, 528.
Sneezing, luck connected with, 539.
Socrates, the demon of, 476.
Solomon and the stone "Samur," 389.
Sortes Sanctorum, 223.
Viales, 220.
Virgilianæ, 221.

Souls, the three, of man, 260.
Sow, the Felon, 309.
Spain, talismans in, 179.
Spanish notions on luck, 500.
notions on numbers, 271.
Spectre guarding gold, 133.
ship in Cornwall, 84.
Spiders, amuletive properties of, 173.
Spiders guarding mines, 121.
Spitting for luck, 544.
Squinting connected with luck, 538.
Stanley crest, origin of the, 391.
Stocking, flinging the, for luck, 487.
Stone amulets, 158.
Stumbling connected with luck, 529.
Superstitions: Amulets and talismans, 152.
Animals, trials of, 290.
Ants, 135.
Basilisk, 461.
Beast, number of the, 281.
Bells, 98.
Birds, 342, 351.
Bittern, 366.
Blank days for miners, 135.
Burmese fishermen, 48.
Buzzard, 355.
Calling of the dead, 93.
Cats, 115.
Cattle-stones, 329.
Ceylonese treasure-seekers, 121.
Child's caul, 111.
Chinese navigators, 44.
Climacterics, 372.
Cocks, 367, 402, 460.
Colliers, 127.
Columbus, 60.
Cornish miners, 134.
Corpse-candle, 132.
Cranes, 365, 397.
Crossbill, 371.
Crowing hens, 367.
Crows, 365.
Cuckoo, 378, 427.
Curlew, 383.
Days and seasons, 107.
Death-presaging birds, 358.
Divining-rod, 145.
Doves, 375, 410.
Eagle, 352, 390, 424.
Eggs, 445, 474.
Superstitions: Elizabeth, Queen, 172.
Superstitions: Fairy butter, 135.
French miners, 138.
French sailors, 33.
Griffin, the, 349.
Guiana Indians, 30.
Hawk, 356.
Horseshoes, 114.
Hurricanes, 72.
Jackdaw, 365.
Japanese bird, 317.
Kobolds, mine spirits, 140.
Lapwing, 381.
Lark, 383.
Lewis, Isle of, 64.
Lightning at sea, 72.
Magpie, 369, 432.
Masorets, the, 241.
Miners, 120.
Mines, warnings in, 136.
Mines, white hares in, 137.
Mines, Mexican, 140.
Moon, the new, 114.
Norman fishermen, 58, 83.
Norse, 80.
Numbers, 256.
Numbers, odd, 279.
Owl, 367.
Pelican, 397.
Phœnix, 344.
Pigeons, 382, 440.
Pixies, the, 135.
Quails, 357.
Ravens, 363, 392.
Rings, 195.
Rings, marriage, 204.
Robin, 421.
Rooks, 366.
Rowan-tree, the, 332.
Royal touch, the, 171.
Runes, 156.
Sardinian fishermen, 36.
Sea, whistling at, 115.
Seventh son, the, 274.
Simorg, the 348.
Soul-bearing birds, 372.
South Sea islanders, 379.
Sparrows, 370, 373, 438.
Storks, 373, 394, 463.
Swallows, 372, 436.
Swan, 12, 399.

Superstitions: Thirteen, the number, 277.
Superstitions: Vulture, 354.
Waterspouts, 77.
Whistlers, the, 369.
Wren, the, 424.
Zealanders, the New, 33, 96.
Zulus, 353.

Talisman, 152, 186.
of a burglar, 192.
of Charlemagne, 191.
of eggs, 459.
of Spain, 179.
Tea-leaves, luck of, 528.
Teeth, luck of, 534.
Tempests raised by witches, 66.
Tenby, tradition at, 113.
Tern, omens from the, 9.
Thaun, Philippe de, 346, 372.
Three, Buddhist theory of number, 262.
Three, Russian notions of the number, 262.
Thunder and lightning, luck of, 548.
Tibet, divination in, 241.
Tin, discovery of, 149.
Trials, legal, of animals, 290.
mock, of dogs, 303.
for sorcery, 306.
Trinitarian superstitions, 258.
Turkey, exorcisms in, 323.
the number seven in, 271.
Turkeys cursed by Mohammed, 320.

Unicorn's horn an amulet, 160.

Venice, luck beliefs at, 549.
"Viales," sortes, 220.
"Virgilianæ," 221.
Virgin and saints, influence of, on seamen, 34.
Virtues, occult, of rings, 195.
of the rowan-tree, 332.
Votive offerings at sea, 41.
tablets to sea-deities, 59.
Vulture, omens from the, 354.

Wart-charming, Bacon on, 531.
Water-spirits, belief in, 30.
Waterspouts at sea, 77.
Weardale, luck beliefs at, 549.
Westminster Abbey, legend of, 56.
Wheat-sprinkling for luck, 486.
Whistling at sea, 115.
"Whistlers," the, superstition of, 369.
Winds, influence on the, 70.
the three wicked, 261.
Witches at sea, 66.
Woodpecker, the, "Gertrude's" bird, 442.
Word and letter divination, 220.
Words, mystical, of the ancients, 237.
Wren superstitions, 424.

Xavier, Saint Francis and Chinese idolatry, 44.

Y, the letter, symbolic, 254.

Zealand, fish fables in New, 97.

THE END.

BILLING AND SONS, PRINTERS AND ELECTROTYPERS, GUILDFORD.

CHATTO & WINDUS'S
LIST OF BOOKS.

Imperial 8vo, with 147 fine Engravings, half-morocco, 36*s*.

THE EARLY TEUTONIC, ITALIAN, AND FRENCH MASTERS.

Translated and Edited from the Dohme Series by A. H. KEANE, M.A.I. With numerous Illustrations.

"*Cannot fail to be of the utmost use to students of art history.*"—TIMES.

Second Edition, Revised, Crown 8vo, 1,200 pages, half-roxburghe, 12*s*. 6*d*.

THE READER'S HANDBOOK OF ALLUSIONS, REFERENCES, PLOTS, AND STORIES.

By the Rev. Dr. BREWER.

"*Dr. Brewer has produced a wonderfully comprehensive dictionary of references to matters which are always cropping up in conversation and in everyday life, and writers generally will have reason to feel grateful to the author for a most handy volume, supplementing in a hundred ways their own knowledge or ignorance, as the case may be. . . . It is something more than a mere dictionary of quotations, though a most useful companion to any work of that kind, being a dictionary of most of the allusions, references, plots, stories, and characters which occur in the classical poems, plays, novels, romances, &c., not only of our own country, but of most nations, ancient and modern.*"—TIMES.

"*A welcome addition to the list of what may be termed the really handy reference-books, combining as it does a dictionary of literature with a condensed encyclopædia, interspersed with items one usually looks for in commonplace books. The appendices contain the dates of celebrated and well-known dramas, operas, poems, and novels, with the names of their authors.*"—SPECTATOR.

"*Meets a want which every one, even of the thoroughly educated class, must often have felt. It would require a colossal memory indeed to dispense with Dr. Brewer's volume. . . The author of 'The Guide to Science' has gained a reputation for thoroughness . . . and a glance at 'The Reader's Handbook' will convince anyone that he has skimmed off the cream of many hundreds of volumes. . . . Such a mass of the rare and recondite was surely never before got together in a single volume.*"—GRAPHIC.

"*There seems to be scarcely anything concerning which one may not 'overhaul' Dr. Brewer's book with profit. It is a most laborious and patient compilation, and, considering the magnitude of the work, successfully performed. . . Many queries which appear in our pages could be satisfactorily answered by a reference to 'The Reader's Handbook:' no mean testimony to the value of Dr. Brewer's book.*"—NOTES AND QUERIES.

ART HANDBOOKS—*continued.*

Pictures at South Kensington. (The Raphael Cartoons, Sheepshanks Collection, &c.) With 70 Illustrations. *1s.*

The English Pictures at the National Gallery. With 114 Illustrations. *1s.*

The Old Masters at the National Gallery. 128 Illusts. *1s. 6d.*

Academy Notes, 1875–79. Complete in One Volume, with nearly 600 Illustrations in Facsimile. Demy 8vo, cloth limp, *6s.*

A Complete Illustrated Catalogue to the National Gallery. With Notes by HENRY BLACKBURN, and 242 Illustrations. Demy 8vo, cloth limp, *3s.*

UNIFORM WITH "ACADEMY NOTES."

Royal Scottish Academy Notes, 1878. 117 Illustrations. *1s.*

Royal Scottish Academy Notes, 1879. 125 Illustrations. *1s.*

Royal Scottish Academy Notes, 1880. 114 Illustrations. *1s.*

Glasgow Institute of Fine Arts Notes, 1878. 95 Illustrations. *1s.*

Glasgow Institute of Fine Arts Notes, 1879. 100 Illusts. *1s.*

Glasgow Institute of Fine Arts Notes, 1880. 120 Illusts. *1s.*

Walker Art Gallery Notes, Liverpool, 1878. 112 Illusts. *1s.*

Walker Art Gallery Notes, Liverpool, 1879. 100 Illusts. *1s.*

Royal Manchester Institution Notes, 1878. 88 Illustrations. *1s.*

Society of Artists Notes, Birmingham, 1878. 95 Illusts. *1s.*

Children of the Great City. By F. W. LAWSON. With Facsimile Sketches by the Artist. Demy 8vo, *1s.*

Crown 8vo, cloth extra, *6s.*

Beccaria on Crimes and Punishments.

A New Translation, with an Essay on the Theory of Punishments. By J. A. FARRER.

Folio, half-bound boards, India Proofs, *21s.*

Blake (William):

Etchings from his Works. By W. B. SCOTT. With descriptive Text. "*The best side of Blake's work is given here, and makes a really attractive volume, which all can enjoy. . . . The etching is of the best kind, more refined and delicate than the original work.*"—SATURDAY REVIEW.

Crown 8vo, cloth extra, gilt, with Illustrations, *7s. 6d.*

Boccaccio's Decameron;

or, Ten Days' Entertainment. Translated into English, with an Introduction by THOMAS WRIGHT, Esq., M.A., F.S.A. With Portrait, and STOTHARD'S beautiful Copperplates.

Crown 8vo, cloth extra, gilt, *7s. 6d.*

Brand's Observations on Popular Antiquities,

chiefly Illustrating the Origin of our Vulgar Customs, Ceremonies, and Superstitions. With the Additions of Sir HENRY ELLIS. An entirely New and Revised Edition, with fine full-page Illustrations.

Bowers' (Georgina) Hunting Sketches:

Canters in Crampshire. By G. BOWERS. I. Gallops from Gorseborough. II. Scrambles with Scratch Packs. III. Studies with Stag Hounds. Oblong 4to, half-bound boards, *21s.*

Leaves from a Hunting Journal. By G. BOWERS Coloured in facsimile of the originals. Oblong 4to, half-bound, *21s.* [*Nearly Ready.*

Bret Harte, Works by:

The Complete Collected Works of Bret Harte, arranged and revised by the Author. Vol. I. POEMS AND DRAMA, including a fine Steel-plate Portrait, and an Introduction by the Author; and Vol. II., containing EARLY SKETCHES, SPANISH AND AMERICAN LEGENDS; TALES OF THE ARGONAUTS, &c., are now ready. The series will consist of Five handsome Library Volumes, to be issued at short intervals. Crown 8vo, cloth extra, 6*s.* per volume.

The Select Works of Bret Harte, in Prose and Poetry. With Introductory Essay by J. M. BELLEW, Portrait of the Author, and 50 Illustrations. Crown 8vo, cloth extra, 7*s.* 6*d.*

An Heiress of Red Dog, and other Stories. By BRET HARTE. Post 8vo, illustrated boards, 2*s.*; cloth limp, 2*s.* 6*d.*

"*Few modern English-writing humourists have achieved the popularity of Mr. Bret Harte. He has passed, so to speak, beyond book-fame into talk-fame. People who may never perhaps have held one of his little volumes in their hands, are perfectly familiar with some at least of their contents . . . . Pictures of Californian camp-life, unapproached in their quaint picturesqueness and deep human interest.*"—DAILY NEWS.

The Twins of Table Mountain. By BRET HARTE. Fcap. 8vo, picture cover, 1*s.*; crown 8vo, cloth extra, 3*s.* 6*d.*

The Luck of Roaring Camp, and other Sketches. By BRET HARTE. Post 8vo, illustrated boards, 2*s.*

Jeff Briggs's Love Story. By BRET HARTE. Fcap. 8vo, pictur cover, 1*s.*; cloth extra, 2*s.* 6*d.*

Small crown 8vo, cloth extra, gilt, with full-page Portraits, 4*s.* 6*d.*

Brewster's (Sir David) Martyrs of Science.

Small crown 8vo, cloth extra, gilt, with Astronomical Plates, 4*s.* 6*d.*

Brewster's (Sir D.) More Worlds than One,

the Creed of the Philosopher and the Hope of the Christian.

Demy 8vo, profusely Illustrated in Colours, 30*s.*

British Flora Medica:

A History of the Medicinal Plants of Great Britain. Illustrated by a Figure of each Plant, COLOURED BY HAND. By BENJAMIN H. BARTON, F.L.S., and THOMAS CASTLE, M.D., F.R.S. A New Edition, revised and partly re-written by JOHN R. JACKSON, A.L.S., Curator of the Museums of Economic Botany, Royal Gardens, Kew.

THE STOTHARD BUNYAN.—Crown 8vo, cloth extra, gilt, 7*s.* 6*d.*

Bunyan's Pilgrim's Progress.

Edited by Rev. T. SCOTT. With 17 beautiful Steel Plates by STOTHARD, engraved by GOODALL; and numerous Woodcuts.

Crown 8vo, cloth extra, gilt, with Illustrations, 7*s.* 6*d.*

Byron's Letters and Journals.

With Notices of his Life. By THOMAS MOORE. A Reprint of the Original Edition newly revised, with Twelve full-page Plates.

Demy 8vo, cloth extra, 14*s.*

Campbell's (Sir G.) White and Black:

The Outcome of a Visit to the United States. By Sir GEORGE CAMPBELL, M.P.

"*Few persons are likely to take it up without finishing it.*"—NONCONFORMIST.

Crown 8vo, cloth extra, 1s. 6d.

Carlyle (Thomas) On the Choice of Books.

With Portrait and Memoir.

Small 4to, cloth gilt, with Coloured Illustrations, 10s. 6d.

Chaucer for Children:

A Golden Key. By Mrs. H. R. Haweis. With Eight Coloured Pictures and numerous Woodcuts by the Author.

"It must not only take a high place among the Christmas and New Year books of this season, but is also of permanent value as an introduction to the study of Chaucer, whose works, in selections of some kind or other, are now text-books in every school that aspires to give sound instruction in English."—Academy.

Crown 8vo, cloth limp, with Map and Illustrations, 2s. 6d.

Cleopatra's Needle:

Its Acquisition and Removal to England Described. By Sir J. E. Alexander.

Crown 8vo, cloth extra, gilt, 7s. 6d.

Colman's Humorous Works:

"Broad Grins," "My Nightgown and Slippers," and other Humorous Works, Prose and Poetical, of George Colman. With Life by G. B. Buckstone, and Frontispiece by Hogarth.

Conway (Moncure D.), Works by:

Demonology and Devil-Lore. By Moncure D. Conway, M.A. Two Vols., royal 8vo, with 65 Illustrations, 28s.

"A valuable contribution to mythological literature. . . . There is much good writing among these disquisitions, a vast fund of humanity, undeniable earnestness, and a delicate sense of humour, all set forth in pure English."—Contemporary Review.

A Necklace of Stories. By Moncure D. Conway, M.A. Illustrated by W. J. Hennessy. Square 8vo, cloth extra, 6s.

"This delightful 'Necklace of Stories' is inspired with lovely and lofty sentiments. . . . It is a beautiful conception, and is designed to teach a great moral lesson."—Illustrated London News.

Demy 8vo, cloth extra, with Coloured Illustrations and Maps, 24s.

Cope's History of the Rifle Brigade

(The Prince Consort's Own), formerly the 95th. By Sir William H. Cope, formerly Lieutenant, Rifle Brigade.

Crown 8vo, cloth extra, gilt, with 13 Portraits, 7s. 6d.

Creasy's Memoirs of Eminent Etonians;

with Notices of the Early History of Eton College. By Sir Edward Creasy, Author of "The Fifteen Decisive Battles of the World."

"A new edition of 'Creasy's Etonians' will be welcome. The book was a favourite a quarter of a century ago, and it has maintained its reputation. The value of this new edition is enhanced by the fact that Sir Edward Creasy has added to it several memoirs of Etonians who have died since the first edition prepared. The work is eminently interesting."—Scotsman.

Crown 8vo, cloth extra, with Coloured Frontispiece, 7s. 6d.

Credulities, Past and Present.

By William Jones, F.S.A., Author of "Finger-Ring Lore," &c.

[In the press.

Crown 8vo, cloth gilt, Two very thick Volumes, 7s. 6d. each.

Cruikshank's Comic Almanack.

Complete in TWO SERIES: The FIRST from 1835 to 1843; the SECOND from 1844 to 1853. A Gathering of the BEST HUMOUR of THACKERAY, HOOD, MAYHEW, ALBERT SMITH, A'BECKETT, ROBERT BROUGH, &c. With 2,000 Woodcuts and Steel Engravings by CRUIKSHANK, HINE, LANDELLS, &c.

Parts I. to XIV. now ready, 21s. each.

Cussans' History of Hertfordshire.

By JOHN E. CUSSANS. Illustrated with full-page Plates on Copper and Stone, and a profusion of small Woodcuts.

"*Mr. Cussans has, from sources not accessible to Clutterbuck, made most valuable additions to the manorial history of the county from the earliest period downwards, cleared up many doubtful points, and given original details concerning various subjects untouched or imperfectly treated by that writer. The pedigrees seem to have been constructed with great care, and are a valuable addition to the genealogical history of the county. Mr. Cussans appears to have done his work conscientiously, and to have spared neither time, labour, nor expense to render his volumes worthy of ranking in the highest class of County Histories.*"—ACADEMY.

Two Volumes, demy 4to, handsomely bound in half-morocco, gilt, profusely Illustrated with Coloured and Plain Plates and Woodcuts, price £7 7s.

Cyclopædia of Costume;

or, A Dictionary of Dress—Regal, Ecclesiastical, Civil, and Military—from the Earliest Period in England to the reign of George the Third. Including Notices of Contemporaneous Fashions on the Continent, and a General History of the Costumes of the Principal Countries of Europe. By J. R. PLANCHÉ, Somerset Herald.

The Volumes may also be had *separately* (each Complete in itself) at £3 13s. 6d. each:

Vol. I. THE DICTIONARY.

Vol. II. A GENERAL HISTORY OF COSTUME IN EUROPE.

Also in 25 Parts, at 5s. each. Cases for binding, 5s. each.

"*A comprehensive and highly valuable book of reference. . . . We have rarely failed to find in this book an account of an article of dress, while in most of the entries curious and instructive details are given. . . . Mr. Planché's enormous labour of love, the production of a text which, whether in its dictionary form or in that of the 'General History,' is within its intended scope immeasurably the best and richest work on Costume in English. . . . This book is not only one of the most readable works of the kind, but intrinsically attractive and amusing.*"—ATHENÆUM.

"*A most readable and interesting work—and it can scarcely be consulted in vain, whether the reader is in search for information as to military, court, ecclesiastical, legal, or professional costume. . . . All the chromo-lithographs, and most of the woodcut illustrations—the latter amounting to several thousands—are very elaborately executed; and the work forms a* livre de luxe *which renders it equally suited to the library and the ladies' drawing-room.*"—TIMES.

"*One of the most perfect works ever published upon the subject. The illustrations are numerous and excellent, and would, even without the letterpress, render the work an invaluable book of reference for information as to costumes for fancy balls and character quadrilles. . . . Beautifully printed and superbly illustrated.*"—STANDARD.

Second Edition, revised and enlarged, demy 8vo, cloth extra, with Illustrations, 24*s.*

Dodge's (Colonel) The Hunting Grounds of

the Great West: A Description of the Plains, Game, and Indians of the Great North American Desert. By RICHARD IRVING DODGE, Lieutenant-Colonel of the United States Army. With an Introduction by WILLIAM BLACKMORE; Map, and numerous Illustrations drawn by ERNEST GRISET.

Demy 8vo, cloth extra, 12*s.* 6*d.*

Doran's Memories of our Great Towns.

With Anecdotic Gleanings concerning their Worthies and their Oddities. By Dr. JOHN DORAN, F.S.A.

"A greater genius for writing of the anecdotic kind few men have had. As to giving any idea of the contents of the book, it is quite impossible. Those who know how Dr. Doran used to write—it is sad to have to use the past tense of one of the most cheerful of men—will understand what we mean; and those who do not must take it on trust from us that this is a remarkably entertaining volume."—SPECTATOR.

Second Edition, demy 8vo, cloth gilt, with Illustrations, 18*s.*

Dunraven's The Great Divide:

A Narrative of Travels in the Upper Yellowstone in the Summer of 1874. By the EARL of DUNRAVEN. With Maps and numerous striking full-page Illustrations by VALENTINE W. BROMLEY.

"There has not for a long time appeared a better book of travel than Lord Dunraven's 'The Great Divide.' . . . The book is full of clever observation, and both narrative and illustrations are thoroughly good."—ATHENÆUM.

Demy 8vo, cloth, 16*s.*

Dutt's India, Past and Present;

with Minor Essays on Cognate Subjects. By SHOSHEE CHUNDER DUTT, Rái Báhádoor.

Crown 8vo, cloth extra, gilt, with Illustrations, 6*s.*

Emanuel On Diamonds and Precious

Stones; their History, Value, and Properties; with Simple Tests for ascertaining their Reality. By HARRY EMANUEL, F.R.G.S. With numerous Illustrations, Tinted and Plain.

Demy 4to, cloth extra, with Illustrations, 36*s.*

Emanuel and Grego.—A History of the Gold-

smith's and Jeweller's Art in all Ages and in all Countries. By E. EMANUEL and JOSEPH GREGO. With numerous fine Engravings.

[*In preparation.*

Crown 8vo, cloth extra, with Illustrations, 7*s.* 6*d.*

Englishman's House, The:

A Practical Guide to all interested in Selecting or Building a House, with full Estimates of Cost, Quantities, &c. By C. J. RICHARDSON. Third Edition. With nearly 600 Illustrations.

Crown 8vo, cloth boards, 6*s.* per Volume.

Early English Poets.

Edited, with Introductions and Annotations, by Rev. A. B. GROSART.

"Mr. Grosart has spent the most laborious and the most enthusiastic care on the perfect restoration and preservation of the text; and it is very unlikely that any other edition of the poet can ever be called for. . . From Mr. Grosart we always expect and always receive the final results of most patient and competent scholarship."—EXAMINER.

1. **Fletcher's (Giles, B.D.) Complete Poems:** Christ's Victorie in Heaven, Christ's Victorie on Earth, Christ's Triumph over Death, and Minor Poems. With Memorial-Introduction and Notes. One Vol.
2. **Davies' (Sir John) Complete** Poetical Works, including Psalms I. to L. in Verse, and other hitherto Unpublished MSS., for the first time Collected and Edited. Memorial-Introduction and Notes. Two Vols.
3. **Herrick's (Robert) Hesperides,** Noble Numbers, and Complete Collected Poems. With Memorial-Introduction and Notes, Steel Portrait, Index of First Lines, and Glossarial Index, &c. Three Vols
4. **Sidney's (Sir Philip) Complete** Poetical Works, including all those in "Arcadia." With Portrait, Memorial-Introduction, Essay on the Poetry of Sidney, and Notes. Three Vols.

Folio, cloth extra, £1 11*s.* 6*d.*

Examples of Contemporary Art.

Etchings from Representative Works by living English and Foreign Artists. Edited, with Critical Notes, by J. COMYNS CARR.

"It would not be easy to meet with a more sumptuous, and at the same time a more tasteful and instructive drawing-room book."—NONCONFORMIST.

Crown 8vo, cloth extra, with Illustrations, 6*s.*

Fairholt's Tobacco:

Its History and Associations; with an Account of the Plant and its Manufacture, and its Modes of Use in all Ages and Countries. By F. W. FAIRHOLT, F.S.A. With Coloured Frontispiece and upwards of 100 Illustrations by the Author.

"A very pleasant and instructive history of tobacco and its associations, which we cordially recommend alike to the votaries and to the enemies of the much-maligned but certainly not neglected weed. . . . Full of interest and information."—DAILY NEWS.

Crown 8vo, cloth extra, with Illustrations, 4*s.* 6*d.*

Faraday's Chemical History of a Candle.

Lectures delivered to a Juvenile Audience. A New Edition. Edited by W. CROOKES, F.C.S. With numerous Illustrations.

Crown 8vo, cloth extra, with Illustrations, 4*s.* 6*d.*

Faraday's Various Forces of Nature.

New Edition. Edited by W. CROOKES, F.C.S. Numerous Illustrations.

Crown 8vo, cloth extra, with Illustrations, 7*s.* 6*d.*

Finger-Ring Lore:

Historical, Legendary, and Anecdotal. By WM. JONES, F.S.A. With Hundreds of Illustrations of Curious Rings of all Ages and Countries.

"One of those gossiping books which are as full of amusement as of instruction."—ATHENÆUM.

One Shilling Monthly, mostly Illustrated.

Gentleman's Magazine, The,

For January contained the First Chapters of a New Novel entitled QUEEN COPHETUA, by R. E. FRANCILLON: to be continued throughout the year.

*** *Now ready, the Volume for* JANUARY *to* JUNE, 1880, *cloth extra, price* 8*s.* 6*d.; and Cases for binding, price* 2*s. each.*

The Gentleman's Annual, containing one or more works of high-class fiction, is published every Christmas as an Extra Number of the Magazine, price 1*s.*

THE RUSKIN GRIMM.—Square 8vo, cloth extra, 6*s.* 6*d.*; gilt edges, 7*s.* 6*d.*

German Popular Stories.

Collected by the Brothers GRIMM, and Translated by EDGAR TAYLOR. Edited with an Introduction by JOHN RUSKIN. With 22 Illustrations after the inimitable designs of GEORGE CRUIKSHANK. Both Series Complete.

"The illustrations of this volume . . . are of quite sterling and admirable art, of a class precisely parallel in elevation to the character of the tales which they illustrate; and the original etchings, as I have before said in the Appendix to my 'Elements of Drawing,' were unrivalled in masterfulness of touch since Rembrandt (in some qualities of delineation, unrivalled even by him). . . . To make somewhat enlarged copies of them, looking at them through a magnifying glass, and never putting two lines where Cruikshank has put only one, would be an exercise in decision and severe drawing which would leave afterwards little to be learnt in schools."—Extract from Introduction by JOHN RUSKIN.

Post 8vo, cloth limp, 2*s.* 6*d.*

Glenny's A Year's Work in Garden and

Greenhouse: Practical Advice to Amateur Gardeners as to the Management of the Flower, Fruit, and Frame Garden. By GEORGE GLENNY.

"A great deal of valuable information, conveyed in very simple language. The amateur need not wish for a better guide."—LEEDS MERCURY.

New and Cheaper Edition, demy 8vo, cloth extra, with Illustrations, 7*s.*6*d.*

Greeks and Romans, The Life of the,

Described from Antique Monuments. By ERNST GUHL and W. KONER. Translated from the Third German Edition, and Edited by Dr. F. HUEFFER. With 545 Illustrations.

Crown 8vo, cloth extra, gilt, with Illustrations, 7*s.* 6*d.*

Greenwood's Low-Life Deeps:

An Account of the Strange Fish to be found there. By JAMES GREENWOOD. With Illustrations in tint by ALFRED CONCANEN.

Crown 8vo, cloth extra, gilt, with Illustrations, 7*s.* 6*d.*

Greenwood's Wilds of London:

Descriptive Sketches, from Personal Observations and Experience, of Remarkable Scenes, People, and Places in London. By JAMES GREENWOOD. With 12 Tinted Illustrations by ALFRED CONCANEN.

Square 16mo (Tauchnitz size), cloth extra, 2*s.* per volume.

Golden Library, The:

Ballad History of England. By W. C. BENNETT.

Bayard Taylor's Diversions of the Echo Club.

Byron's Don Juan.

Emerson's Letters and Social Aims.

Godwin's (William) Lives of the Necromancers.

Holmes's Autocrat of the Breakfast Table. With an Introduction by G. A. SALA.

Holmes's Professor at the Breakfast Table.

Hood's Whims and Oddities. Complete. With all the original Illustrations.

Irving's (Washington) Tales of a Traveller.

Irving's (Washington) Tales of the Alhambra.

Jesse's (Edward) Scenes and Occupations of Country Life.

Lamb's Essays of Elia. Both Series Complete in One Vol.

Leigh Hunt's Essays: A Tale for a Chimney Corner, and other Pieces. With Portrait, and Introduction by EDMUND OLLIER.

Mallory's (Sir Thomas) Mort d'Arthur: The Stories of King Arthur and of the Knights of the Round Table. Edited by B. MONTGOMERIE RANKING.

Pascal's Provincial Letters. A New Translation, with Historical Introduction and Notes, by T. M'CRIE, D.D.

Pope's Poetical Works. Complete.

Rochefoucauld's Maxims and Moral Reflections. With Notes, and an Introductory Essay by SAINTE-BEUVE.

St. Pierre's Paul and Virginia, and The Indian Cottage. Edited, with Life, by the Rev. E. CLARKE.

Shelley's Early Poems, and Queen Mab, with Essay by LEIGH HUNT.

Shelley's Later Poems: Laon and Cythna, &c.

Shelley's Posthumous Poems, the Shelley Papers, &c.

Shelley's Prose Works, including A Refutation of Deism, Zastrozzi, St. Irvyne, &c.

White's Natural History of Selborne. Edited, with additions, by THOMAS BROWN, F.L.S.

Crown 8vo, cloth gilt and gilt edges, 7*s.* 6*d.*

Golden Treasury of Thought, The:

An ENCYCLOPÆDIA OF QUOTATIONS from Writers of all Times and Countries. Selected and Edited by THEODORE TAYLOR.

Large 4to, with 14 facsimile Plates, price ONE GUINEA.

Grosvenor Gallery Illustrated Catalogue.

Winter Exhibition (1877–78) of Drawings by the Old Masters and Water-Colour Drawings by Deceased Artists of the British School. With a Critical Introduction by J. COMYNS CARR.

Crown 8vo, cloth extra, gilt, with Illustrations, 4*s.* 6*d.*

Guyot's Earth and Man;

or, Physical Geography in its Relation to the History of Mankind. With Additions by Professors AGASSIZ, PIERCE, and GRAY; 12 Maps and Engravings on Steel, some Coloured, and copious Index.

Hake (Dr. Thomas Gordon), Poems by:

Maiden Ecstasy. Small 4to, cloth extra, 8*s.*
New Symbols. Crown 8vo, cloth extra, 6*s.*
Legends of the Morrow. Crown 8vo, cloth extra, 6*s.*

Medium 8vo, cloth extra, gilt, with Illustrations, 7*s.* 6*d.*

Hall's (Mrs. S. C.) Sketches of Irish Character.

With numerous Illustrations on Steel and Wood by MACLISE, GILBERT, HARVEY, and G. CRUIKSHANK.

"The Irish Sketches of this lady resemble Miss Mitford's beautiful English sketches in 'Our Village,' but they are far more vigorous and picturesque and bright."—BLACKWOOD'S MAGAZINE.

Post 8vo, cloth extra, 4*s.* 6*d.*; a few large-paper copies, half-Roxb., 10*s.* 6*d.*

Handwriting, The Philosophy of.

By Don FELIX DE SALAMANCA. With 134 Facsimiles of Signatures.

Haweis (Mrs.), Works by:

The Art of Dress. By Mrs. H. R. HAWEIS, Author of "The Art of Beauty," &c. Illustrated by the Author. Small 8vo, illustrated cover, 1*s.*; cloth limp, 1*s.* 6*d.*

"A well-considered attempt to apply canons of good taste to the costumes of ladies of our time. . . . . Mrs. Haweis writes frankly and to the point, she does not mince matters, but boldly remonstrates with her own sex on the follies they indulge in. . . . . We may recommend the book to the ladies whom it concerns."—ATHENÆUM.

The Art of Beauty. By Mrs. H. R. HAWEIS, Author of "Chaucer for Children." Square 8vo, cloth extra, gilt, gilt edges, with Coloured Frontispiece and nearly 100 Illustrations, 10*s.* 6*d.*

Vols. I. and II., demy 8vo, 12*s.* each.

History of Our Own Times, from the Accession of Queen Victoria to the Berlin Congress. By JUSTIN MCCARTHY.

"Criticism is disarmed before a composition which provokes little but approval. This is a really good book on a really interesting subject, and words piled on words could say no more for it. . . . Such is the effect of its general justice, its breadth of view, and its sparkling buoyancy, that very few of its readers will close these volumes without looking forward with interest to the two that are to follow."—SATURDAY REVIEW.

*** **Vols. III. and IV., completing the work, will be ready immediately.**

Crown 8vo, cloth extra, 5*s.*

Hobhouse's The Dead Hand:

Addresses on the subject of Endowments and Settlements of Property. By Sir ARTHUR HOBHOUSE, Q.C., K.C.S.I.

Crown 8vo, cloth limp, with Illustrations, 2*s.* 6*d.*

Holmes's The Science of Voice Production

and Voice Preservation: A Popular Manual for the Use of Speakers and Singers. By GORDON HOLMES, L.R.C.P.E.

Crown 8vo, cloth extra, 4*s.* 6*d.*

Hollingshead's (John) Plain English.

"I anticipate immense entertainment from the perusal of Mr. Hollingshead's 'Plain English,' which I imagined to be a philological work, but which I find to be a series of essays, in the Hollingsheadian or Sledge-Hammer style, on those matters theatrical with which he is so eminently conversant."—G. A. S. in the ILLUSTRATED LONDON NEWS.

Crown 8vo, cloth extra, gilt, 7*s.* 6*d.*

Hood's (Thomas) Choice Works,

In Prose and Verse. Including the CREAM OF THE COMIC ANNUALS. With Life of the Author, Portrait, and Two Hundred Illustrations.

Square crown 8vo, cloth extra, gilt edges, 6*s.*

Hood's (Tom) From Nowhere to the North Pole:

A Noah's Arkæological Narrative. With 25 Illustrations by W. BRUNTON and E. C. BARNES.

"The amusing letterpress is profusely interspersed with the jingling rhymes which children love and learn so easily. Messrs. Brunton and Barnes do full justice to the writer's meaning, and a pleasanter result of the harmonious co-operation of author and artist could not be desired." —TIMES.

Crown 8vo, cloth extra, gilt, 7*s.* 6*d.*

Hook's (Theodore) Choice Humorous Works,

including his Ludicrous Adventures, Bons-mots, Puns, and Hoaxes. With a new Life of the Author, Portraits, Facsimiles, and Illustrations.

Crown 8vo, cloth extra, 7*s.*

Horne's Orion:

An Epic Poem in Three Books. By RICHARD HENGIST HORNE. With a brief Commentary by the Author. With Photographic Portrait from a Medallion by SUMMERS. Tenth Edition.

Crown 8vo, cloth extra, 7*s.* 6*d.*

Howell's Conflicts of Capital and Labour

Historically and Economically considered. Being a History and Review of the Trade Unions of Great Britain, showing their Origin, Progress, Constitution, and Objects, in their Political, Social, Economical, and Industrial Aspects. By GEORGE HOWELL.

"This book is an attempt, and on the whole a successful attempt, to place the work of trade unions in the past, and their objects in the future, fairly before the public from the working man's point of view." —PALL MALL GAZETTE.

Demy 8vo, cloth extra, 12*s.* 6*d.*

Hueffer's The Troubadours:

A History of Provencal Life and Literature in the Middle Ages. By FRANCIS HUEFFER.

Two Vols. 8vo, with 52 Illustrations and Maps, cloth extra, gilt, 14*s.*

Josephus, The Complete Works of.

Translated by WHISTON. Containing both "The Antiquities of the Jews" and "The Wars of the Jews."

A NEW EDITION, Revised and partly Re-written, with several New Chapters and Illustrations, crown 8vo, cloth extra, *7s. 6d.*

Jennings' The Rosicrucians:

Their Rites and Mysteries. With Chapters on the Ancient Fire and Serpent Worshippers. By HARGRAVE JENNINGS. With Five full-page Plates and upwards of 300 Illustrations.

"One of those volumes which may be taken up and dipped into at random for half-an-hour's reading, or, on the other hand, appealed to by the student as a source of valuable information on a system which has not only exercised for hundreds of years an extraordinary influence on the mental development of so shrewd a people as the Jews, but has captivated the minds of some of the greatest thinkers of Christendom in the sixteenth and seventeenth centuries."—LEEDS MERCURY.

Small 8vo, cloth, full gilt, gilt edges, with Illustrations, *6s.*

Kavanaghs' Pearl Fountain,

And other Fairy Stories. By BRIDGET and JULIA KAVANAGH. With Thirty Illustrations by J. MOYR SMITH.

"Genuine new fairy stories of the old type, some of them as delightful as the best of Grimm's 'German Popular Stories.' . . . . For the most part the stories are downright, thorough-going fairy stories of the most admirable kind. . . . Mr. Moyr Smith's illustrations, too, are admirable."—SPECTATOR.

Crown 8vo, illustrated boards, with numerous Plates, *2s. 6d.*

Lace (Old Point), and How to Copy and

Imitate it. By DAISY WATERHOUSE HAWKINS. With 17 Illustrations by the Author.

Crown 8vo, cloth extra, with numerous Illustrations, *10s. 6d.*

Lamb (Mary and Charles):

Their Poems, Letters, and Remains. With Reminiscences and Notes by W. CAREW HAZLITT. With HANCOCK'S Portrait of the Essayist, Facsimiles of the Title-pages of the rare First Editions of Lamb's and Coleridge's Works, and numerous Illustrations.

"Very many passages will delight those fond of literary trifles; hardly any portion will fail in interest for lovers of Charles Lamb and his sister."—STANDARD.

Small 8vo, cloth extra, *5s.*

Lamb's Poetry for Children, and Prince

Dorus. Carefully Reprinted from unique copies.

"The quaint and delightful little book, over the recovery of which all the hearts of his lovers are yet warm with rejoicing."—A. C. SWINBURNE.

Crown 8vo, cloth extra, gilt, with Portraits, *7s. 6d.*

Lamb's Complete Works,

In Prose and Verse, reprinted from the Original Editions, with many Pieces hitherto unpublished. Edited, with Notes and Introduction, by R. H. SHEPHERD. With Two Portraits and Facsimile of a Page of the "Essay on Roast Pig."

"A complete edition of Lamb's writings, in prose and verse, has long been wanted, and is now supplied. The editor appears to have taken great pains to bring together Lamb's scattered contributions, and his collection contains a number of pieces which are now reproduced for the first time since their original appearance in various old periodicals."—SATURDAY REVIEW.

Demy 8vo, cloth extra, with Maps and Illustrations, 18*s*.

Lamont's Yachting in the Arctic Seas;

or, Notes of Five Voyages of Sport and Discovery in the Neighbourhood of Spitzbergen and Novaya Zemlya. By JAMES LAMONT, F.R.G.S. With numerous full-page Illustrations by Dr. LIVESAY.

"After wading through numberless volumes of icy fiction, concocted narrative, and spurious biography of Arctic voyagers, it is pleasant to meet with a real and genuine volume. . . . He shows much tact in recounting his adventures, and they are so interspersed with anecdotes and information as to make them anything but wearisome. . . . The book, as a whole, is the most important addition made to our Arctic literature for a long time."—ATHENÆUM.

Crown 8vo, cloth, full gilt, 7*s*. 6*d*.

Latter-Day Lyrics:

Poems of Sentiment and Reflection by Living Writers; selected and arranged, with Notes, by W. DAVENPORT ADAMS. With a Note on some Foreign Forms of Verse, by AUSTIN DOBSON.

Crown 8vo, cloth, full gilt, 6*s*.

Leigh's A Town Garland.

By HENRY S. LEIGH, Author of "Carols of Cockayne."

"If Mr. Leigh's verse survive to a future generation—and there is no reason why that honour should not be accorded productions so delicate, so finished, and so full of humour—their author will probably be remembered as the Poet of the Strand. . . . Very whimsically does Mr. Leigh treat the subjects which commend themselves to him. His verse is always admirable in rhythm, and his rhymes are happy enough to deserve a place by the best of Barham. . . . The entire contents of the volume are equally noteworthy for humour and for daintiness of workmanship."—ATHENÆUM.

SECOND EDITION.—Crown 8vo, cloth extra, with Illustrations, 10*s*. 6*d*.

Leisure-Time Studies, chiefly Biological.

By ANDREW WILSON, Ph.D., Lecturer on Zoology and Comparative Anatomy in the Edinburgh Medical School.

"It is well when we can take up the work of a really qualified investigator, who in the intervals of his more serious professional labours sets himself to impart knowledge in such a simple and elementary form as may attract and instruct, with no danger of misleading the tyro in natural science. Such a work is this little volume, made up of essays and addresses written and delivered by Dr. Andrew Wilson, lecturer and examiner in science at Edinburgh and Glasgow, at leisure intervals in a busy professional life. . . . Dr. Wilson's pages teem with matter stimulating to a healthy love of science and a reverence for the truths of nature."—SATURDAY REVIEW.

Crown 8vo, cloth extra, with Illustrations, 7*s*. 6*d*.

Life in London;

or, The History of Jerry Hawthorn and Corinthian Tom. With the whole of CRUIKSHANK'S Illustrations, in Colours, after the Originals.

Crown 8vo, cloth extra, 6*s*.

Lights on the Way:

Some Tales within a Tale. By the late J. H. ALEXANDER, B.A. Edited, with an Explanatory Note, by H. A. PAGE, Author of "Thoreau: A Study."

Crown 8vo, cloth extra, with Illustrations, *7s. 6d.*

Longfellow's Complete Prose Works.

Including "Outre Mer," "Hyperion," "Kavanagh," "The Poets and Poetry of Europe," and "Driftwood." With Portrait and Illustrations by VALENTINE BROMLEY.

Crown 8vo, cloth extra, gilt, with Illustrations, *7s. 6d.*

Longfellow's Poetical Works.

Carefully Reprinted from the Original Editions. With numerous fine Illustrations on Steel and Wood.

Crown 8vo, cloth extra, *5s.*

Lunatic Asylum, My Experiences in a.

By a SANE PATIENT.

"The story is clever and interesting, sad beyond measure though the subject be. There is no personal bitterness, and no violence or anger. Whatever may have been the evidence for our author's madness when he was consigned to an asylum, nothing can be clearer than his sanity when he wrote this book; it is bright, calm, and to the point."—SPECTATOR.

Demy 8vo, with Fourteen full-page Plates, cloth boards, *18s.*

Lusiad (The) of Camoens.

Translated into English Spenserian verse by ROBERT FFRENCH DUFF, Knight Commander of the Portuguese Royal Order of Christ.

Macquoid (Mrs.), Works by:

In the Ardennes. By KATHARINE S. MACQUOID. With numerous fine Illustrations by THOMAS R. MACQUOID. Uniform with "Pictures and Legends." Sq. 8vo, cloth extra, *10s. 6d.* [*In preparation.*

Pictures and Legends from Normandy and Brittany. By KATHARINE S. MACQUOID. With numerous Illustrations by THOMAS R. MACQUOID. Square 8vo, cloth gilt, *10s. 6d.*

"Mr. and Mrs. Macquoid have been strolling in Normandy and Brittany, and the result of their observations and researches in that picturesque land of romantic associations is an attractive volume, which is neither a work of travel nor a collection of stories, but a book partaking almost in equal degree of each of these characters. . . . The illustrations, which are numerous are drawn, as a rule, with remarkable delicacy as well as with true artistic feeling."—DAILY NEWS.

Through Normandy. By KATHARINE S. MACQUOID. With 90 Illustrations by T. R. MACQUOID. Square 8vo, cloth extra, *7s. 6d.*

"One of the few books which can be read as a piece of literature, whilst at the same time handy in the knapsack."—BRITISH QUARTERLY REVIEW.

Through Brittany. By KATHARINE S. MACQUOID. With numerous Illustrations by THOMAS R. MACQUOID. Square 8vo, cloth extra, *7s. 6d.*

"The pleasant companionship which Mrs. Macquoid offers, while wandering from one point of interest to another, seems to throw a renewed charm around each oft-depicted scene."—MORNING POST.

Crown 8vo, cloth extra, with Illustrations, *2s. 6d.*

Madre Natura v. The Moloch of Fashion.

By LUKE LIMNER. With 32 Illustrations by the Author. FOURTH EDITION, revised and enlarged.

Handsomely printed in facsimile, price 5s.

Magna Charta.

An exact Facsimile of the Original Document in the British Museum, printed on fine plate paper, nearly 3 feet long by 2 feet wide, with the Arms and Seals emblazoned in Gold and Colours.

Small 8vo, 1s.; cloth extra, 1s. 6d.

Milton's The Hygiene of the Skin.

A Concise Set of Rules for the Management of the Skin; with Directions for Diet, Wines, Soaps, Baths, &c. By J. L. MILTON, Senior Surgeon to St. John's Hospital.

BY THE SAME AUTHOR.

The Bath in Diseases of the Skin. Sm. 8vo, 1s.; cl. extra, 1s. 6d.

Mallock's (W. H.) Works:

Is Life Worth Living? By WILLIAM HURRELL MALLOCK. Demy 8vo, cloth extra, 12s. 6d.

"This deeply interesting volume. . . . . It is the most powerful vindication of religion, both natural and revealed, that has appeared since Bishop Butler wrote, and is much more useful than either the Analogy or the Sermons of that great divine, as a refutation of the peculiar form assumed by the infidelity of the present day. . . . . Deeply philosophical as the book is, there is not a heavy page in it. The writer is 'possessed,' so to speak, with his great subject, has sounded its depths, surveyed it in all its extent, and brought to bear on it all the resources of a vivid, rich, and impassioned style, as well as an adequate acquaintance with the science, the philosophy, and the literature of the day."—IRISH DAILY NEWS.

The New Republic; or, Culture, Faith, and Philosophy in an English Country House. By WILLIAM HURRELL MALLOCK. Crown 8vo, cloth extra, 6s. Also a CHEAP EDITION, in the "Mayfair Library," at 2s. 6d.

The New Paul and Virginia; or, Positivism on an Island. By WILLIAM HURRELL MALLOCK. Crown 8vo, cloth extra, 3s. 6d. Also a CHEAP EDITION, in the "Mayfair Library," at 2s. 6d.

Poems. By W. H. MALLOCK. Small 4to, bound in parchment, 8s.

Mark Twain's Works:

The Choice Works of Mark Twain. Revised and Corrected throughout by the Author. With Life, Portrait, and numerous Illustrations. Crown 8vo, cloth extra, 7s. 6d.

The Adventures of Tom Sawyer. By MARK TWAIN. With One Hundred Illustrations. Small 8vo, cloth extra, 7s. 6d. CHEAP EDITION, illustrated boards, 2s.

A Pleasure Trip on the Continent of Europe: The Innocents Abroad, and The New Pilgrim's Progress. By MARK TWAIN. Post 8vo, illustrated boards, 2s.

An Idle Excursion, and other Sketches. By MARK TWAIN. Post 8vo, illustrated boards, 2s.

A Tramp Abroad. By MARK TWAIN. With 314 Illustrations. Crown 8vo, cloth extra, 7s. 6d.

"The fun and tenderness of the conception, of which no living man but Mark Twain is capable, its grace and fantasy and slyness, the wonderful feeling for animals that is manifest in every line, make of all this episode of Jim Baker and his joys a piece of work that is not only delightful as mere reading, but also of a high degree of merit as literature. . . . . The book is full of good things, and contains passages and episodes that are equal to the funniest of those that have gone before."—ATHENÆUM.

Post 8vo, cloth limp, 2s. 6d. per vol.

Mayfair Library, The:

The New Republic. By W. H. MALLOCK.

The New Paul and Virginia. By W. H. MALLOCK.

The True History of Joshua Davidson. By E. LYNN LINTON.

Old Stories Re-told. By WALTER THORNBURY.

Thoreau: His Life and Aims. By H. A. PAGE.

By Stream and Sea. By WILLIAM SENIOR.

Jeux d'Esprit. Edited by HENRY S. LEIGH.

Puniana. By the Hon. HUGH ROWLEY.

More Puniana. By the Hon. HUGH ROWLEY.

Puck on Pegasus. By H. CHOLMONDELEY-PENNELL.

Muses of Mayfair. Edited by H. CHOLMONDELEY-PENNELL.

Gastronomy as a Fine Art. By BRILLAT-SAVARIN.

Original Plays. By W. S. GILBERT.

Carols of Cockayne. By HENRY S. LEIGH.

*** *Other Volumes are in preparation.*

New Novels.

NEW NOVEL BY MRS. LYNN LINTON.

WITH A SILKEN THREAD, and other Stories. By E. LYNN LINTON. Three Vols., crown 8vo.

OUIDA'S NEW NOVEL.

PIPISTRELLO, and other Stories. By OUIDA. Crown 8vo, cloth extra, 10s. 6d.

CHARLES GIBBON'S NEW NOVEL.

IN PASTURES GREEN, and other Stories. By CHARLES GIBBON. Crown 8vo, cloth extra, 10s. 6d. [*In the press.*

NEW AND CHEAPER EDITION, crown 8vo, cloth extra, 3s. 6d.

UNDER ONE ROOF. By JAMES PAYN.

NEW AND CHEAPER EDITION, crown 8vo, cloth extra, 3s. 6d.

THE SEAMY SIDE. By the Authors of "The Golden Butterfly," "The Monks of Thelema," &c.

NEW NOVEL BY JULIAN HAWTHORNE.

ELLICE QUENTIN, and other Stories. By JULIAN HAWTHORNE. Two Vols., crown 8vo. [*Nearly ready.*

MR. FRANCILLON'S NEW NOVEL.

QUEEN COPHETUA. By R. E. FRANCILLON. Three Vols., crown 8vo. [*In preparation.*

JAMES PAYN'S NEW NOVEL.

A CONFIDENTIAL AGENT. By JAMES PAYN. With 12 Illustrations by ARTHUR HOPKINS. Three Vols., crown 8vo. [*In preparation.*

MRS. HUNT'S NEW NOVEL.

THE LEADEN CASKET. By Mrs. ALFRED W. HUNT. Three Vols., crown 8vo. [*In preparation.*

NEW NOVEL BY MRS. LINTON.

THE REBEL OF THE FAMILY. By E. LYNN LINTON. Three Vols., crown 8vo. [*In preparation.*

Small 8vo, cloth limp, with Illustrations, *2s. 6d.*

Miller's Physiology for the Young;

Or, The House of Life: Human Physiology, with its Applications to the Preservation of Health. For use in Classes and Popular Reading. With numerous Illustrations. By Mrs. F. FENWICK MILLER.

"An admirable introduction to a subject which all who value health and enjoy life should have at their fingers' ends."—ECHO.

Square 8vo, cloth extra, with numerous Illustrations, *9s.*

North Italian Folk.

By Mrs. COMYNS CARR. Illustrated by RANDOLPH CALDECOTT.

"A delightful book, of a kind which is far too rare. If anyone wants to really know the North Italian folk, we can honestly advise him to omit the journey, and sit down to read Mrs. Carr's pages instead. . . . Description with Mrs. Carr is a real gift. . . . It is rarely that a book is so happily illustrated."—CONTEMPORARY REVIEW.

Crown 8vo, cloth extra, with Vignette Portraits, price *6s.* per Vol.

Old Dramatists, The:

Ben Jonson's Works.
With Notes, Critical and Explanatory, and a Biographical Memoir by WILLIAM GIFFORD. Edited by Colonel CUNNINGHAM. Three Vols.

Chapman's Works.
Now First Collected. Complete in Three Vols. Vol. I. contains the Plays complete, including the doubtful ones; Vol. II. the Poems and Minor Translations, with an Introductory Essay by ALGERNON CHARLES SWINBURNE. Vol. III the Translations of the Iliad and Odyssey.

Marlowe's Works.
Including his Translations. Edited, with Notes and Introduction, by Col. CUNNINGHAM. One Vol.

Massinger's Plays.
From the Text of WILLIAM GIFFORD. With the addition of the Tragedy of "Believe as you List." Edited by Col. CUNNINGHAM. One Vol.

Crown 8vo, red cloth extra, *5s.* each.

Ouida's Novels.—Library Edition.

Held in Bondage.	By OUIDA.	**Dog of Flanders.**	By OUIDA.
Strathmore.	By OUIDA.	**Pascarel.**	By OUIDA.
Chandos.	By OUIDA.	**Two Wooden Shoes.**	By OUIDA.
Under Two Flags.	By OUIDA.	**Signa.**	By OUIDA.
Idalia.	By OUIDA.	**In a Winter City.**	By OUIDA.
Cecil Castlemaine.	By OUIDA.	**Ariadne.**	By OUIDA.
Tricotrin.	By OUIDA.	**Friendship.**	By OUIDA.
Puck.	By OUIDA.	**Moths.**	By OUIDA.
Folle Farine.	By OUIDA.		

*** Also a Cheap Edition of all but the last, post 8vo, illustrated boards, at *2s.* each.

Post 8vo, cloth limp, *1s. 6d.*

Parliamentary Procedure, A Popular Handbook of. By HENRY W. LUCY.

Crown 8vo, cloth extra, with Portrait and Illustrations, *7s. 6d.*

Poe's Choice Prose and Poetical Works.

With BAUDELAIRE'S "Essay."

Crown 8vo, carefully printed on creamy paper, and tastefully bound in cloth for the Library, price 3*s.* 6*d.* each.

Piccadilly Novels, The.

Popular Stories by the Best Authors.

READY-MONEY MORTIBOY. By W. BESANT and JAMES RICE.

MY LITTLE GIRL. By W. BESANT and JAMES RICE.

THE CASE OF MR. LUCRAFT. By W. BESANT and JAMES RICE.

THIS SON OF VULCAN. By W. BESANT and JAMES RICE.

WITH HARP AND CROWN. By W. BESANT and JAMES RICE.

THE GOLDEN BUTTERFLY. By W. BESANT and JAMES RICE. With a Frontispiece by F. S. WALKER.

BY CELIA'S ARBOUR. By W. BESANT and JAMES RICE.

THE MONKS OF THELEMA. By W. BESANT and JAMES RICE.

'TWAS IN TRAFALGAR'S BAY. By W. BESANT & JAMES RICE.

THE SEAMY SIDE. By WALTER BESANT and JAMES RICE.

ANTONINA. By WILKIE COLLINS. Illustrated by Sir J. GILBERT and ALFRED CONCANEN.

BASIL. By WILKIE COLLINS. Illustrated by Sir JOHN GILBERT and J. MAHONEY.

HIDE AND SEEK. By WILKIE COLLINS. Illustrated by Sir JOHN GILBERT and J. MAHONEY.

THE DEAD SECRET. By WILKIE COLLINS. Illustrated by Sir JOHN GILBERT and H. FURNISS.

QUEEN OF HEARTS. By WILKIE COLLINS. Illustrated by Sir JOHN GILBERT and A. CONCANEN.

MY MISCELLANIES. By WILKIE COLLINS. With Steel Portrait, and Illustrations by A. CONCANEN.

THE WOMAN IN WHITE. By WILKIE COLLINS. Illustrated by Sir J. GILBERT and F. A. FRASER.

THE MOONSTONE. By WILKIE COLLINS. Illustrated by G. DU MAURIER and F. A. FRASER.

MAN AND WIFE. By WILKIE COLLINS. Illust. by WM. SMALL.

POOR MISS FINCH. By WILKIE COLLINS. Illustrated by G. DU MAURIER and EDWARD HUGHES.

MISS OR MRS.? By WILKIE COLLINS. Illustrated by S. L. FILDES and HENRY WOODS.

THE NEW MAGDALEN. By WILKIE COLLINS. Illustrated by G. DU MAURIER and C. S. REINHART.

THE FROZEN DEEP. By WILKIE COLLINS. Illustrated by G. DU MAURIER and J. MAHONEY.

THE LAW AND THE LADY. By WILKIE COLLINS. Illustrated by S. L. FILDES and SYDNEY HALL.

PICCADILLY NOVELS—*continued.*

THE TWO DESTINIES. By WILKIE COLLINS.

THE HAUNTED HOTEL. By WILKIE COLLINS. Illustrated by ARTHUR HOPKINS.

THE FALLEN LEAVES. By WILKIE COLLINS.

DECEIVERS EVER. By Mrs. H. LOVETT CAMERON.

JULIET'S GUARDIAN. By Mrs. H. LOVETT CAMERON. Illustrated by VALENTINE BROMLEY.

FELICIA. By M. BETHAM-EDWARDS. Frontispiece by W. BOWLES.

OLYMPIA. By R. E. FRANCILLON.

GARTH. By JULIAN HAWTHORNE.

IN LOVE AND WAR. By CHARLES GIBBON.

WHAT WILL THE WORLD SAY? By CHARLES GIBBON.

FOR THE KING. By CHARLES GIBBON.

IN HONOUR BOUND. By CHARLES GIBBON.

UNDER THE GREENWOOD TREE. By THOMAS HARDY.

THORNICROFT'S MODEL. By Mrs. A. W. HUNT.

FATED TO BE FREE. By JEAN INGELOW.

THE QUEEN OF CONNAUGHT. By HARRIETT JAY.

THE DARK COLLEEN. By HARRIETT JAY.

NUMBER SEVENTEEN. By HENRY KINGSLEY.

OAKSHOTT CASTLE. By HENRY KINGSLEY. With a Frontispiece by SHIRLEY HODSON.

THE WORLD WELL LOST. By E. LYNN LINTON. Illustrated by J. LAWSON and HENRY FRENCH.

THE ATONEMENT OF LEAM DUNDAS. By E. LYNN LINTON. With a Frontispiece by HENRY WOODS.

PATRICIA KEMBALL. By E. LYNN LINTON. With a Frontispiece by G. DU MAURIER.

THE WATERDALE NEIGHBOURS. By JUSTIN MCCARTHY.

MY ENEMY'S DAUGHTER. By JUSTIN MCCARTHY.

LINLEY ROCHFORD. By JUSTIN MCCARTHY.

A FAIR SAXON. By JUSTIN MCCARTHY.

DEAR LADY DISDAIN. By JUSTIN MCCARTHY.

MISS MISANTHROPE. By JUSTIN MCCARTHY. Illustrated by ARTHUR HOPKINS.

LOST ROSE. By KATHARINE S. MACQUOID.

THE EVIL EYE, and other Stories. By KATHARINE S. MACQUOID. Illustrated by THOMAS R. MACQUOID and PERCY MACQUOID.

PICCADILLY NOVELS—*continued.*

OPEN! SESAME! By FLORENCE MARRYAT. Illustrated by F. A. FRASER.

TOUCH AND GO. By JEAN MIDDLEMASS.

WHITELADIES. By Mrs. OLIPHANT. With Illustrations by A. HOPKINS and H. WOODS.

THE BEST OF HUSBANDS. By JAMES PAYN. Illustrated by J. MOYR SMITH.

FALLEN FORTUNES. By JAMES PAYN.

HALVES. By JAMES PAYN. With a Frontispiece by J. MAHONEY.

WALTER'S WORD. By JAMES PAYN. Illust. by J. MOYR SMITH.

WHAT HE COST HER. By JAMES PAYN.

LESS BLACK THAN WE'RE PAINTED. By JAMES PAYN.

BY PROXY. By JAMES PAYN. Illustrated by ARTHUR HOPKINS.

UNDER ONE ROOF. By JAMES PAYN.

HER MOTHER'S DARLING. By Mrs. J. H. RIDDELL.

BOUND TO THE WHEEL. By JOHN SAUNDERS.

GUY WATERMAN. By JOHN SAUNDERS.

ONE AGAINST THE WORLD. By JOHN SAUNDERS.

THE LION IN THE PATH. By JOHN SAUNDERS.

THE WAY WE LIVE NOW. By ANTHONY TROLLOPE. Illust.

THE AMERICAN SENATOR. By ANTHONY TROLLOPE.

DIAMOND CUT DIAMOND. By T. A. TROLLOPE.

Post 8vo, illustrated boards, 2*s.* each.

Popular Novels, Cheap Editions of.

[WILKIE COLLINS' NOVELS and BESANT and RICE'S NOVELS may also be had in cloth limp at 2*s.* 6*d.* *See, too, the* PICCADILLY NOVELS, *for Library Editions.*]

Maid, Wife, or Widow? By Mrs. ALEXANDER.

Ready-Money Mortiboy. By WALTER BESANT and JAMES RICE.

The Golden Butterfly. By Authors of "Ready-Money Mortiboy."

This Son of Vulcan. By the same.

My Little Girl. By the same.

The Case of Mr. Lucraft. By Authors of "Ready-Money Mortiboy."

With Harp and Crown. By Authors of "Ready-Money Mortiboy."

The Monks of Thelema. By WALTER BESANT and JAMES RICE.

By Celia's Arbour. By WALTER BESANT and JAMES RICE.

'Twas in Trafalgar's Bay. By WALTER BESANT and JAMES RICE.

Juliet's Guardian. By Mrs. H. LOVETT CAMERON.

Surly Tim. By F. H. BURNETT.

The Cure of Souls. By MACLAREN COBBAN.

The Woman in White. By WILKIE COLLINS.

Antonina. By WILKIE COLLINS.

Basil. By WILKIE COLLINS.

Hide and Seek. By the same.

POPULAR NOVELS—*continued.*

The Queen of Hearts. By WILKIE COLLINS.
The Dead Secret. By the same.
My Miscellanies. By the same.
The Moonstone. By the same.
Man and Wife. By the same.
Poor Miss Finch. By the same.
Miss or Mrs. ? By the same.
The New Magdalen. By the same.
The Frozen Deep. By the same.
The Law and the Lady. By WILKIE COLLINS.
The Two Destinies. By WILKIE COLLINS.
The Haunted Hotel. By WILKIE COLLINS.
Roxy. By EDWARD EGGLESTON.
Felicia. M. BETHAM-EDWARDS.
Filthy Lucre. By ALBANY DE FONBLANQUE.
Olympia. By R. E. FRANCILLON.
Dick Temple. By JAMES GREENWOOD.
Under the Greenwood Tree. By THOMAS HARDY.
An Heiress of Red Dog. By BRET HARTE.
The Luck of Roaring Camp. By BRET HARTE.
Gabriel Conroy. BRET HARTE.
Fated to be Free. By JEAN INGELOW.
Confidence. By HENRY JAMES, Jun.
The Queen of Connaught. By HARRIETT JAY.
The Dark Colleen. By HARRIETT JAY.
Number Seventeen. By HENRY KINGSLEY.
Oakshott Castle. By the same.
Patricia Kemball. By E. LYNN LINTON.
The Atonement of Leam Dundas By E. LYNN LINTON.
The World Well Lost. By E. LYNN LINTON.
The Waterdale Neighbours. By JUSTIN MCCARTHY.
My Enemy's Daughter. By JUSTIN MCCARTHY.
Linley Rochford. By the same.
A Fair Saxon. By the same.
Dear Lady Disdain. By the same.
Miss Misanthrope. By JUSTIN MCCARTHY.
Lost Rose. By KATHARINE S. MACQUOID.
The Evil Eye. By KATHARINE S. MACQUOID.
Open! Sesame! By FLORENCE MARRYAT.
Whiteladies. Mrs. OLIPHANT.
Held in Bondage. By OUIDA.
Strathmore. By OUIDA.
Chandos. By OUIDA.
Under Two Flags. By OUIDA.
Idalia. By OUIDA.
Cecil Castlemaine. By OUIDA.
Tricotrin. By OUIDA.
Puck. By OUIDA.
Folle Farine. By OUIDA.
Dog of Flanders. By OUIDA.
Pascarel. By OUIDA.
Two Little Wooden Shoes. By OUIDA.
Signa. By OUIDA.
In a Winter City. By OUIDA.
Ariadne. By OUIDA.
Fallen Fortunes. By J. PAYN.
Halves. By JAMES PAYN.
What He Cost Her. By ditto.
By Proxy. By JAMES PAYN.
Less Black than We're Painted. By JAMES PAYN.
The Best of Husbands. By JAMES PAYN.

POPULAR NOVELS—*continued.*

Walter's Word. By J. PAYN.

The Mystery of Marie Roget. By EDGAR A. POE.

Her Mother's Darling. By Mrs. J. H. RIDDELL.

Gaslight and Daylight. By GEORGE AUGUSTUS SALA.

Bound to the Wheel. By JOHN SAUNDERS.

Guy Waterman. J. SAUNDERS.

One Against the World. By JOHN SAUNDERS.

The Lion in the Path. By JOHN and KATHERINE SAUNDERS.

Tales for the Marines. By WALTER THORNBURY.

The Way we Live Now. By ANTHONY TROLLOPE.

The American Senator. By ANTHONY TROLLOPE.

Diamond Cut Diamond. By T. A. TROLLOPE.

An Idle Excursion. By MARK TWAIN.

Adventures of Tom Sawyer. By MARK TWAIN.

A Pleasure Trip on the Continent of Europe. By MARK TWAIN.

Fcap. 8vo, picture covers, 1*s.* each.

Jeff Briggs's Love Story. By BRET HARTE.

The Twins of Table Mountain. By BRET HARTE.

Mrs. Gainsborough's Diamonds. By JULIAN HAWTHORNE.

Kathleen Mavourneen. By the Author of "That Lass o' Lowrie's."

Lindsay's Luck. By the Author of "That Lass o' Lowrie's."

Pretty Polly Pemberton. By Author of "That Lass o' Lowrie's."

Trooping with Crows. By Mrs. PIRKIS.

Two Vols. 8vo, cloth extra, with Illustrations, 10*s.* 6*d.*

Plutarch's Lives of Illustrious Men.

Translated from the Greek, with Notes, Critical and Historical, and a Life of Plutarch, by JOHN and WILLIAM LANGHORNE. New Edition, with Medallion Portraits.

Crown 8vo, cloth extra, 7*s.* 6*d.*

Primitive Manners and Customs.

By JAMES A. FARRER.

"*A book which is really both instructive and amusing, and which will open a new field of thought to many readers.*"—ATHENÆUM.

"*An admirable example of the application of the scientific method and the working of the truly scientific spirit.*"—SATURDAY REVIEW.

Small 8vo, cloth extra, with Illustrations, 3*s.* 6*d.*

Prince of Argolis, The:

A Story of the Old Greek Fairy Time. By J. MOYR SMITH. With 130 Illustrations by the Author.

Crown 8vo, cloth extra, with Portrait and Facsimile, 7*s.* 6*d.*

Prout (Father), The Final Reliques of.

Collected and Edited, from MSS. supplied by the family of the Rev. FRANCIS MAHONY, by BLANCHARD JERROLD.

Proctor's (R. A.) Works:

Easy Star Lessons for Young Learners. With Star Maps for Every Night in the Year, Drawings of the Constellations, &c. By RICHARD A. PROCTOR. Crown 8vo, cloth extra, 6*s*. [*In preparation.*

Myths and Marvels of Astronomy. By RICH. A. PROCTOR, Author of "Other Worlds than Ours," &c. Demy 8vo, cloth extra, 12*s*. 6*d*.

Pleasant Ways in Science. By RICHARD A. PROCTOR. Crown 8vo, cloth extra, 10*s*. 6*d*.

Rough Ways made Smooth: A Series of Familiar Essays on Scientific Subjects. By R. A. PROCTOR. Crown 8vo, cloth, 10*s*. 6*d*.

Our Place among Infinities: A Series of Essays contrasting our Little Abode in Space and Time with the Infinities Around us. By RICHARD A. PROCTOR. Crown 8vo, cloth extra, 6*s*.

The Expanse of Heaven: A Series of Essays on the Wonders of the Firmament. By RICHARD A. PROCTOR. Crown 8vo, cloth, 6*s*.

Wages and Wants of Science Workers. Showing the Resources of Science as a Vocation, and Discussing the Scheme for their Increase out of the National Exchequer. By RICHARD A. PROCTOR. Crown 8vo, 1*s*. 6*d*.

"*Mr. Proctor, of all writers of our time, best conforms to Matthew Arnold's conception of a man of culture, in that he strives to humanise knowledge and divest it of whatever is harsh, crude, or technical, and so makes it a source of happiness and brightness for all.*"—WESTMINSTER REVIEW.

Crown 8vo, cloth extra, gilt, 7*s*. 6*d*.

Pursuivant of Arms, The;

or, Heraldry founded upon Facts. A Popular Guide to the Science of Heraldry. By J. R. PLANCHÉ, Somerset Herald. With Coloured Frontispiece, Plates, and 200 Illustrations.

Crown 8vo, cloth extra, with Illustrations, 7*s*. 6*d*.

Rabelais' Works.

Faithfully Translated from the French, with variorum Notes, and numerous characteristic Illustrations by GUSTAVE DORÉ.

"*His buffoonery was not merely Brutus's rough skin, which contained a rod of gold: it was necessary as an amulet against the monks and legates; and he must be classed with the greatest creative minds in the world—with Shakespeare, with Dante, and with Cervantes.*"—S. T. COLERIDGE.

Crown 8vo, cloth gilt, with numerous Illustrations, and a beautifully executed Chart of the various Spectra, 7*s*. 6*d*.

Rambosson's Astronomy.

By J. RAMBOSSON, Laureate of the Institute of France. Translated by C. B. PITMAN. Profusely Illustrated.

Square 8vo, cloth extra, gilt, 10*s*. 6*d*.

Rimmer's Our Old Country Towns.

Described by Pen and Pencil. With over 50 Illustrations by ALFRED RIMMER. [*In preparation.*

Crown 8vo, cloth extra, 10s. 6d,

Richardson's (Dr.) A Ministry of Health,

and other Papers. By BENJAMIN WARD RICHARDSON, M.D., &c.

"This highly interesting volume contains upwards of nine addresses, written in the author's well-known style, and full of great and good thoughts. . . . The work is, like all those of the author, that of a man of genius, of great power, of experience, and noble independence of thought."—POPULAR SCIENCE REVIEW.

Handsomely printed, price 5s;

Roll of Battle Abbey, The;

or, A List of the Principal Warriors who came over from Normandy with William the Conqueror, and Settled in this Country, A.D. 1066–7. Printed on fine plate paper, nearly three feet by two, with the principal Arms emblazoned in Gold and Colours.

Two Vols., large 4to, profusely Illustrated, half-morocco, £2 16s.

Rowlandson, the Caricaturist.

A Selection from his Works, with Anecdotal Descriptions of his Famous Caricatures, and a Sketch of his Life, Times, and Contemporaries. With nearly 400 Illustrations, mostly in Facsimile of the Originals. By JOSEPH GREGO, Author of "James Gillray, the Caricaturist; his Life, Works, and Times."

"Mr. Grego's excellent account of the works of Thomas Rowlandson . . . illustrated with some 400 spirited, accurate, and clever transcripts from his designs. . . . The thanks of all who care for what is original and personal in art are due to Mr. Grego for the pains he has been at, and the time he has expended, in the preparation of this very pleasant, very careful, and adequate memorial."—PALL MALL GAZETTE.

Crown 8vo, cloth extra, profusely Illustrated, 4s. 6d. each.

"Secret Out" Series, The.

The Pyrotechnist's Treasury; or, Complete Art of Making Fireworks. By THOMAS KENTISH. With numerous Illustrations.

The Art of Amusing: A Collection of Graceful Arts, Games, Tricks, Puzzles, and Charades. By FRANK BELLEW. 300 Illustrations.

Hanky-Panky: Very Easy Tricks, Very Difficult Tricks, White Magic, Sleight of Hand. Edited by W. H. CREMER. 200 Illustrations.

The Merry Circle: A Book of New Intellectual Games and Amusements. By CLARA BELLEW. Many Illustrations.

Magician's Own Book: Performances with Cups and Balls, Eggs, Hats, Handkerchiefs, &c. All from Actual Experience. Edited by W. H. CREMER. 200 Illustrations.

Magic No Mystery: Tricks with Cards, Dice, Balls, &c., with fully descriptive Directions; the Art of Secret Writing; Training of Performing Animals, &c. Coloured Frontispiece and many Illustrations.

The Secret Out: One Thousand Tricks with Cards, and other Recreations; with Entertaining Experiments in Drawing-room or "White Magic." By W. H. CREMER. 300 Engravings.

Crown 8vo, cloth extra, 6*s*.

Senior's Travel and Trout in the Antipodes.

An Angler's Sketches in Tasmania and New Zealand. By WILLIAM SENIOR ("Red Spinner"), Author of "Stream and Sea."

"*In every way a happy production. . . . What Turner effected in colour on canvas, Mr. Senior may be said to effect by the force of a practical mind, in language that is magnificently descriptive, on his subject. There is in both painter and writer the same magical combination of idealism and realism, and the same hearty appreciation for all that is sublime and pathetic in natural scenery. That there is an undue share of travel to the number of trout caught is certainly not Mr. Senior's fault; but the comparative scarcity of the prince of fishes is adequately atoned for, in that the writer was led pretty well through all the glorious scenery of the antipodes in quest of him. . . . So great is the charm and the freshness and the ability of the book, that it is hard to put it down when once taken up.*"—HOME NEWS.

Shakespeare and Shakespeareana:

Shakespeare. The First Folio. Mr. WILLIAM SHAKESPEARE'S Comedies, Histories, and Tragedies. Published according to the true Originall Copies. London, Printed by ISAAC IAGGARD and ED. BLOUNT, 1623.—A Reproduction of the extremely rare original, in reduced facsimile by a photographic process—ensuring the strictest accuracy in every detail. Small 8vo, half-Roxburghe, 10*s*. 6*d*.

"*To Messrs. Chatto and Windus belongs the merit of having done more to facilitate the critical study of the text of our great dramatist than all the Shakespeare clubs and societies put together. A complete facsimile of the celebrated First Folio edition of 1623 for half-a-guinea is at once a miracle of cheapness and enterprise. Being in a reduced form, the type is necessarily rather diminutive, but it is as distinct as in a genuine copy of the original, and will be found to be as useful and far more handy to the student than the latter.*"—ATHENÆUM.

Shakespeare. The Lansdowne. Beautifully printed in red and black, in small but very clear type. With engraved facsimile of DROESHOUT'S Portrait. Post 8vo, cloth extra, 7*s*. 6*d*.

Shakespeare for Children: Tales from Shakespeare. By CHARLES and MARY LAMB. With numerous Illustrations, coloured and plain, by J. MOYR SMITH. Crown 4to, cloth gilt, 10*s*. 6*d*.

Shakespeare Music, The Handbook of. Being an Account of Three Hundred and Fifty Pieces of Music, set to Words taken from the Plays and Poems of Shakespeare, the compositions ranging from the Elizabethan Age to the Present Time. By ALFRED ROFFE. 4to, half-Roxburghe, 7*s*.

Shakespeare, A Study of. By ALGERNON CHARLES SWINBURNE. Crown 8vo, cloth extra, 8*s*.

Crown 8vo, cloth extra, gilt, with 10 full-page Tinted Illustrations, 7*s*. 6*d*.

Sheridan's Complete Works,

with Life and Anecdotes. Including his Dramatic Writings, printed from the Original Editions, his Works in Prose and Poetry, Translations, Speeches, Jokes, Puns, &c.; with a Collection of Sheridaniana.

Crown 8vo, cloth extra, with Illustrations, 7s. 6d.

Signboards:

Their History. With Anecdotes of Famous Taverns and Remarkable Characters. By JACOB LARWOOD and JOHN CAMDEN HOTTEN. With nearly 100 Illustrations.

"Even if we were ever so maliciously inclined, we could not pick out all Messrs. Larwood and Hotten's plums, because the good things are so numerous as to defy the most wholesale depredation."—TIMES.

Crown 8vo, cloth extra, gilt, 6s. 6d.

Slang Dictionary, The:

Etymological, Historical, and Anecdotal. An ENTIRELY NEW EDITION, revised throughout, and considerably Enlarged.

"We are glad to see the Slang Dictionary reprinted and enlarged. From a high scientific point of view this book is not to be despised. Of course it cannot fail to be amusing also. It contains the very vocabulary of unrestrained humour, and oddity, and grotesqueness. In a word, it provides valuable material both for the student of language and the student of human nature."—ACADEMY.

Exquisitely printed in miniature, cloth extra, gilt edges, 2s. 6d.

Smoker's Text-Book, The.

By J. HAMER, F.R.S.L.

Crown 8vo, cloth extra, 5s.

Spalding's Elizabethan Demonology:

An Essay in Illustration of the Belief in the Existence of Devils, and the Powers possessed by them, with Special Reference to Shakspere and his Works. By T. ALFRED SPALDING, LL.B.

"A very thoughtful and weighty book, which cannot but be welcome to every earnest student."—ACADEMY.

Crown 4to, uniform with "Chaucer for Children," with Coloured Illustrations, cloth gilt, 10s. 6d.

Spenser for Children.

By M. H. TOWRY. With Illustrations in Colours by WALTER J. MORGAN.

"Spenser has simply been transferred into plain prose, with here and there a line or stanza quoted, where the meaning and the diction are within a child's comprehension, and additional point is thus given to the narrative without the cost of obscurity. . . . Altogether the work has been well and carefully done."—THE TIMES.

Demy 8vo, cloth extra, Illustrated, 21s.

Sword, The Book of the:

Being a History of the Sword, and its Use, in all Times and in all Countries. By Captain RICHARD BURTON. With numerous Illustrations.

[*In preparation.*

Crown 8vo, cloth extra, 9s.

Stedman's Victorian Poets:

Critical Essays. By EDMUND CLARENCE STEDMAN.

"We ought to be thankful to those who do critical work with competent skill and understanding, with honesty of purpose, and with diligence and thoroughness of execution. And Mr. Stedman, having chosen to work in this line, deserves the thanks of English scholars by these qualities and by something more; . . . . he is faithful, studious, and discerning."—SATURDAY REVIEW.

Crown 8vo, cloth extra, with Illustrations, 7s. 6d.

Strutt's Sports and Pastimes of the People

of England; including the Rural and Domestic Recreations, May Games, Mummeries, Shows, Processions, Pageants, and Pompous Spectacles, from the Earliest Period to the Present Time. With 140 Illustrations. Edited by WILLIAM HONE.

Crown 8vo, cloth extra, with Illustrations, 7s. 6d.

Swift's Choice Works,

In Prose and Verse. With Memoir, Portrait, and Facsimiles of the Maps in the Original Edition of "Gulliver's Travels."

Swinburne's Works:

The Queen Mother and Rosamond. Fcap. 8vo, 5s.

Atalanta in Calydon.
A New Edition. Crown 8vo, 6s.

Chastelard.
A Tragedy. Crown 8vo, 7s.

Poems and Ballads.
FIRST SERIES. Fcap. 8vo, 9s. Also in crown 8vo, at same price.

Poems and Ballads.
SECOND SERIES. Fcap. 8vo, 9s. Also in crown 8vo, at same price.

Notes on "Poems and Ballads." 8vo, 1s.

William Blake:
A Critical Essay. With Facsimile Paintings. Demy 8vo, 16s.

Songs before Sunrise.
Crown 8vo, 10s. 6d.

Bothwell:
A Tragedy. Crown 8vo, 12s. 6d.

George Chapman:
An Essay. Crown 8vo, 7s.

Songs of Two Nations.
Crown 8vo, 6s.

Essays and Studies.
Crown 8vo, 12s.

Erechtheus:
A Tragedy. Crown 8vo, 6s.

Note of an English Republican on the Muscovite Crusade. 8vo, 1s.

A Note on Charlotte Brontë.
Crown 8vo, 6s.

A Study of Shakespeare.
Crown 8vo, 8s.

Songs of the Spring-Tides. By ALGERNON C. SWINBURNE. Crown 8vo, cloth extra, 6s.

Medium 8vo, cloth extra, with Illustrations, 7s.

Syntax's (Dr.) Three Tours,

in Search of the Picturesque, in Search of Consolation, and in Search of a Wife. With the whole of ROWLANDSON's droll page Illustrations, in Colours, and Life of the Author by J. C. HOTTEN.

Four Vols. small 8vo, cloth boards, 30*s.*

Taine's History of English Literature.

Translated by HENRY VAN LAUN.

*** Also a POPULAR EDITION, in Two Vols. crown 8vo, cloth extra, 15*s.*

Crown 8vo, cloth gilt, profusely Illustrated, 6*s.*

Tales of Old Thule.

Collected and Illustrated by J. MOYR SMITH.

"*It is not often that we meet with a volume of fairy tales possessing more fully the double recommendation of absorbing interest and purity of tone than does the one before us containing a collection of 'Tales of Old Thule. These come, to say the leas', near fulfilling the idea of perfect works of the kind; and the illustrations with which the volume is embellished are equally excellent . . . We commend the book to parents and teachers as an admirable gift to their children and pupils.*"—LITERARY WORLD.

One Vol. crown 8vo, cloth extra, 7*s.* 6*d.*

Taylor's (Tom) Historical Dramas:

"Clancarty," "Jeanne Darc," "'Twixt Axe and Crown," "The Fool's Revenge," "Arkwright's Wife," "Anne Boleyn," "Plot and Passion."

*** **The Plays may also be had separately, at 1s. each.**

Crown 8vo, cloth extra, with Coloured Frontispiece and numerous Illustrations, 7*s.* 6*d.*

Thackerayana:

Notes and Anecdotes. Illustrated by a profusion of Sketches by WILLIAM MAKEPEACE THACKERAY, depicting Humorous Incidents in his School-life, and Favourite Characters in the books of his every-day reading. With Hundreds of Wood Engravings, facsimiled from Mr. Thackeray's Original Drawings.

"*It would have been a real loss to bibliographical literature had copyright difficulties deprived the general public of this very amusing collection. One of Thackeray's habits, from his schoolboy days, was to ornament the margins and blank pages of the books he had in use with caricature illustrations of their contents. This gave special value to the sale of his library, and is almost cause for regret that it could not have been preserved in its integrity. Thackeray's place in literature is eminent enough to have made this an interest to future generations. The anonymous editor has done the best that he could to compensate for the lack of this. It is an admirable addendum, not only to his collected works, but also to any memoir of him that has been, or that is likely to be, written.*"—BRITISH QUARTERLY REVIEW.

Crown 8vo, cloth extra, with numerous Illustrations, 7*s.* 6*d.*

Thornbury's (Walter) Haunted London.

A New Edition, edited by EDWARD WALFORD, M.A., with numerous Illustrations by F. W. FAIRHOLT, F.S.A.

"*Mr. Thornbury knew and loved his London. . . . He had read much history, and every by-lane and every court had associations for him. His memory and his note-books were stored with anecdote, and, as he had singular skill in the matter of narration, it will be readily believed that when he took to writing a set book about the places he knew and cared for, the said book would be charming. Charming the volume before us certainly is. It may be begun in the beginning, or middle, or end, it is all one: wherever one lights, there is some pleasant and curious bit of gossip, some amusing fragment of allusion or quotation.*"—VANITY FAIR.

Crown 8vo, cloth extra, gilt edges, with Illustrations, *7s. 6d.*

Thomson's Seasons and Castle of Indolence.

With a Biographical and Critical Introduction by ALLAN CUNNINGHAM, and over 50 fine Illustrations on Steel and Wood.

Crown 8vo, cloth extra, with Illustrations, *7s. 6d.*

Timbs' Clubs and Club Life in London.

With Anecdotes of its famous Coffee-houses, Hostelries, and Taverns. By JOHN TIMBS, F.S.A. With numerous Illustrations.

Crown 8vo, cloth extra, with Illustrations, *7s. 6d.*

Timbs' English Eccentrics and Eccentricities:

Stories of Wealth and Fashion, Delusions, Impostures, and Fanatic Missions, Strange Sights and Sporting Scenes, Eccentric Artists, Theatrical Folks, Men of Letters, &c. By JOHN TIMBS, F.S.A. With nearly 50 Illustrations.

Demy 8vo, cloth extra, *14s.*

Torrens' The Marquess Wellesley,

Architect of Empire. An Historic Portrait. *Forming Vol. I. of* PRO-CONSUL and TRIBUNE: WELLESLEY and O'CONNELL: Historic Portraits. By W. M. TORRENS, M.P. In Two Vols.

Crown 8vo, cloth extra, with Coloured Illustrations, *7s. 6d.*

Turner's (J. M. W.) Life and Correspondence:

Founded upon Letters and Papers furnished by his Friends and fellow-Academicians. By WALTER THORNBURY. A New Edition, considerably Enlarged. With numerous Illustrations in Colours, facsimiled from Turner's original Drawings.

Two Vols., crown 8vo, cloth extra, with Map and Ground-Plans, *14s.*

Walcott's Church Work and Life in English

Minsters; and the English Student's Monasticon. By the Rev. MACKENZIE E. C. WALCOTT, B.D.

Large crown 8vo, cloth antique, with Illustrations, *7s. 6d.*

Walton and Cotton's Complete Angler;

or, The Contemplative Man's Recreation: being a Discourse of Rivers, Fishponds, Fish and Fishing, written by IZAAK WALTON; and Instructions how to Angle for a Trout or Grayling in a clear Stream, by CHARLES COTTON. With Original Memoirs and Notes by Sir HARRIS NICOLAS, and 61 Copperplate Illustrations.

Carefully printed on paper to imitate the Original, 22 in. by 14 in., *2s.*

Warrant to Execute Charles I.

An exact Facsimile of this important Document, with the Fifty-nine Signatures of the Regicides, and corresponding Seals.

20th Annual Edition, for 1880, cloth, full gilt, 50*s*.

Walford's County Families of the United Kingdom.

A Royal Manual of the Titled and Untitled Aristocracy of Great Britain and Ireland. By EDWARD WALFORD, M.A., late Scholar of Balliol College, Oxford. Containing Notices of the Descent, Birth, Marriage, Education, &c., of more than 12,000 distinguished Heads of Families in the United Kingdom, their Heirs Apparent or Presumptive, together with a Record of the Patronage at their disposal, the Offices which they hold or have held, their Town Addresses, Country Residences, Clubs, &c.

Beautifully printed on paper to imitate the Original MS., price 2*s*.

Warrant to Execute Mary Queen of Scots.

An exact Facsimile, including the Signature of Queen Elizabeth, and a Facsimile of the Great Seal.

Crown 8vo, cloth limp, with numerous Illustrations, 4*s*. 6*d*.

Westropp's Handbook of Pottery and Porcelain;

or, History of those Arts from the Earliest Period. By HODDER M. WESTROPP, Author of "Handbook of Archæology," &c. With numerous beautiful Illustrations, and a List of Marks.

SEVENTH EDITION. Square 8vo, 1*s*.

Whistler v. Ruskin: Art and Art Critics.

By J. A. MACNEILL WHISTLER.

Crown 8vo, cloth extra, with Illustrations, 4*s*. 6*d*.

Williams' A Simple Treatise on Heat.

By W. MATTIEU WILLIAMS, F.R.A.S., F.C.S., Author of "The Fuel of the Sun; &c. With numerous Illustrations. [*In the press.*

Crown 8vo, cloth extra, with Illustrations, 7*s*. 6*d*.

Wright's Caricature History of the Georges.

(The House of Hanover.) With 400 Pictures, Caricatures, Squibs, Broadsides, Window Pictures, &c. By THOMAS WRIGHT, M.A., F.S.A.

Large post 8vo, cloth extra, gilt, with Illustrations, 7*s*. 6*d*.

Wright's History of Caricature and of the Grotesque in Art, Literature, Sculpture, and Painting,

from the Earliest Times to the Present Day. By THOMAS WRIGHT, M.A., F.S.A. Profusely Illustrated by F. W. FAIRHOLT, F.S.A.

J. OGDEN AND CO., PRINTERS, 172, ST. JOHN STREET E.C.

125
238

1.F.743.
Credulities past and present : 1880
Countway Library APN6365
3 2044 045 208 964

1.F.743.
Credulities past and present : 1880
Countway Library APN6365
3 2044 045 208 964